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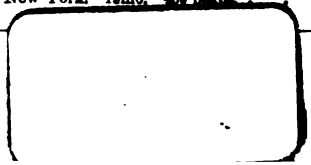
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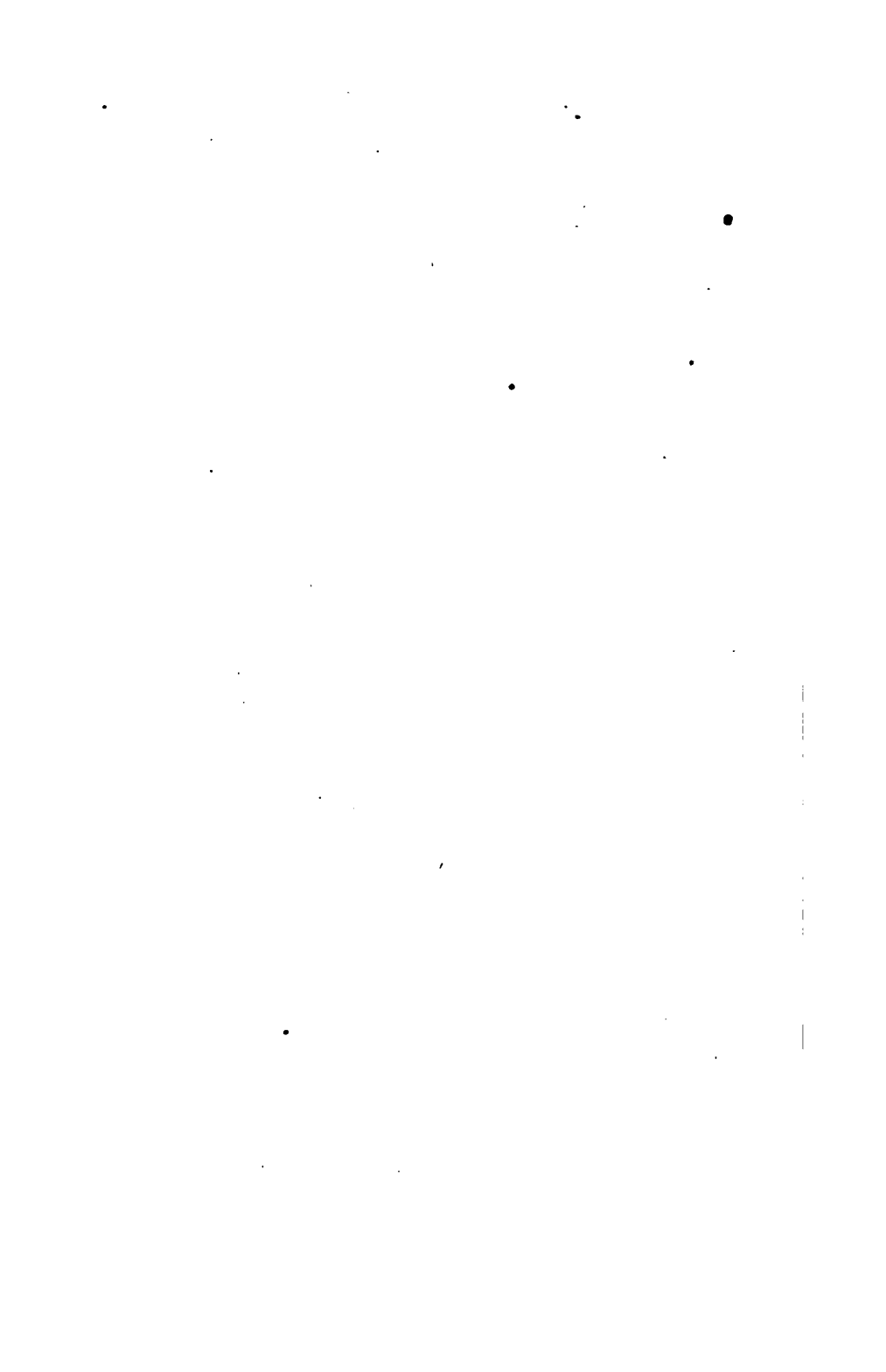
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XENOPHON'S  
MEMORABILIA OF SOCRATES,

WITH

NOTES AND AN INTRODUCTION

BY R. D. C. ROBBINS,

PROFESSOR OF LANGUAGES IN MIDDLEBURY COLLEGE

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# INTRODUCTION.

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## LIFE OF SOCRATES.

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### PARENTAGE AND EARLY LIFE.

SOCRATES was of genuine Attic extraction. He spoke of himself, sportively, perhaps, as belonging to the family of the Dædalidæ of mythical renown, since his father Sophroniscus, by his devotion to the profession of a statuary, proved himself a loyal successor of the founder of the family, Dædalus.\* His mother, Phænarete, was a midwife, as her son reminds us, by comparing his own relation to the mind with hers to the body.† She seems, however, to have been a woman of excellent character, and of many noble qualities.‡ The quiet, unostentatious home of the parents was in the suburbs of Athens, northwest of the Acropolis, in the borough Alopece, near Cynosarges (White-dog-town), where the school of the Cynics was held, and not very far from Mount Lycabettus, probably identical with the present hill of St.

\* Plato. Euthyph. 11. B. C.: Τοῦ ἡμετέρου προγόνου, ὃ Εὐδῶφρον, ἔοικεν εἶναι Δαίδαλου τὰ ὑπὸ σοῦ λεγόμενα. Cf. also Alcib. I. 121. A.

† Cf. Plato, Theætetus, p. 149. A. and 151. A. In the latter passage he says: Πάσχουσι δὲ θῆ· οἱ ἐμοὶ ξηγγιγνόμενοι καὶ τοῦτο ταῦτ' ἐν ταῖς τικτούσαις, κ.τ.λ.

‡ Theætetus, p. 149. A.

George. A competence, though no superabundance of this world's goods, had been the result of their industry.

About the year 469, and early in the year, in March or April, a son was born in this retired cottage. No special prognostics, as far as we know, heralded his birth, no prodigies signalized his boyhood, and yet he was destined to be the most remarkable man, perhaps, that the world has ever seen. When of a suitable age, he was sent to the schools of his native district, where he was taught in the usual departments of learning then thought necessary, music, poetry, and gymnastic exercises. Of his attainments in the two former arts, we see no special indication in his subsequent life; and yet we hesitate not to believe, from his general character, that he fell not a whit behind his compeers, if he did not far excel them. His success in the training of his physical nature, we shall frequently have occasion to allude to in the subsequent pages. He also received instruction in the art of his father, which was probably supposed to be the profession most suited to his capacities, as well as to his birth. And he would doubtless have become world-renowned even there, if he had not been allured away to a higher sphere of exertion; for we are credibly informed, that in addition to other works carved by his hand, a draped statue of the Three Graces, which would necessarily require no small degree of skill in the use of the chisel, was thought worthy of a place in the Acropolis at Athens, near the Minerva of the master-sculptor, Phidias.\*

Crito, a wealthy Athenian, in some way, perhaps, attracted to the studio of the artist by his love of the creations of the art, seems to have taken a fancy for the uncouth figure of the boy, as he bent over the half-formed mass of stone before him. "Come," said he, "leave this thoughtless, senseless mass, and these walls that imprison the free spirit, and go with me and learn something better." How long the good father was in yielding to this offer so unexpected, we know not; but sure we are, that the heart of

\* This group was preserved and exhibited as the work of Socrates until the time of Pausanias. See Paus., I. 22. 8; IX. 35. 2.

the son leaped within him at the prospect of a life of culture and intellectual growth. At all events, the consent of the parents was finally obtained, for we have evidence that he made considerable progress in early life in physics, which he himself says he had a fondness for,\* although afterward, when he had attained to better things, he looked upon them with some contempt, or at least without any very strong feeling in their favor; † so true is it, that in the joy of the attainment of a desired object, the thousand little, or it may be important aids therein, are forgotten or nearly lost sight of.

Several teachers come in for their share of the honor or dishonor of his early training. According to Ion of Chios, an unimpeached contemporary witness, he accompanied the physical philosopher Archelaus from Athens to Samos, in order to avail himself of his instructions, and there is little question that he was for a time also the pupil of Anaxagoras. The Parmenides of Plato, doubtless, gives us a true picture of the zeal and enthusiasm of the young scholar in his attendance upon Parmenides and Zeno, during his earliest efforts to acquire a knowledge of the process of dialectics as pursued by them. Indeed, the natural curiosity of his mind seems to have urged him, now that the liberality of his patron had given him the means, to pursue eagerly every branch of knowledge then accessible.

The degree of satisfaction that physical science, as pursued in the age of Socrates, would give to an original and discriminating mind, was, it must be confessed, very small. The opposing dogmas, the obscurity, the confusion, the chaos in which rival sects had enveloped all nature, seem to have been too much even for his keen penetration. This we should hardly have expected.

\* Plato, Phædo. p. 96. A. where he says: *νίος ἂν δαυμαστῶς ὡς ἐπε δόμησα ταύτης τῆς σοφίας ἦν δὴ καλοῦσι περὶ φύσεως ἱστορίαν, κ.τ.λ.*—The same thing is implied in Mem. IV. 7. 3 sq.: *καίτοι οὐκ ἐπειρῆς γε αὐτῶν ἦν.*

† Mem. IV. 7. 5; I. 1. 11 sq., and Grote, Vol. VIII. p. 572. See also Tychsen's Dissertation Ueber. d. Prozess d. Sokrates, in Bibliothek d. Alt. Lit. u. Kunst. 1st. St. p. 43.

Some struggling rays of light, we should have supposed, would have met his eager gaze into the depths, and saved him from wholly discarding this kind of knowledge. But no; even in the maturity of his powers, he classed the working of the machinery of nature among those things which the gods had designed to be kept from the knowledge of mortals, and as a secret, the attempt to pry into which would not only prove nugatory, but would be punished as impious.\* Yet, as we have before intimated, these efforts of the youth were not lost in their influence upon the character of the man.

Dissatisfied with the study of Physics, Socrates naturally turned his thoughts to more purely speculative themes, and to moral relations and duties. Even his teacher, Archelaus, might have aided in directing his attention to these subjects, by his discussions upon the foundations of justice, and upon the effect of law. But the instructions of Parmenides and Zeno are unmistakeable.†

#### SOCRATES AS PUBLIC TEACHER.

Precisely when Socrates deserted his father's workshop, or how long a time he devoted to study before he became a "public talker," is uncertain. He probably came into his position gradually, as his own views became more settled, and his knowledge of the errors and defects of those who professed to be teachers, and of the questionings and wants of those who frequented public places, were by degrees revealed to him. He, however, is supposed to have devoted himself to the main object of his mission when about thirty years of age. After that time, about 530 B. C., he was generally to be found in some public place in the city, with his little company of adherents, and those strangers and curious persons who had been allured into his society by the fame that had gone abroad concerning him. The external appearance

\* Mem. I. 1. 7 sq.; IV. 7. 6.

† Cf. Grote, vol. viii. 568 and 473.

of the man was certainly noticeable, although not altogether attractive. Indeed, his uncomely exterior was almost proverbial. He was compared to a satyr or silenus,\* and his prominent eyes, scarcely parted by the low ridge of the nose, his dilated nostrils, wide mouth, and thick lips, low and protuberant figure, and awkward movement,† were thought a sufficient ground for jests and merriment even among his friends. Neither did his soiled and worn garments, and bare feet without regard to the season, add to his personal attractions. The pale face which Aristophanes attributes to him could not certainly be indicative of infirm health, for "his physical constitution," says Grote, "was healthy, robust, and enduring to an extraordinary degree. He was not merely strong and active as an hoplite on military service, but capable of bearing fatigue or hardship, and indifferent to heat or cold to a degree which astonished all his companions."‡

The natural temper of Socrates seems not to have been without some acerbity, but his habit of self-control enabled him generally, at least, to keep it in complete subjection. Indeed, the one great principle of his life, after he had devoted himself to the instruction of others, was to reduce as much as possible all his desires and appetites. His diet and regimen was all made to conform to this, in order that his time might be the more at his disposal, for the benefit of his friends and country: thus, when Antiphon objects to his philosophy, that it does not enable him to live freely and generously, and that the legitimate result of his teachings to men would be misery, he replies: "Men rejoice when they are prosperous in their respective pursuits; but how much greater is the delight that I have in conscious advancement in virtue, and in aiding others therein." And, in conclusion: "I suppose that to want nothing is godlike (*θεῖον*), and to want very little is to be most nearly related to the gods; and the divine is most excellent, and that which is nearest to deity is best."§

\* Plat. Symp. 215. A.

† Encyclopædia Britannica, Art. Socrates.

‡ See Grote's Greece, viii. p. 546, 547, 552.

§ Mem. I. 6. 8 sq.

We are not, however, to conclude that he had so entirely put off the character of his age and nation, as never to relax the rigidity of his life. On festal occasions, whether religious or secular, the viands and the wine were not less grateful to him than to others, yet he was careful never to cast the reins of desire wholly upon the neck of his appetites; self-command he was careful never to lose.\*

The life of Socrates, with some few interruptions, which will be hereafter alluded to, seems to have passed on in an even tenor, which was the great object of his seeking. Early in the morning he was to be found in the public walks, and in the places set apart for the physical and intellectual training of the young. He went thence to the market-place, where he remained as long as the crowd set in that direction. He then passed the remainder of the day wherever he supposed he should fall in with the most of his fellow-citizens. And his biographer adds significantly: he was talking for the most part,† and that not privately, but all who wished, “sophists, military men, artisans, ambitious or studious youths,” all were permitted to listen to him. “He visited all persons of interest in the city, male or female. His friendship with Aspasia is well known; and one of the most interesting chapters of Xenophon’s Memorabilia recounts his visit to and dialogue with Theodote, a beautiful Hetæra or female companion.”‡ He himself says in his Apology, as given us by Plato: “To all young or old who have desired to know of my words or actions, I have exhibited them; I have not spoken for money, nor kept silent for want of it; but I have freely permitted any who wished, the poor as well as the rich, to question me, and hear my answers.” He also declares that he had spoken his sentiments without reserve to all. “If any one,” he says, “avers that he has ever been taught any thing by me, or heard me say

\* See the Symposion of Plato and Xenophon, and cf. Grote, vol. .iii. 547.

† Memorab. I. 1, 10: *ἔλεγε μὲν ὅς τὸ πολὺ.*

‡ See Mem. II. 6. 36; III. 11. 1 sq.; and Grote’s Greece, viii. 555

any thing in private which I have not declared openly, be assured that he does not speak the truth.\*

Socrates was always attended in public by "companions or listeners" more or less numerous, who were known by the citizens generally as disciples or scholars. But he and his personal friends never designated the relation between them and himself by "teacher" and "pupil" or disciples. He would thus not only have been confounded with the professed teachers of the time, who were accustomed to make pecuniary gain from their instruction, but the general and public character of his teaching would have been marred, as many would have hesitated to listen to him, or appear among his auditors, if they were, as a consequence, to be termed "disciples of Socrates."†

#### SOCRATES ON MILITARY DUTY.

When thirty-seven or thirty-eight years of age, near the beginning of the Peloponnesian war, Socrates, in obedience to the call of his country, enrolled himself as a foot-soldier, and marched with the army into Thrace, to aid in reclaiming the colony at Potidæa, who had revolted, and were sustained in their revolt by many of the Peloponnesians. We may suppose that Socrates did not unwillingly gird on his armor at this time, if war was necessary. It brought him into close contact with many of the young men, whom he would influence, and also gave him an opportunity to put to the test, and make a public exhibition of, some of his principles of action. The siege took place in the midst of a Thracian winter, and yet Socrates walked barefoot over snow and ice in his usual summer-clothing, and conducted himself with so much bravery, that he was thought worthy of a prize; which he, however, generously yielded to his young friend Alcibiades, whose life he had saved in battle, as an inducement for him to strive for future promotion.‡ Many anecdotes are related of his

\* Apol. 33, B.

† Mem. I. 2. 6; I. 6. 18; and Grote's Hist., vol. viii. p. 555, '6.

‡ Plato Sympos. p. 219, E.



conduct during this expedition, which are at least characteristic, as great a recommendation as could be bestowed upon a large share of those told of the great men of every age.\*

About six years later, in 424 B. C., Socrates was present and took part in the battle at Delium; and if all of the Athenians had exerted themselves as much and fought as bravely as Socrates, the Bœotians would doubtless have been vanquished, instead of erecting trophies over their antagonists.†

Two or three years later, when nearly fifty years old, Socrates again engaged in military service for the third and last time. Advancing age had not yet so chilled his blood as to cause him to shrink from exposure to the inclemency of a Thracian winter, or so damped his ardor as to incline him to forego personal danger when the rights of Athens were in jeopardy.

While Socrates was on his second military expedition, or at least during that year 424, the *Clouds* of Aristophanes was exhibited on the stage; and however misapplied, the keen wit and biting satire of this play should seem to have been too much for even the imperturbable philosopher to receive with composure, for twenty-five years afterwards, when he pleads his cause before the dikastery, he goes back to this as the fountain-head of the accusations against him, and spends most of his time in showing its injustice.

#### DOMESTIC LIFE OF SOCRATES.

In all probability, Socrates remained unmarried until after these military expeditions had been made, and his rigid habits of life had become fixed. It might seem that Xantippe had no great reputation for sweetness of temper before her marriage with Socrates, for when Antisthenes asks him why he did not bring the influence which he exerted so powerfully in correcting and

\* It is said that he once stood for twenty-four hours on the same spot before the camp, absorbed in deep thought, with his eyes fixed on an object, as if his soul were absent from his body.—*Wiggers' Life*, Ch. 5.

† *Wiggers' Life*, Ch. 5.

forming others, to bear upon her, who, says he, "is the worst woman of all that exist, nay, I believe, of all that ever have existed or ever will exist;" he replies, "I see that those who wish to become best skilled in horsemanship do not select the most obedient but the most spirited horses; for they believe that after being enabled to bridle these, they will know easily how to manage others. Now, as it was my wish to converse and to live with men, I have married this woman, being firmly convinced, that in case I should be able to endure her, I should be able to endure all others."\*

Yet we are inclined to think that this was an after-thought with him; and we should not much censure perturbations of temper in her, for one who professed to marry for the promotion of public interests alone, who spent his whole day in public, and brought home nothing, and, indeed, took no thought for domestic comfort, could not have contributed very much to the happiness of his family. His admonitions and advice to his son Lamprocles,† in respect to the treatment of his mother, are, however, certainly very good, and show some appreciation of what is due from a child even to a bad mother. Three children seem to have survived Socrates, for he says in his defence: "I have three sons, the eldest of whom is yet a youth, and the other two mere children."‡

#### HIS REGARD FOR ATHENS, AND MANNER OF EXHIBITING IT.

Socrates ever exhibited a strong attachment to his native land, and especially to Athens. He never left the city without good reasons. Even the country presented no allurements to him. In his view, man comprised all that was attractive in this vast and varied world of ours. When Phædrus§ decoyed him out into

\* Xenophon's *Symposia*. II. 10, as quoted by Wiggersa.

† *Memorabilia*. II., 2, 10 sq.

‡ *Apology*, p. 24, Γ

§ P. 230, D.

woods and fields, and reproached him for never going beyond the walls of the city, he says, "Pardon me, my excellent friend; for I am a lover of learning; now the fields and trees will not teach me any thing, but men in the city do."

Not even the most flattering invitations from the princes of other nations had charms sufficient to withdraw him from Athens, where, he says, "Four measures of flour are sold for one obolus, the springs yield plenty of water, and I live contented with what I possess.\* He occasionally, however, took a short journey, as to the Athenian games or to Delphi, and perhaps once went to Samos with his teacher Archelaus.†

Notwithstanding his regard for his native city, and the frequent inculcation of the obligation resting upon every one who was fitted for it, to aid in the administration of the affairs of the State, and the honor and happiness of a life of public service, he uniformly resisted the urgent solicitations of his friends in this particular, until, when sixty-five years of age, he once accepted the appointment of senator. This refusal of all public office was made the subject of reproach against him by Antiphon. How is it, said he, that you attempt to make others politicians, whilst you do not yourself engage in political life, if, indeed, you know any thing about it. In which way, Socrates replies, can I accomplish most for the State, by myself alone accepting office, or by exerting myself to fit as many others as possible for these duties.‡ In this we have the key to his conduct. His desire was to exert an influence, as private citizen, over the young, and those who were coming forward into political life; and it was doubtless through this persuasion that the influence of his "familiar spirit, the divine voice," was exerted; to which he attributes, in the Apology of Plato, his refusal to enter into civil life. That he could not have exerted the influence that he desired if he had not

\* Diog. ii. 25; Arist. Rhet. ii. 23; Cic. Tusc. v. 12; Epictetus, *Fragm.* 174, ed. Schweig.

† Wiggers' *Life*, chap. v., foot note.

‡ Mem. I. 6. 15.

remained in a private station, he expressly avers, and adduces his reasons in his apology.\*

The manner in which he would have performed the duties of magistrate, and the result to his influence, is very apparent from his short experience. Soon after his appointment to the senate, an occasion offered to test his firmness in adhering to his oath of office. After the battle at the Arginusæ, the generals in command did not, as was supposed, exert themselves sufficiently to rescue the dead for burial. They were accordingly arraigned, and would have been forthwith condemned to death *in a body*, which was contrary to law, if Socrates had not stood up alone, in opposition to the people, and refused to put the vote. "I protested," he says, "against your decree, and notwithstanding all your menaces and outcries, and the orators who were standing ready to bring an accusation against me, I thought it necessary to expose myself to peril, rather than to yield to you in the perpetration of injustice."†

He also adduces one other incident which occurred while the Thirty were in office, which shows his unwavering adherence to the right amidst the greatest inducements to a contrary course. They with evil intent had ordered Socrates with four others to bring Leon from Salamis, in order to put him to death. The others obeyed the tyrants, but Socrates says: "I made known to them, both in word and deed, that (if it be not too harsh an expression), I did not care at all for death, provided I did nothing unjust or unholy, which was the great object of my solicitude;" and he adds, "The great authority of the government did not influence me to violate my sense of right. . . . But I went away home, and not improbably my life would have been taken, if that form of government had not soon been abrogated."‡

\* P. 31, C.

† Apol. 32, B, and also Mem. I. 1. 18.

‡ Apolog. 32. C. D.; Memorab. iv. 4. 3.

## CIRCUMSTANCES THAT LED TO THE ACCUSATION OF SOCRATES.

The life of Socrates as public discourses must have continued about thirty years. Thirty years diligently and perseveringly passed in indiscriminate conversation and dialectic subtleties! Surely something must have been accomplished during this long period of service, and something more than has reached us through the medium of his biographers. But the close of these labors,—how sad and disgraceful to the Athenians! It does not, at first, appear possible, that they who were most tolerant of dissentient opinion and speech, did actually condemn to death their greatest benefactor, and the greatest uninspired benefactor of the race of man. It should seem that there must be some mistake in the records of the affair. But no; the chain of testimony is unbroken, and can not be gainsayed. But what are the circumstances leading to the fatal result? No special occasion seems to have been given by him for reproach during the last years of his life more than during the preceding. Indeed, he appears in his apology to trace back the accusation to the early part of his career, and to indicate clearly what he supposes to be the ground of it, his attempts to convict men of their want of wisdom.

It may not be amiss to give a little more at length the causes of the hatred of the Athenians to their great benefactor. It was no one individual act of his life that had caused the public indignation to descend upon his devoted head, but, as Grote says, "The accumulated force of antipathy—the numerous and important personal enemies, each with sympathizing partizans—the long-standing and uncontradicted calumnies" which had been promulgated against him.

1. All of the Sophists, the teachers of the age, would be opposed to him, since he by precept and example discountenanced what he considered their mercenary spirit in teaching for pay. Many of them in this way amassed large fortunes, and the feeling of the times seems to be embodied in the lines of Aristophanes :\*

\* Clouds, 98, 99.

"These are they  
Who can show pleaders how to twist a cause,  
*So you'll pay them for it, right or wrong.*"

But Xenophon says, "Socrates did not take pay of those who came to him for instruction. But by abstaining from this he believed that he was ensuring his own freedom; and he was accustomed to stigmatize those who received a compensation for services of this kind as enslavers of themselves."\* In the Apology of Plato, he also says: If it has been asserted by any one that I have set myself up as a teacher of men, and received pay therefor, it is utterly false,†

He also brought their manner of teaching, as well as the objects of their instruction, into disrepute. The Sophists were accustomed to display in dress and equipage, and to make great pretensions to ability in teaching. They also communicated their thoughts in lofty words. Socrates, on the contrary, was not only himself most simple and unpretending in these particulars, but spoke with contempt of the opposite course of procedure.‡

2. He likewise offended many of those who joined themselves to him as disciples and engaged in conversation with him. His professed design was to converse with all of the most distinguished men of his time, and by cross-questioning, not only to show them their ignorance, but to oblige them to confess it; and his success in this, by means of his skill in dialectics, was unailing. Now it is not in the nature of man to see all of his cherished thoughts turned into ridicule, and himself the object of the severest sarcasm, and the most open and unqualified derision, however beneficial it may be, without some feeling of dislike for the author; especially when there is discrimination enough to perceive that there is at least a degree of sophistry employed in accomplishing the object. Thus Xenophon, after giving an account of the manner in which Socrates corrected the false estimate which Euthydemus,

\* Memorab. I. 2. 6.

† P. 19, D. E.

‡ Mem. I. 1. 11.

a mere youth, had of his own ability to enter political life without further training, says : Many of those who were thus treated by Socrates, no longer desired his society, and were considered by him as dunces ; but Euthydemus supposed that one could in no other way become worthy of renown, than by associating as much as possible with Socrates.\*

3. He also did not approve himself to those who discarded all advancement and progress in government, religion, and culture. The crime of innovation should seem to have been early alleged against him, and reiterated during his whole public career ; and it was only from these early and continued calumnies that he felt himself in any danger. He says : " My first accusers are more, to be regarded than Anytus and his accomplices, because, being numerous and well agreed among themselves, they have addressed many of you from youth up, and have falsely persuaded you that I discard the worship of the gods, and persuade others to follow in my steps."† These calumnies were first publicly disseminated when Aristophanes exhibited his comedy, the Clouds. In this comedy, Socrates, in connection with Chærephon, is held up to the most unsparing ridicule, and all the follies and misdeeds of the Sophists are embodied under this appellation. Errors which he had long before publicly discarded, and severely reprobated as practised by the Sophists, he is made accountable for. It is also worthy of note, that the points in the final accusation are precisely the same that are made conspicuous by the comedian—atheism and the corruption of the youth.‡

4. His assumptions of superiority would naturally awaken the suspicion and jealousy of many, especially of the ignorant and ambitious. The response of the oracle at Delphi to Chærephon, that there was no wiser man than Socrates, and his reception of that response, and claim of a special mission from the gods, as indicated by what was supposed to be the aid of his

\* Memorab. IV. 2. 1 sq. esp. 40; and cf. Grote, VIII. p. 604.

† Apol. 18. C. sq.

‡ Aristoph. Clouds.

guiding spirit, would meet with little favor from those who had seen him in his work-shop, or associated with him on terms of equality. Thus he says: "The calumnies that are heaped upon me have their foundation in a certain wisdom that I possess."<sup>\*</sup>

5. His political views were offensive to many. He was not attached to the Athenian constitution in its practical bearings, although he as little approved of an oligarchy like that of the Thirty.<sup>†</sup> He even ridiculed some practices of the government; as, for example, the manner of appointing rulers. Those were not legitimate rulers who held the sceptre, nor those who were appointed by any and every body, or who had received office by lot, or obtained by force or deception, but those who knew how to rule.<sup>‡</sup> No one would be willing to trust his life to a pilot thus chosen, or to commit any important private interest to the management of those thus designated.<sup>§</sup> And yet no one was more rigidly observant of law.<sup>||</sup> Both Critias and Alcibiades were adduced as examples of his pernicious political training.<sup>¶</sup>

It is not, then, so strange as it might at first appear, that Socrates was arraigned before the tribunal that had in charge both the morals and religion of the Athenian community. The clamors of so many classes of citizens for so many years could scarcely pass unheeded. The charges, too, were of a nature to arouse the Athenians, ever watchful over any defection from the national religion. We may, then, justly conclude that it was only the blameless life of Socrates, and the unparalleled liberality of Athens in respect to individual life and opinions, that shielded him so long from the enemies whom he had so often and severely provoked.

The most trivial circumstance may have been sufficient to cause the smothered flames of anger to burst forth, and to recall the

<sup>\*</sup> Apol. 20. D.

<sup>†</sup> Grote's Greece, VIII. p. 630.

<sup>‡</sup> Mem. III. 9. 10

<sup>§</sup> Mem. III. 9. 11; and I. 2. 9.

<sup>||</sup> Mem. IV. 4. 1 sq.; and cf. Grote, VIII. 645.

<sup>¶</sup> A sufficient defence of Socrates is found, Mem. I. 2. 9 sq.



aspersions of the comedians to recollection. And very little would probably have been enough to induce the leading individuals to set on foot the accusation, for Anytus was a personal enemy, because his son, tinctured with Socratic speculation, did not choose to tread in his father's steps, and aid in repairing a broken fortune by selling leather. The other two accusers, the one a poet and the other a rhetorician, were probably not persuaded with difficulty to avenge their respective professions, which had suffered severely from the inquisitorial proceedings of Socrates.

#### SOCRATES BEFORE HIS JUDGES.

But how, as it is frequently asked by Xenophon, could the judges pronounce sentence of condemnation upon a man whose life and teachings were so pure? He might have been arraigned in obedience to popular clamor; but that his judges should so mistake the character of a man of so public a life, in which no one could say that he had seen him doing, or heard him saying, any thing either impious or corrupting,\* seems beyond comprehension. But it should be considered, that that very assembly by whom he was judged, was made up of those citizens, so many of whom had been annoyed, vexed, even maddened, by his cross-questioning, rebuked for superstition, or offended by his desire for political reform.

The manner, also, in which he presented himself before them and conducted his defence, was not calculated to conciliate those before alienated, but rather to repel those who were indifferent or but moderately in his favor. He was himself not anxious what the result should be, life or death. He was conscious of a life of rectitude. He declares this to his judges. He is now old, and can hope to accomplish but little more should life be prolonged. Any anxiety, any effort to influence his judges, especially after the prohibition of his guiding spirit, would be contrary

\* Mem. I. 1. 20.

to the whole course of his life.\* In order not to seem to discard the laws, and throw contempt upon the court; not on his own account, but "on account of the Athenians, lest they, by condemning him, should sin against the gracious blessing of the gods,"† he deigned to defend himself against the accusation of disregard to the gods of his country, and that of corrupting the youth. But no one can read his defence, as found for substance in the Apology of Plato, and take all the circumstances into account, without astonishment that no larger a majority than five or six in an assembly of more than five hundred should have voted against him.‡ And yet who would wish that he had taken a different course? Who does not feel, that in his last days he exhibited an elevation of character that "shed double and triple lustr over his whole life."§

In the final result, the affixing of the deserved penalty upon his crime, his course was not less honorable. According to the laws, he might name a penalty, between which and that of the accuser, the judges were obliged to make a selection. Now, it cannot be doubted, that if he had in sincerity chosen to name fine, exile, or imprisonment, that would have been gladly accepted. But instead of this, Socrates indignantly asks, "After all these crimes, what are my deserts? Doubtless, Athenians, if you proportion the reward to the merit, I deserve some considerable good. Now, what is it that is suitable for a poor man that is your benefactor, and wants leisure and opportunity for exciting and exhorting you? Nothing suits better with such a man than to be entertained in the Prytanæum; that is more due to him than to those of you that have brought off the trophies of victory from the horse and chariot races in the Olympic

\* Plat. Apol. p. 28, E. sq.

† Plat. Apol. p. 30; Mem. IV. 4. 4; and cf. Grote, vol. VIII. p. 651.

‡ Apol. p. 36. A: *δαμάζω ἐκατέρων τῶν ψήφων τὸν γεγονότα ἀριδμόν, οὐ γὰρ ἔμην ἔγωγος οὕτω παρ' ὀλίγον ἕσεσθαι, ἀλλὰ παρὰ πολλόν· νῦν δὲ ἔτι ἕκαστος, εἰ τρεῖς μόναι μετέπεισον τῶν ψήφων ἀποκαφεύγη ἔν.* Cf. also Diog. Laert. ii. 41, quoted in Grote, vol. VIII. p. 647. Cf. also p. 654.

§ Grote, vol. VIII. p. 649.

games. For these victors purchase you a seeming happiness by their victories; but as for me, I make you really happy by mine. Besides, they stand not in need of such a supply; but I do. In justice, therefore, you ought to adjudge me a recompense worthy of myself.\* But after further remarks, not calculated to conciliate, he concludes, that although he is innocent, yet, in accordance with custom, as he will not impose banishment upon himself, he will name a fine; "and perhaps," he says, "I should be able to pay you a mina of silver. But," he adds, "since Plato here, and Crito, and Critobulus, and Apollodorus, urge me to extend the sum to 30 minæ, I amerce myself in a fine of that amount, and give you them for security."†

When the final sentence of death was pronounced, Socrates, without a change of countenance, or the least indication of faltering in his course, addressed his judges, expressing his satisfaction in the result which his upright and independent conduct had brought upon him, for which he had been prepared by the silence of his monitor. He was convinced that death was no evil to him, whether it should prove a peaceful, dreamless sleep, or a passage to another state of existence, where there are no false judgments, and where he should pass his time in conversation with all the great and good who have passed away from earth, with Hesiod and Homer, Palamades, Ajax, and Ulysses. He had, however, still a few words to address to those who had decreed his death, but more in sorrow than in anger: Reproach will surely follow you for having condemned to death one who will be reputed to be wise, although not in reality so. Had you patiently delayed a little time, death in the natural order of nature would have come to me, and you would have been spared the infamy of taking the life of one who might have saved himself if he would have condescended to demean himself before you with the entreaties and supplications that you are accustomed to hear on such occasions. But our shares are fitly meted out to us; mine

\* Plato, *Apol.* p. 86, D., Taylor's Trans.

† Plato, *Apol.* p. 88, B.

death, and yours infamy. You have hoped to escape the task of giving an account of your lives, as you have been compelled to do by my questions, but be assured you will find yourselves mistaken. Others, who have hitherto been restrained by my presence, will be emboldened by my death, and, young and vigorous, will be more troublesome, and harder to rid yourselves of than I have been. Far easier is it to escape censure by amending your lives, than by violently stopping the mouths of its authors.—I have not yet done. I am at that point of time which gives me a view into the future. No sooner shall I sleep in death, than the hand of the Avenger shall be laid upon you with more severity than yours is laid upon me." After giving a word of admonition in reference to the course he wishes his accusers to pursue in reference to his children, he finally says: "It is now time for us to go our respective ways, I to die and you to live; and which of us is going on a better voyage is known to God alone."\*

## LAST HOURS OF SOCRATES.

According to the ordinary course of procedure with the condemned at Athens, Socrates would have received the poisonous draught on the day following his condemnation. But it so chanced that the sacred ship, which was annually sent to Delos,† had set sail on the preceding day, and according to law, no person could be publicly put to death until its return, in thirty days. A month in prison and chains, we should suppose, would effectually try the spirit of the philosopher, and exhibit the dross, if it had not already been purged away. But it may truly be said of him that his last were his best days. His friends were constantly with him, and the conversations held with them, as exhibited in the *Crito* and *Phædon* of Plato, give us a picture of equanimity and cheerful resignation in the prospect of death, which few even under a Christian dispensation have ever attained

\* Plat. Apol. p. 42.

† See Mem. IV. 8. 2; Plato, *Crito*, and cf.

unto. It would be pleasant to linger long with my readers in that prison, for the companionship of the good and great in the hour of trial is elevating, ennobling. But I must satisfy myself with two or three characteristic acts in this drama.

We find, that when left alone even, Socrates did not lose the cheerfulness which he exhibited in the presence of his friends. For he employed himself in poetic composition, in accordance with the guidance of his monitor, and produced a hymn to Apollo, whose festival was then kept at Athens, and also metrical versions of the fables of Esop, which came readily to his mind.\*

He also refused to avail himself of an opportunity to escape from prison, which his friends had contrived and urged upon him, because it was contrary to law. Crito came to him with anxiety imprinted on his brow, and appearing in every motion, early in the morning of the day before it was announced that the ship would return from Delos. Socrates, however, was quietly sleeping, and his friend waited, impatiently, we may suppose, for his awaking. When Crito had expressed his astonishment at the quietness of his friend when death was so near, and Socrates had declared the assurance that had been given him that he should not die until the day after the morrow, Crito made known to him the plan that had been formed for his escape, and urged upon him, in behalf of his friends, its immediate execution. Never, perhaps, was his greatness more conspicuous than at this time. A way is opened, without his solicitation or knowledge even, for him who is unjustly condemned, to escape death. His friends are solicitous, would even, if they dared, be clamorous; but an unequivocal refusal to become a party in any infringement upon his country's laws was the only answer that could be wrung from him. He had lived obedient to law, and in the prospect of death he would not counteract the teachings of his life, or even throw a shadow over them by a moment of hesitation.

The ship at length had returned from Delos, and his disciples,

\* Phædon, p. 60. E. sq.; Memorab. IV. 8.

aware that that was the last time that they should listen to him who spake as no other man had spoken to them, were early at the prison-gates. But the civil officers were before them, to announce that the execution was to take place that day. When they were admitted, they found that Socrates' chains were unloosed, and that Xantippe, with one of her children, was present. When she began to express her grief noisily, the philosopher could no longer endure it, and requested his friends to conduct her home.\* When she had gone, quiet was soon restored in that prison-room, and Socrates discoursed a great part of the day with perfect cheerfulness upon topics connected with his life and the future state of existence. Many things were then said which sunk deep into the hearts of his auditors, and which, with a considerable admixture of Platonic dogmas, are to be found in the Phædon. "If," said he, "I did not hope, first of all, to find other gods who are wise and good, and then to be associated with men who have gone before me, far better than those on the earth, it would be wrong in me not to grieve at death. But, be assured, I confidently expect to join the assembly of the good. I may be mistaken in reference to this; but that I shall find divine guides of great purity and excellence, I am as confident as I can be of any thing of that nature; and on this account I meet death with composure, which otherwise I could not, and hope that something awaits the good after death, and, as has long ago been said, that it is much better with the good than with the evil."†

Toward night, after reminding his disciples that those who have distinguished themselves by a pure life, spent in beautifying the soul by the appropriate ornaments of virtue and knowledge, ought to pass quietly the time of their sojourning, as always ready for the voyage which will introduce them into those blessed mansions which he is unable to describe, but whither they will soon follow him, he says: "The grim messenger now calls

\* Plat. Phæd. p. 60. A.

† Phæd. p. 63. B. sq.

me, and I wish to go to the bath as preparatory to the fatal cup." He still continued to converse, as his disciples accompanied him to the bath-room, cheering them who sorrowed most of all that they should see his face and hear his voice no more. After he had returned, his children and the women of the family came to receive his last advice and benediction, which he gave at considerable length.

A little before sunset, the officer came to make the announcement that the fatal hour had arrived, but was unable formally to do so, so strongly had he become attached to his prisoner. After he had retired, and Socrates had made a passing remark concerning him, he asked Crito to bring the poison if it was in readiness, if not, to give orders to have it immediately prepared. Crito endeavored to have him postpone it for a time, but in vain. When it was brought, after asking directions what he should do after the draught, and inquiring if there was enough for a libation, took the cup with a joyful expression of face, and drank it off without the least appearance of unwillingness. As the poison began to take effect, his friends could no longer control themselves, but were compelled to give utterance to the feelings that had long struggled within them. This was too much for the dying philosopher, and reproofs were on his lips in death as well as in life. "What are ye doing, strange men? I sent away the women, most of all that these discordant notes might not be heard; for I have felt that it is fitting to die in quietness. Be composed, therefore, and silence turbulent feeling." "When we heard this," the disciple adds, "we were ashamed, and restrained our lamentations." Coldness soon began to creep over his frame, which when he perceived he said to his friends, "When it reaches here (my heart), I shall leave you;" and turning to Crito, as if with his last breath to show the injustice of the accusation of infidelity which had been made against him, he said: \* "We owe a vock to *Æsculapius*; discharge the debt, and be sure not to for-

\* Plato, *Phæd.* p. 118.

get it." Thus died the man who, says Xenophon, was not only the best of men, but most favored of the gods.\*

#### SOURCES OF THE INFLUENCE OF SOCRATES.

A full discussion of the power and influence of Socrates would require a volume, rather than the very few pages which only can here be given to it. It would be necessary to give a somewhat minute account of the condition of Greece in an intellectual point of view at the time of the appearance of Socrates. We should naturally speak at length of the awakening of the intellectual energies of the Greeks, which resulted in the rise of two classes of men, the dialecticians and rhetoricians, and their frequent union under the appellation of σοφισταί, Sophists; and point out the relation of Socrates to these men with whom he is ranked or contrasted, in connection with, or præ eminent among whom he is ridiculed or praised. But all that our present limits allow is an enumeration of some of the sources of his influence, giving prominence to those brought to view or implied in the Memorabilia.

1. His uncouth figure and appearance, peculiar habits, and pleasant voice, attracted the attention of many among a people who were ever desirous of learning some new thing,† and whose attention was gained, not merely by the graceful and the winning in the human form, but also by the strange and ludicrous.

2. The peculiarity of his method of instruction not only gained him listeners, but also retained them; especially the more cultivated of the Athenian youth. He did not teach by a continued or set discourse. He did not highly value a simple communication of knowledge to the mind in a passive state. He thought it necessary that its powers should be awakened by col-

\* Mem. IV. 8. 11.

† Spintharus, a hearer of Socrates, as quoted by Grote, Hist., Vol. VIII. p. 605, says: ὅτι δὲ πολλοῖς αὐτὸς γὰρ παιδανωτέροις ἐπιτυχῆκεν εἰς τοιαύτην εἶναι τὴν τε φωνὴν καὶ τὸ σῶμα καὶ τὸ ἐπιφανόμενον ἥδαι, καὶ πρὸς πᾶσι τε τοῖς εἰρημένοις τὴν τοῦ εἴθους ἰδιότητα.



lision with other minds in conversation. His illustrations, too, were not like those of the most of the teachers of his age, drawn from obscure or little known objects, but from the occupations and professions of daily life and employment. So true is this, that he was even reproached as having dwelt upon these so much as to have worn them threadbare.\*

3. He turned the thoughts of his countrymen from useless speculations to the investigation of practical subjects. In this way, he not only influenced his own, but all subsequent ages. Xenophon says: "He did not, as most do, discourse upon the nature of all things, considering how that which is called by the Sophists *cosmos*, the world, exists, and by what necessary laws the heavenly bodies are governed; on the contrary, he considered those who entered into laborious investigations of that kind as fools; † and indignantly asked whether such inquirers, supposing that they already have knowledge enough of human affairs, applied themselves to the divine; or what advantage do they expect to gain by the investigation of physical phenomena? Do they think, as in the study of human affairs, to make a practical use of their knowledge, and excite and calm the winds and the rain, and produce the seasons at their pleasure, or do they seek only to gratify a prurient curiosity?" From these and numerous other passages of the *Memorabilia*, the difference between Socrates and his predecessors is evident. They spent their time in mere speculation upon ontological subtleties, confused and confusing; but he turned his attention to ethical, practical duties. With him the proper study of mankind was man, his duties and relations. ‡ These had been assigned to man by the gods as subjects of study. These they were to understand by personal investigation, and if this was neglected, the true object of life could not be secured. It was only by diligence in learning what the gods permitted to be learned, and reverent and pious inquiry of the gods, that in

\* *Memorab. I. 2. 37.*

† *Mem. I. 1. 11.*

‡ *Mem. I. 1. 16.*

duced them to grant information by divination upon those points which they had reserved as belonging to themselves.\*

4. He accustomed those with whom he conversed to accurate definition.† This was the foundation of his success in his conversations with the young and arrogant. He would draw forth a definition or general statement from the unwary, and then, by making them acknowledge, step by step, the inadequacy or actual erroneousness of the sentiment expressed, would not only lead them to accurate statement, but to a distrust of themselves; and closely connected with this—

5. He led his auditors to careful introspection. In a conversation with Euthydemus, who supposed himself wise, and without need of instruction from others, he inquired: Have you ever been at Delphi? Yes, indeed, twice.—Did you notice the inscription, γνῶθι σαυτόν, found somewhere on the wall of the temple? I did.—Did you suppose that this injunction had no reference to you, or did you undertake to examine yourself carefully to see what you are?—When Euthydemus replied that he already knew himself, and had no occasion to apply this precept, and Socrates had made him acknowledge that all who have not a just appreciation of their own powers, as applied to human use, do not know themselves, he proceeded to inquire: “Is it not plain that men experience the greatest good from self-knowledge, and the greatest evil from ignorance of self? For those who know themselves know their own wants and necessities, and distinguish between what they can and cannot do, and order their lives accordingly.”‡ Socrates dwelt so much upon the necessity of self-knowledge in his teachings, that it was even made the subject of ridicule.§ “To him this injunction, ‘Know thyself,’ was the most sacred of all precepts, and he constantly cited it,

\* Mem. I. 1. 9; I. 4. 17 sq.; IV. 7.

† See Mem. IV. 6. 1 sq.; 13 sq., *et al. sup.*

‡ Mem. IV. 2. 24 sq.

§ See Aristoph. Clouds, l. 842.

and strenuously enforced its obligation upon his hearers.\* The influence of this teaching, with Socrates' ability† to accomplish the end aimed at, cannot be appreciated too highly. It strikes at the root of ignorance and delusion. It dispels self-conceit, and clears away the rubbish, and opens the mind to the reception of true knowledge. "To preach, to exhort, even to confute particular errors, appeared to Socrates useless, so long as the mind lay wrapped up in its habitual mist or illusion of wisdom; such mist must be dissipated before any new light could enter."‡ But it was not merely a negative process with him. He so dispelled error and ignorance from the mind, as to leave it with an unextinguishable desire for knowledge; and thus I am brought to another means of influence of Socrates.

6. His abhorrence of ignorance in every form. The worst of all ignorance was self-ignorance, and ignorance in general was folly and vice, whilst knowledge or wisdom was virtue.§ This principle formed the basis of all his instructions. The man who had knowledge and wisdom had the right of entire control over others so far as they were void of knowledge.¶ This regulated all the intercourse and relations of life. In his view, the man who sinned ignorantly was far worse than the one who erred knowingly, for the former could not conduct himself justly, however much he might desire it, whilst the latter could.Ⓜ Knowledge, with him, was a right appreciation of one's self in all the relations of life, whether to gods or men. If, then, a parent, or child, or friend, failed to conduct rightly, it was from a want of discrimination of the right, from ignorance; and he was deserving of severe reprobation. The defectiveness of this philosophy is

\* Grote, vol. VIII, p. 602.

† Mem. I. 2: τοῖς διὰ λεγόμενοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις, ἕως βούλοιο.

‡ Grote, vol. VIII, p. 603.

§ Mem. III. 9. 4 sq.

¶ See Mem. I. 2. 49, where his application of this principle to the treatment of parents is defended by Xenophon.

Ⓜ Mem. IV. 2. 19 sq.

too palpable to require remark ; and yet the influence of such teaching, especially upon the young of the age of Socrates, in rousing a spirit of inquiry and investigation, must have been very great. Neither, as a matter of fact, was this teaching so defective in a moral point of view as we should suppose from the above statement ; for he was as constant in his inculcation of control over the passions and appetites, as the means of conformity to the gods, as if this, too, were a primary article of his creed. How, he reasoned for substance, can one live virtuously and temperately, who does not know what virtue or temperance is ? but if he has acquired a knowledge of them by conscious effort, by diligent attention, he cannot fail to practise them. He will be inevitably lured on in the path of rectitude.

7. His honesty, simplicity, and disinterestedness of character, especially contributed to his influence. These traits shine out in almost every page of the *Memorabilia*. "The shortest, safest, and best way to acquire the good-will of others is to strive to possess those good qualities which you wish to seem to have."\* This was not only a precept which Socrates inculcated on others, but one on which he based his own course of life. An open, frank, and generous spirit he exhibited to all. "The love of Socrates," says Potter, "was equally pure and warm, individual and catholic, firm and free, ennobling and attaching. His heartiness, frankness and pleasantry, his power of convincing his friends of their faults, and then of converting them to sounder principles and conduct ; his extraordinary power of stimulating the lukewarm and encouraging the earnest ; and, above all, his way of founding the most practical conduct on the highest motives, must all be studied in a variety of details before they can be adequately comprehended. Were we to attempt quotation, we should be embarrassed with all the treasures of Socrates' love—love for his friends, love for his country, love for his species—that noble love which flows in a clear pure stream in the conversations of Xenophon, but glows with equal light and warmth in those

\* Mem. II. 6. 39.

admirable Socratic Dialogues of Plato, in which we seem to catch the very tone and manner, nay, the very gesture and look of Socrates, and see that Silenus face beaming not only with wit and humor, sense and feeling, but with a spirit and a grace which still make the reader of Plato hang on the lips of Socrates the live-long night.\*

#### THE GUIDING SPIRIT (*δαμόνιον*) OF SOCRATES.

Perhaps no one thing in reference to the character and teachings of Socrates, has been the subject of more diverse and contradictory opinions, than his idea of the *δαμόνιον*, of which he so often speaks. Even his own friends questioned him in vain upon it, and the Delphic oracle gave no satisfactory responses to the listening ear of an eager curiosity. The commentators have been able to trace, from hints in his scattered allusions, the uncouth lineaments of the artificer of all evil, or the mild and pitying visage of one of those pure spirits, whose delight it is to walk the earth or traverse the air as the guardians and guides of erring mortals. But it is not our pleasure, were this a suitable place, to group together these several representations, but to give as well as we are able, the most probable explanation of this somewhat difficult subject.

I. The demon of Socrates was not a mere fictitious representation, devised for the sake of acquiring authority with the people. His whole character forbids the supposition. His life and his death exhibit the most unequivocal proof of the sincerity of his belief, as exhibited in his daily intercourse with his followers.

II. Socrates understood by *δαμόνιον* something more than the simple voice of conscience or the internal sense. 1. The meaning of the word, and the manner in which it is employed by him, show this. Τὸ *δαμόνιον* is equivalent to τὸ *θεῖον*, that which comes from the gods, and is so used in contrast with that which has its origin in the mind of man. So in I. 1. 9: Τοὺς δὲ

\* The Greek Philosophers, Socrates and Plato, p. 119, 20.

μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνδραπένης γνώμης, δαιμονῶν ἔφη; I. 4. 2, 10, 18; IV. 3. 14; Plat. Apol. p. 31. C. D. In the plural, then, τὰ δαιμόνια must correspond in general with οἱ θεοί; I. 1. 1: οὗς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων. 2. The manner in which he invariably speaks of the guidance that he received from this source, indicates that he considered it as something supernatural. It was the voice of God: θεοῦ φωνή, Xen. Apol. § 12, 13. It was unerring. So it was found to be, not in his own experience only, but by others who had recourse to its revelations; I. 1. 4: Καὶ πολλοῖς τῶν ξυνότων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος, καὶ τοῖς μὲν πειδομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειδομένοις μετέμελε; Theages of Plato, p. 275-8. 3. Xenophon's testimony both to Socrates' and his own confidence in this unerring guide is beyond dispute. It was to Socrates, what the revelations of the gods through auspices, oracles, and the like, were to others, only more direct and certain. The entire reasoning of Xenophon in I. 1. 2-5 depends upon the fact, that Socrates relied upon the monitions of the δαιμόνιον as divine. How else could it be any argument that he did not discard the belief in the existence of gods?

III. Socrates' δαιμόνιον was not, on the other hand, as has often been supposed, a specific supernatural being, vouchsafed to him alone for his guidance. His exhortations to Euthydemus not to expect or desire to see the forms of the gods, but to rest satisfied with their revelation of themselves in their works, and his declaration in close connection with this, that all men might receive the same guidance as was given him, if they would only acquiesce in the requisition made upon them, to forego the desire of a physical revelation, IV. 3. 12, 13, is inconsistent with such a belief.

IV. We are now, perhaps, prepared for a more definite statement of what is meant by the Socratic demon. If what has been said is well founded, it was something beyond the dictates of mere human foresight, and yet not a specific personal deity, extrinsic from, but everywhere present with him, to give audible

warnings, nor a miraculous revelation, granted as a special favor to him, but above the hopes or even the reasonable expectations of any man who will faithfully strive after its attainment. One fact in the history of the age of Socrates aids us in coming to a more precise determination in regard to this matter. The belief in guardian angels, ministering spirits sent forth on errands of mercy, was not confined to the Jews. The reliance of the ancients upon supernatural communications by various methods, and their view of the intimate connection between the deity and the human race, is too well known to need reiteration or proof. It is plain, too, that Socrates himself believed in inferior gods, who are children and ministers of the supreme God, a medium of communication between God and man, a connecting link between heaven and earth; cf. *Apol.* p. 27. C. D.; *Memorab.* IV. 3. 13, and these he called *δαμόνια*. Two ideas, then, seem to be at the basis of this guidance of Socrates: First, his subjective fitness to receive aid from the gods, his spiritual conceptions of and obedience to them, and then, their willingness and presence to aid unerringly those who thus trust in them. The combined result of scrupulous attention to the suggestions of the inner sense and reason, and the assistance of the gods readily given to virtuous men, make up what is ascribed to the *δαμόνιον*. It is not strange that Socrates gave it the appellation of divine. For although preparation of mind was necessary, yet it was only in matters beyond the ken of human foresight, that he was accustomed to expect supernatural aid. In his view it was equally insane and foolish to have recourse to the aid of the gods on trivial occasions, and to reject it in reference to those matters, a full knowledge of which they have reserved for themselves. Cicero's exposition of Socrates' *δαμόνιον* is perfectly consistent with this view, although it gives rather the subjective relation of the matter, leaving the rest to be inferred; *de Divinat.* I. 53. 121, and 54. 122: *Ut igitur, inquit, qui se tradet ita quieti, praeparato animo quum bonis cogitationibus, tum rebus ad tranquillitatem accommodatis, certa et vera cernit in somnis: sic castus sensus purusque vigilantis et ad astrorum et ad avium reliquo-*

rum,que signorum et ad extorum veritatem est paratior. Hoc nimirum est illud, quod de Socrate saepe dicitur, esse divinum quiddam, quod *δαιμόνιον* appellat, cui semper ipse paruerit, nunquam impellenti, saepe revocanti.

In conclusion, one remark seems to be required upon an alleged contradiction between the accounts of Plato and Xenophon in regard to the office of this demon. Plato says that it only restrained him, whilst Xenophon represents it as both restraining and impelling him; cf. Plat. Apol. p. 31. C. D, and Theages, p. 128. D. with the passages above cited. The true explanation undoubtedly is, that Xenophon intends to give only a general idea of the character of this guidance; and it is not strange, that a sign which only prohibited, is spoken of also as indicating what was allowed, since the absence of a prohibition would imply permission. The object of Xenophon did not require him to draw a precise distinction between that which was positively commanded, and that which was to be inferred from silence. Besides, the fact that Socrates did consider the silence of his demon as a sign of assent, seems to be pretty well established by Plato himself. Cf. Apolog. p. 40. A. B. C; Phaedr. p. 242. B. C. On this whole subject, see Plutarch de Socratis Genio; Wiggers' Life of Socrates, Ch. III.; Ritter's Hist. Philos. II. p. 38 sq.; Tennemann's Gesch. Philos. II. 33-6, et al.; Grote's Greece, Vol. VIII. p. 557 sq.

#### XENOPHON AS BIOGRAPHER OF SOCRATES.

At the time of Socrates' death, 399 B. C., Xenophon was absent on the military expedition with Cyrus in Asia. And although no definite record of the fact is found, it cannot be doubted, that the Memorabilia was written soon after his return. There is a freshness of feeling and definiteness in allusion, which render it almost certain that the place of the teacher had not long been vacant, when the devoted disciple took up the pen on his behalf. The sadness which must have come over him on his return from the expedition, so unwillingly undertaken, into the land of bar-



barism, with the hope of again resuming his place with the little band of chosen friends around their companion and guide, seems yet to linger about him, and give coloring to his words. Even the absence of bitterness at the mistaken folly and injustice of the murderers, is perhaps an indication of the heartiness of his sorrow, of the subdued feeling of recent grief.

It is unnecessary at present to discuss at length the comparative merits of Plato and Xenophon, as rival biographers of Socrates.\* Neither of them has given a complete and finished portrait, but both have left vivid and distinct outlines of particular parts, which need to be carefully studied and compared with discrimination, in order to supply the portions which are left in shadow, and to form a just idea of the original. But our immediate concern is with the sketch given in the present volume. We have already alluded to the facilities which Xenophon enjoyed for the execution of his work, by a long, familiar, and confidential acquaintance with his master, and with others who were so fortunate as to witness the equanimity and cheerfulness of his last hours. We might also speak of the good practical sense, the cultivated mind, and simple and graceful style of our author, but any one who is not strongly impressed with these qualities in him, before reading far in the work itself, would be little influenced by any presentation that we should be able to make. We could also express a hearty disapproval of the sentiments of those who accuse Xenophon of deficiency in warmth of feeling in defending his master. It is true he exhibits no ebullitions of passion; and how could he, and yet be the faithful and reverent disciple of one who had labored so often and so earnestly to subdue in himself and others all violent emotion? It may, we think, be asked with confidence, where we should go for an idea of Socrates as a man, a citizen, a moral teacher, if the *Memorabilia* were not in existence. As a philosopher, if we have skill enough to separate the Platonic from the Socratic, he is most fully exhibited in Plato. Xenophon, if he were capable of the

\* See Schiermacher.

task, did not attempt to give this part of Socrates' character, except incidentally. And yet "he intimates," says Grote, "very plainly, that the conversation of Socrates was often, indeed usually of a more negative, analytical, and generalizing tendency;" . . . "destined . . . to awaken the inquisitive faculties, and lead to the rational comprehension of vice and virtue as referable to determinate general principles." Humor, in which Socrates was not deficient, we cannot find to any considerable degree in Xenophon. If he could appreciate it, which we see no reason to doubt, it was little to his purpose to give this a prominent place in his work. And besides, he could have had little heart to join in mirth over the new-made tomb of his murdered friend. He would most naturally dwell upon the serious and thoughtful developments of character at such a time.

Xenophon's principal design was, to present and illustrate the object of the life of Socrates, and thus correct wrong impressions, and rescue his memory from the calumnies which had proved so fatal. He wished to exhibit him as a good man and a useful citizen, the two points in his character which had been especially assailed by his accusers. His own practical turn of mind led him more to the consideration of the good results of his teachings, and the direct and palpable means of obtaining those results, than to mere speculations, however ingenious and subtle they might have been. It is, in fact, the basis of the character of Socrates that is given by Xenophon, the nucleus around which other qualities encircle, but without which we should often be left in darkness and doubt. We may with safety say, that no one of the pupils of Socrates had imbibed more of the genuine spirit of their teacher than Xenophon. The very absence of some of the more positive qualities of mind which are so conspicuous in Plato, enabled him to yield more implicitly to the teachings of one whose word was law to him, and fitted him to give a simple, unadorned representation of his life and character.

We do not contend that the conversations of Socrates, as recorded by Xenophon, were taken down precisely as they fell from his lips. The title indicates that they were given from

recollection. They are also frequently spoken of as things remembered. We do not claim that full justice is always done to Socrates in their presentation.\* This could not be expected in a brief abstract, which they undoubtedly often are. It does, however, appear to be indisputable, that Xenophon had carefully stored in his memory not only the truths themselves, but the manner in which they were presented to eager listeners. There is a minuteness and circumstantiality in many of them, and indeed a repetition,† which would have been avoided, had it not been the design of the author to give a transcript from real life. The very purpose of the author, too, in writing his book would have been frustrated, could it have been shown to be erroneous or false in respect to matters of fact. For it was without doubt written and made public while many of those with whom the conversations were held were yet living, and would have been ready to give their voice in its condemnation, had not the representation been faithful. And furthermore, his defence would have had little influence, if it could have been shown, that it was not in accordance with reality, especially as he professed to narrate that which he had heard with his own ears, or had received from the mouth of credible witnesses.

The general characteristics of this work are so well and briefly stated by an English scholar,‡ that we cannot do the reader a better service than to allow his remarks upon this point to take the place which we had reserved for our own: "The Memorabilia of Xenophon is a possession for all time; for the noble simplicity of the style is worthy of the purity and soundness of the principles. Indeed, who can mark without admiration the strong sense, the good feeling, the high principles, and the right practices of this book? It bears the same ratio to the Dialogues of Plato, that the practical teaching of the Gospels does to the doc-

\* See I. 2. 53; I. 3. 1; I. 4. 2; II. 4. 1; IV. 3. 4.

† Cf. I. 4 with IV. 3; I. 5. with IV. 5, et al.

‡ Rev. J. P. Potter: Characteristics of the Greek Philosophers, Socrates and Plato pp. 7, 8.

trinal teaching of the Epistles. He who runs may read. It was a great service which Socrates rendered his countrymen. He cleared the foundations of religion and morals from whatever was obscuring and undermining them. He exhibited these foundations in all their strength, and showed that principles and conduct may be safely rested upon them. The very characteristic of Socrates' philosophy is the grand simplicity of a Doric temple. He states the great principles of religion, and morals, and politics, so clearly and convincingly, that every one must understand, and no one can deny. The sincerity of the manner is equal to the truth of the matter. And to all this must be added a genial warmth of feeling, whether it be shown in deep reverence for God, or in hearty love to man, which it is impossible to resist; for whilst Socrates states truth so convincingly as to compel assent, he urges it so kindly as to win conviction."

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The text of the present edition is that of Kühner, with occasional alterations in pointing and things of minor importance. When it appeared desirable, various readings have been given in the notes, and reasons for the one adopted, briefly stated.

In preparing the first edition, free use was made of the labors of Kühner, whenever they seemed to our purpose. We did not, however, follow him blindly, and sometimes came to results quite different from his, on the examination of a passage. We also had constantly by us, Xenophon's *Memoiren*; mit *Einleitungen und Anmerkungen* von Dr. Moritz Seyffert, Königl. Professor and Conrector am Gymn. zu Brandenburg, and sometimes received valuable aid from it, although the notes are, for the most part, made up of the translation of single words and phrases. Other editions, as those of Schneider, Weiske, Bornemann, and Greenwood, were occasionally consulted. The additions and corrections in the present edition are principally the result of experience in teaching, although the suggestions of others, either in printed notices or private correspondence, have not been unheeded or

without much value. If the diligent student shall be enabled by the present volume, to gain a more thorough insight into the character of one of the greatest and best of uninspired men, and more love for, and familiarity with, the most cultivated and refined language of any age or nation, we shall feel that we have, in addition to the enjoyment which each day spent in the preparation of the volume brought with it, a full reward for our labor.



#### ABBREVIATIONS AND EXPLANATIONS EMPLOYED IN NOTES.

*Kühn. Gr.*, the Translation of Kühner's Grammar by Edwards and Taylor.

*L. Gr.*, the Larger Grammar of the same author.

*El. Gr.*, his Elementary Grammar as prepared in English by Taylor.

*B. Gr.*, simply *B.*, or *Buttmann*, Robinson's Buttmann, ed. 1851.

*C. Gr.*, Crosby's Grammar.

*S.* or *Soph. Gr.*, Sophocles' Grammar.

Other Grammars are often referred to, but in such a way, it is believed, as not to need explanation. When references are made without naming the work, as I. 2. 5; III. 6. 3, 20; 8. 10, &c., the books, chapters, and sections of the *Memorabilia* are intended; and when only the name of the work, without the name of the author, is given, as *Apol. Hellen.* &c., some treatise of Xenophon is referred to.

**ΞΕΝΟΦΩΝΤΟΣ**  
**ΛΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.**



ΞΕΝΟΦΩΝΤΟΣ  
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ.  
ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

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CHAPTER I.

ARGUMENT.

IN the trial of Socrates, two crimes were alleged against him, as rendering him worthy of death:—1. He did not reverence the gods of the State, but introduced other new deities instead of them;—2. He corrupted the youth (§ 1). In confutation of the first accusation, the following considerations are adduced:

1. He did not omit either private or public sacrifices to the gods (§ 2).

2. He made use of divination (§ 2—9). In saying that his divinity (τὸ δαιμόνιον) made known to him future events, he did not differ from other Athenians, who do not suppose that sacrifices, the flight of birds, and other such things, of themselves make known the future, but that the gods make revelations through them. While others, then, say that they are guided by casual events, he, going back to the cause, averred that a divinity guided him; and by the confidence which he placed in the revelations made to him, he showed his confidence in the gods and his consequent belief in their existence (§ 2—6). In reference to necessary duties, he gave advice to his friends upon the manner of their performance; but in regard to things of a doubtful nature, he counselled them to ask direction from the gods; he believed it equally impious not to consult the gods in reference to those matters, the knowledge of which they had retained to themselves, and to have recourse to them in respect to things that fall within the province of human reason (§ 6—9).

3. The innocence of Socrates is also evident from the whole course of his life. He passed much of his time in public, where all could see and hear him, and yet no one could adduce an instance of impiety in word or action. He did not, like the other philosophers, employ his time in



fruitless discussions in regard to the origin of the world and other things which are beyond the bounds of human knowledge, but upon questions relating to the conduct of life both in private and public; his endeavor was to give men correct principles of action, and to make them valuable citizens (§ 10—16). Socrates confirmed his precepts by specific actions, showing how much his reverence for the gods preponderated over fear of man. It is indeed strange that the Athenians were persuaded that he was guilty of impiety, when he proved both by his actions and words, that he not only did not despise but was especially mindful of the gods (§ 17—20).

- 1 Πολλλάκις Ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός εἴη θανάτου τῆ πόλει. Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιαύδε τις ἦν· ἀδικεῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων.
- 2 Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὐς ἡ πόλις νομίζει θεοὺς, ποῖα ποτ' ἐχρήσαντο τεκμηρίω; θύων τε γὰρ φανερόν ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῆ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλλητο γὰρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἑαυτῷ σημαίνειν· ἔθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιώσασθαι καινὰ δαιμόνια εἰσφέρειν.
- 3 Ὁ δ' οὐδὲ κατώτερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὗτοί τε γὰρ ἵπολαμβύουσι οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τῶν μαντευομένων, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κακείνος δὲ οὕτως ἐνόμιζεν.
- 4 Ἄλλ' οἱ μὲν πλείστοί φασιν ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι· Σωκράτης δὲ ὥσπερ ἐγίνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ πολλοῖς τῶν ξυνόντων προ-

πγώρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαι-  
 μονίου προσημαινόντος· καὶ τοῖς μὲν πειδομένοις αὐτῷ  
 συνέφερε, τοῖς δὲ μὴ πειδομένοις μετέμελε. Καίτοι τίς 5  
 οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μίτ' ἡλίθιον  
 μίτ' ἀλαζόνα φαίεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν  
 ἄμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαι-  
 νόμενα κατὰ ψευδόμενος ἐφαίνετο. Δήλον οὖν, ὅτι  
 οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα  
 δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς  
 πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; Ἄλλα μὴν ἐποίει καὶ 6  
 τάδε πρὸς τοὺς ἐπιτηδεῖους· τὰ μὲν γὰρ ἀναγκαῖα  
 συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ' ἂν  
 πράττειν· περὶ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβήσοιτο,  
 μαντευσομένους ἔπεμπεν, εἰ ποιητέα. Καὶ τοῖς μέλ- 7  
 λοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς  
 ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ  
 γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων  
 ἐξεταστικὸν ἢ λογιστικὸν ἢ οικονομικὸν ἢ στρατηγικὸν  
 γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου  
 γνώμη αἰρετέα ἐνόμιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν  
 τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐ-  
 δὲν δήλον εἶναι τοῖς ἀνθρώποις. Οὔτε γὰρ τοι τῷ 8  
 καλῶς ἀγρὸν φυτευσάμενῳ δῆλον, ὅστις καρπώσεται·  
 οὔτε τῷ καλῶς οἰκίαν οἰκοδομησάμενῳ δῆλον, ὅστις οἰ-  
 κήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρεи στρα-  
 τηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρεи τῆς πόλεως  
 προστατεῖν· οὔτε τῷ καλῆν γήμαντι, ἵν' εὐφραίνηται,  
 δῆλον, εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοῦς ἐν  
 τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στε-  
 ρήσεται τῆς πόλεως. Τοὺς δὲ μηδὲν τῶν τοιούτων 9  
 οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης  
 γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευο-  
 μένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι δια-  
 κρίνειν· οἷον εἴ τις ἐπερωτῆ, πότερον ἐπιστάμενον

ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρείττον ἢ μὴ ἐπιστάμενον. ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρείττον λαβεῖν ἢ μὴ ἐπιστάμενον, ἢ ἂ ἔξοστιν ἀριδμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀδέμιστα ποιεῖν ἡγήτο· ἔφη δὲ δεῖν ἂ μὲν μαδόντας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν· ἂ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὧσιν ἴλεφ σημαίνειν.

- 10 Ἄλλα μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερῷ· πρῶι τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν
- 11 ἀκούειν. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβῆς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως ἤπερ τῶν ἄλλων οἱ πλείστοι διελέγετο, σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφν, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φρον-
- 12 τίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἰκανῶς ἤδη τῶν ἀνθρώπων εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγούνται τὰ προσήκοντα
- 13 πρᾶττειν. Ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὔρειν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις
- 14 ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὕτω

ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὂν εἶναι, τοῖς δ' ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα, τοῖς δ' οὐδὲν ἂν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολείσθαι. Ἐσκόπει δὲ περὶ αὐτῶν 15 καὶ τάδε· ἄρ', ὥσπερ οἱ ἀνθρώπεια μανθάνοντες ἡγούνται τοῦθ', ὃ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῃ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ τὰ θεία ζητοῦντες νομίζουσιν, ἐπειδὴν γινώσκῃν, αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσῃν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου δ' ἂν ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοι- 16 αῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπέων ἂν αἰεὶ διελέγετο, σκοπῶν τί εὐσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς κάγαθούς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδάδεις ἂν δικαίως κεκληθῆσθαι.

Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐ- 17 δὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγινῶναι τοὺς δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, οὐ θαυμαστὸν, εἰ μὴ τούτων ἐνεθυμήθησαν; Βουλευσας γάρ ποτε 18 καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μᾶ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασι- νίδην ἀποκτείνει πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνα-

τῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὖρος  
 κεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ  
 19 φυλάξασθαι τοὺς ἀπειλοῦντας. Καὶ γὰρ ἐπιμελίσθαι  
 θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ  
 νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν  
 εἶδέναι, τὰ δ' οὐκ εἶδέναι· Σωκράτης δὲ πάντα μὲν  
 ἠγείτο θεοὺς εἶδέναι, τὰ τε λεγόμενα καὶ πραττόμενα  
 καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι, καὶ  
 σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάν-  
 των.

20 Θαυμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι  
 Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς  
 μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὐτ' εἰπόντα οὐτε  
 πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ  
 θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἶη τε καὶ  
 νομίζοιτο εὐσεβέστατος.

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## CHAPTER II.

### ARGUMENT.

THE second accusation of the enemies of Socrates (I. 1.), that he was a corrupter of the youth, is shown to be without foundation by the following considerations :

1. He dissuaded the youth from impiety, disobedience to law, the indulgence of the sensual passions and effeminacy, and inculcated the opposite virtues, inspiring the hope, that, by the love and practice of them, they would become honorable and good. This he did, especially, by presenting himself as the most perfect example of the practice of those virtues which he inculcated (§ 1—8).

2. The accusation that Socrates made his disciples violent opposers of the established laws and usages, is confuted by the simple fact, that his teachings, showing the inconvenience and injuries resulting from the use of violence as contrasted with persuasion, must necessarily have had

the very opposite effect (§ 9—11). The disorderly conduct of Critias and Alcibiades after they had been his pupils, is no cause of reproach against him. They sought not his society from any love for his character and teachings, but as a means for the more effectual accomplishment of their ambitious purposes; and yet whilst they were with him they practised self-government; and that not from constraint but from persuasion (§ 12—18). But virtue unless constantly exercised falters and dies (§ 14—23); and Critias and Alcibiades, after leaving Socrates, were withdrawn from the continued practice of those virtues which he enjoined, by the influence of other men, and Socrates ought, in contrast with these men, to receive praise rather than blame (§ 24—29); for he faithfully admonished his pupils whenever he saw them going astray. Critias, offended by the severity of his admonitions, sought revenge after he had become a ruler of the State, by causing a law to be passed against Socrates (§ 30—38). The object of both Critias and Alcibiades in joining themselves to Socrates, is evident from their conduct; and in the case of Alcibiades, was strikingly illustrated by a conversation with his guardian Pericles (§ 24—47). In contrast with these men, all who joined themselves to Socrates with the desire of becoming wise and good, passed their whole lives in the exercise of virtue and without reproach (§ 48).

3. The accusation of inspiring in those who associated with him, a disregard of parents, relatives, and friends, rests entirely upon a misunderstanding of the nature of his teachings in this regard; for his object was to give the relation of parents and children, friends and relatives, a higher object, mutual benefit (§ 49—55).

4. The accusation made against him, of quoting from ancient poets, for the purpose of inculcating feelings of malevolence and tyranny, is absurd (§ 56—59). On the other hand, he ever exhibited the most disinterested regard for all men, both citizens and strangers (§ 60, 61).

In fine, it appears from the considerations adduced in this and the preceding chapter, that Socrates was worthy of the highest regard and honor from the city, rather than punishment (§ 62—64).

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Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινας, ἢ ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρημένους πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων ἀνδρῶπων ἐγκρατέστατος ἦν, εἶτα πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόνους καρτερικώτατος, ἔτι δὲ πρὸς τὸ μετρίων δεισθῆναι πεπαιδευμένος οὕτως, ὥστε πάνν μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκούντα. Πῶς 2

οὖν, αὐτὸς ὢν τοιοῦτος, ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρ-  
 νόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ  
 πονεῖν μαλακοὺς ἐποίησεν; Ἄλλ' ἔπαυσε μὲν τούτων —  
 πολλοὺς ἀρετῆς ποιήσας ἐπιθυμῆν καὶ ἐλπίδας παρα-  
 σχῶν, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς  
 3 ἔσσεσθαι. Καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος  
 εἶναι τούτου· ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν ἐλπί-  
 ζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους  
 4 ἐκείνου τοιοῦσδε γενήσεσθαι. Ἄλλὰ μὴν καὶ τοῦ σώμα-  
 τος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπῆνει.  
 Τὸ μὲν οὖν ὑπερεσθίαντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ  
 δὲ, ὅσα γ' ἠδέως ἢ ψυχῇ δέχεται, ταῦτα ἰκανῶς ἐκπο-  
 νεῖν ἐδοκίμαζε· ταύτην γὰρ τὴν ἔξι ὑγιεινὴν τε ἰκανῶς  
 εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζεω ἔφη.  
 5 Ἄλλ' οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν οὔτ'  
 ἀμπεχόνη οὔδ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν  
 οὐδ' ἐρασιχηρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν  
 γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυ-  
 6 μούντας οὐκ ἐπράττετο χρήματα. Τούτου δ' ἀπεχό-  
 μενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμ-  
 βάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν  
 ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι  
 7 παρ' ὧν ἂν λάβοιεν τὸν μισθόν· Ἐθαύμαζε δ', εἰ τις  
 ἀρετὴν ἐπαγγελλόμενος ἀργύριον πρᾶττετο, καὶ μὴ  
 νομίζοι τὸ μέγιστον κέρδος ἔξειν φίλον ἀγαθὸν κτη-  
 σάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς ἀγαθὸς  
 τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν  
 8 ἔξοι. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε  
 τοιοῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων ἑαυτῷ τοὺς  
 ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα  
 βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλοις ἀγαθὸς ἔσσεσθαι.  
 πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους; εἰ  
 μὴ ἄρα ἢ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστίν.  
 9 Ἄλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει

τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων, ὡς μω-  
 ρὸν εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου  
 καθίστασθαι, κυβερνήτη δὲ μηδένα θέλειν κεχρησθαι  
 κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα  
 τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἀμαρτανόμενα  
 ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανομένων· τοὺς δὲ  
 τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν  
 τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους. Ἐγὼ 10  
 δ' οἶμαι τοὺς φρόνησιν ἀσκούντας καὶ νομίζοντας ἰκα-  
 νοὺς ἔσεσθαι τὰ συμφέροντα διδύσκειν τοὺς πολίτας  
 ἥκιστα γίγνεσθαι βιαίους, εἰδότας, ὅτι τῇ μὲν βίᾳ  
 πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκιν-  
 δύνως τε καὶ μετὰ φιλίας ταῦτα γίγνεται· οἱ μὲν γὰρ  
 βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες  
 ὡς κεχαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν  
 ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὺν ἄνευ γνώ-  
 μης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. Ἄλλα μὲν 11  
 καὶ συμμύχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ  
 ὀλίγων, ὁ δὲ πείθειν δυνάμενος, οὐδενός· καὶ γὰρ μό-  
 νος ἡγοῖτ' ἂν δύνασθαι πείθειν. καὶ φονεῖειν δὲ τοῖς  
 τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα  
 βούλοιτ' ἂν μᾶλλον ἢ ζῶντι πειδομένῳ χρῆσθαι;

Ἄλλ' ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ γενο- 12  
 μένω Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν  
 πόλιν ἐποίησάντην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλι-  
 γαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος  
 ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάν-  
 των ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιότατος.  
 Ἐγὼ δ' εἰ μὲν τι κακὸν ἐκείνων τὴν πόλιν ἐποίησά- 13  
 την, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνου-  
 σίαν αὐτοῖν, ὡς ἐγένετο, διηγῆσομαι. Ἐγενέσθην μὲν 14  
 γὰρ δὴ τῷ ἄνδρῳ τούτῳ φύσει φιλοτιμοτάτῳ πάντων  
 Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι  
 καὶ πάπτων ὀνομαστοτάτῳ γενέσθαι. ἤδεσαν δὲ Σω-



- κράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις,
- 15 ὅπως βούλοιο. Ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προεῖρησθον, πότερόν τις αὐτῷ φῆι τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἰ ὁμιλησαίτην. ἐκεῖνῳ, γενέσθαι ἂν ἰκανωτάτῳ λέγειν τε καὶ
- 16 πράττειν; Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν ἢ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκράτην ἐώρων, ἢ τεθνήσκειν, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνήσκειν. Δῆλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε τῶν συγγυνομένων ἡγησάσθην εἶναι, εὐδὲς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧν περ ἕνεκα Σωκράτους ὠρεχθήτην.
- 17 Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν τοῖς συνόντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μανθάνουσι, ἢ περ αὐτοὶ ποιούσι
- 18 ἢ διδάσκουσι, καὶ τῷ λόγῳ προσβιβύζοντας. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσι ἑαυτὸν καλὸν κάγαθόν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κάκεινῳ σφρόνουντε, ἔστε Σωκράτει συνήστην, οὐ φοβουμένῳ μὴ ζημιοῖντο ἢ παλοῖντο ὑπὸ Σωκράτους, ἀλλ' οἰόμενος τότε κράτιστον εἶναι τοῦτο πράττειν.
- 19 Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδέ ὁ σάφρων ὑβριστής, οὐδέ ἄλλο οὐδὲν, ὧν μάθησις ἐστίν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γὰρ ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκούντας οἱ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς

μη τὴν ψυχὴν ἀσχοῦντας οὐ δυναμένους· οὔτε γὰρ ἂ  
 δεῖ πράττειν οὔτε ὧν δεῖ ἀπέχεσθαι δύνανται. Διὸ 20  
 καὶ τοὺς υἱεῖς οἱ πατέρες, κὰν ὡσι σῶφρονες, ὁμως ἀπὸ  
 τῶν πονηρῶν ἀνθρώπων εἵργουσι, ὡς τὴν μὲν τῶν  
 χρηστῶν ὁμιλίαν ἀσκησιμὴν οὔσαν τῆς ἀρετῆς, τὴν δὲ  
 τῶν πονηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιη-  
 τῶν ὁ τε λέγων·

Ἐσθλῶν μὲν γὰρ ἔπ' ἐσθλὰ διδάξει· ἦν δὲ κακοῖσιν  
 Συμμίσησ, ἀπολεῖτ καὶ τὸν ἴοντα νόον.

καὶ ὁ λέγων·

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.

Κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γὰρ, ὡςπερ τῶν ἐν 21  
 μέτρῳ πεπονημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλαν-  
 θανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς  
 ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅταν δὲ τῶν νοουητι-  
 κῶν λόγων ἐπιλάβηται τις, ἐπιλέλησται καὶ ὧν ἡ  
 ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει· τούτων  
 δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφρο-  
 σύνης ἐπιλαθέσθαι. Ὅρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν 22  
 προαχθέντας καὶ τοὺς εἰς ἔρωτας ἐγκυλισθέντας, ἦττον  
 δυναμένους τῶν τε δεόντων ἐπιμελείσθαι καὶ τῶν μὴ  
 δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων δυνά-  
 μεινοι φειδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται·  
 καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπεί-  
 χοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ  
 ἀπέχονται. Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα 23  
 πρόσθεν αὔθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα  
 πράττειν αὔθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ  
 τὰ καλὰ καὶ τὰγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ  
 σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι  
 τῇ ψυχῇ αἱ ἡδοναὶ πειθουσι αὐτὴν μὴ σωφρονεῖν,

ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

- 21 Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτες συνήστην, ἐδυνάσθη, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε, Κριτίας μὲν, φυγῶν εἰς Θετταλίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγῶνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς
- 25 ἀσκήσεως, οὕτω καὶ ἐκεῖνος ἠμέλησεν αὐτοῦ. Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφυστημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τοῦτοις διεφθαρμένῳ καὶ πολλὸν χρόνον ἀπὸ Σωκράτους γεγονότε, τι θραυμαστόν, εἰ ὑπερηφάνῳ ἐγενέσθη;
- 26 Ἐἶτα, εἰ μὲν τι ἐπλημμελησάτην, τοῦτου Σωκράτην ὁ κατηγορὸς αἰτιᾶται; ὅτι δὲ νέῳ ὄντε αὐτῷ, ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγορῷ
- 27 ἄξιος εἶναι; Οὐ μὴν τά γε ἄλλα οὕτω κρίνεται· τίς μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ ἄλλος; διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τοῦτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σώφρονι ἢ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἀλλ' οὐχ ὅσῳ ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνηται, τοσοῦτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἳ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παιδῶν πλημμελούντων, οὐκ αἰτίαν ἔχουσιν,
- 28 ἐὰν αὐτοὶ σωφρονῶσιν. Οὕτω δὲ καὶ Σωκράτην δίκαιον

ἦν κρίνειν· εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι ;

Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους 29  
 φαῦλα πράττοντας ὁρῶν ἐπήνει, δικαίως ἂν ἐπετιμᾶτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐδυδήμου καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίσια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε, φάσκων ἀνελευθερόν τε εἶναι καὶ οὐ πρόπον ἀνδρὶ καλῷ κάγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν ὡς περ τοὺς πτωχοὺς ἰκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδεὸς ἀγαθοῦ. Τοῦ δὲ 30  
 Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐδυδήμου, εἰπεῖν, ὅτι ὑἷκόν αὐτῷ δοκοίη πάσχειν ὁ Κριτίας, ἐπιδυμῶν Εὐδυδήμῳ προσκνησθαι ὡς περ τὰ ὑἷδια τοῖς λίθοις. † Ἐξ ὧν δὴ καὶ 31 †  
 ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καί, ὅτε τῶν τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλοὺς· οὐδὲ γὰρ ἔγωγε οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοῖναι ἡσθόμην. Ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ 32  
 τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης, ὅτι θάυμαστόν οἱ δοκοίη εἶναι, εἴ τις γενόμενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ χεῖρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους

καὶ χείρους μὴ αἰσχύνεται, μὴδ' οἶεται κακὸς εἶναι  
 33 προστάτης τῆς πόλεως. Ἀπαγγελλθέντος δὲ αὐτοῖς  
 τούτου, καλέσαντες ὁ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν  
 Σωκράτην, τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις  
 ἀπειπέτην μὴ διαλέγεσθαι. Ὁ δὲ Σωκράτης ἐπήρετο  
 αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἰ τι ἀγνοοῖτο τῶν προ-  
 34 αγορευμένων. Τῷ δ' ἐφάτην. Ἐγὼ τοῖνυν, ἔφη, πα-  
 ρεσκευάσμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ  
 δι' ἀγνοίαν λάθω τι παρανομήσας, τοῦτο βούλομαι  
 σαφῶς μαθεῖν παρ' ὑμῶν· πότερον τὴν τῶν λόγων  
 τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ  
 σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς. Εἰ  
 μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη τοῦ  
 ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι  
 35 πειρατέον ὀρθῶς λέγειν. Καὶ ὁ Χαρικλῆς ὀργισθεὶς  
 αὐτῷ· Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι  
 εὐμαθέστερα ὄντα προαγορεύομαι, τοῖς νέοις ὅπως μὴ  
 διαλέγεσθαι. Καὶ ὁ Σωκράτης· Ἴνα τοῖνυν, ἔφη, μὴ  
 ἀμφίβολον ᾗ, ὡς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα,  
 ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι  
 τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς· Ὅσου περ, εἶπε,  
 χρόνου βουλεύειν οὐκ ἔξεστιν, ὡς οὐπω φρονίμοι οὔσι·  
 36 μὴδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν.—Μηδέ,  
 ἂν τι ἰσχυροῦμαι, ἔφη, ἢν πωλῆ νεώτερος τριάκοντα ἐτῶν,  
 ἔρωμαι, ὅπου πωλεῖ;—Ναὶ τά γε τοιαῦτα, ἔφη ὁ  
 Χαρικλῆς· ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἰδὼς, εἰδὼς  
 πῶς ἔχει, τὰ πλείστα ἐρωτᾷ· ταῦτα οὖν μὴ ἐρώτα.—  
 Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, εἰ  
 εἰδῶ, οἷον ποῦ οἰκεῖ Χαρικλῆς; ἢ ποῦ ἔστι Κριτίας;—  
 37 Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. Ὁ δὲ Κριτίας·  
 Ἀλλὰ τῶνδέ τοι σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώ-  
 κρατες, τῶν σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλ-  
 κέων· καὶ γὰρ οἱμαὶ αὐτοὺς ἤδη κατατετριφθῆναι διατρι-  
 λουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν

ἐπομένῳν τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρι- κλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μή, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βούς ποιήσῃς. Ἐνθα καὶ 38 εἶ', δῆλον ἐγένετο, ὅτι, ἀπαγγελλέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.

Οἷα μὲν οὖν ἡ συνουσία ἐγεγάνει Κριτία πρὸς Σω- κράτην, καὶ ὡς εἶχον πρὸς ἀλλήλους, εἴρηται. Φαίην 39 δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους ὠμίλησάτην, ἃν χρόνον ὠμίλειτῃν αὐτῷ, ἀλλ' εὐθύς ἐξ ἀρχῆς ὠρμηκότε προε- στάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά. Ἐλέγεται γὰρ Ἀλκι- 40 βιάδην, πρὶν εἶκοσιν ἐτῶν εἶναι, Περικλεῖ ἐπιτρόφῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων· Εἰπέ μοι, φάναι, ὦ Περικ- 41 κλεις, ἔχouis ἂν με διδάξαι, τί ἐστὶ νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὡς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσίν, οἷμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαινοῦ τὸν μὴ εἶδῶτα, τί ἐστὶ νόμος. Ἄλλ' οὐδέν τι χαλεποῦ πράγματος ἐπι- 42 - θυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γινῶναι, τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἔγραψε, φρά- ζου, ἃ τε δεῖ ποιεῖν καὶ ἃ μὴ.—Πότερον δὲ τὰγαθὰ νομίσαν δεῖν ποιεῖν, ἢ τὰ κακὰ;—Τὰγαθὰ, νῆ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ οὐ.—Ἐὰν δὲ μὴ τὸ 43 πλῆθος, ἀλλ', ὡςπερ ὅπου ὀλυγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὃ τι χρὴ ποιεῖν, ταῦτα τί ἐστὶ;—Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βου- λευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται.—

Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί;—Καὶ ὅσα τύραννος ἀρχῶν, φάσαι, γράφει, καὶ ταῦτα νόμος  
 14 καλεῖται.—Βία δέ, φάσαι, καὶ ἀνομία τί ἐστίν, ὧ Περικλεις; Ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν, ὃ τι ἂν αὐτῷ δοκῆ;—Ἔμοιγε δοκεῖ, φάσαι τὸν Περικλέα.—Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί;—Δοκεῖ μοι, φάσαι τὸν Περικλέα· ἀνατίθεμαι γὰρ τὸ ὅσα τύραννος μὴ  
 45 πείσας γράφει νόμον εἶναι.—Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι;—Πάντα μοι δοκεῖ, φάσαι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινα ποιεῖν, εἴτε γράφων εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι.—Καὶ ὅσα ἄρα τὸ πᾶν πληθὺς κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ  
 46 νόμος ἂν εἴη;—Μάλα τοι, φάσαι τὸν Περικλέα, ὧ Ἀλκιβιάδῃ· καὶ ἡμεῖς, τηλικούτοι ὄντες, δεῖνοί τὰ τοιαῦτα ἤμεν· τοιαῦτα γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάσαι· Εἶδε σοι, ὧ Περικλεις, τότε συνε-  
 47 γενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα. Ἐπεὶ τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσήεσαν· οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον, ὧν περ ἕνεκεν καὶ Σωκράτει προσήλθον.  
 48 Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητὴς καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἐρμοκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδῶνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνήσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιοντο, ἀλλ' ἵνα, καλοῖ τε κάγαθοι γενόμενοι, καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείῳ καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιτο καλῶς

χρησθαι· και τούτων οὐδείς, οὔτε νεώτερος οὔτε πρεσβύτερος ὦν, οὐτ' ἐποίησε κακὸν οὐδέν, οὐτ' αἰτίαν ἔσχεν.

Ἄλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας 49  
προπηλακίζειν ἐδίδασκε, πείδων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι και τὸν πατέρα δησαι, τεκμηρίῳ τούτῳ χρώμενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι. Σωκράτης δὲ 50  
τὸν μὲν ἀμαθίας ἔνεκα δεσμεύοντα δικαίως ἂν και αὐτὸν ᾤετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων, ἂ μὴ αὐτὸς ἐπίσταται· και τῶν τοιούτων ἔνεκα πολλάκις ἐσκόπει, τι διαφέρει μανίας ἀμαθία· και τοὺς μὲν μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι και αὐτοῖς και τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων. Χ' Ἄλλὰ Σωκράτης 51  
γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ και τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων, ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελούσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. Ἐφη δὲ και περὶ τῶν φίλων αὐτὸν λέγειν, ὡς οὐδέν 52  
ὄφελος εὖνους εἶναι, εἰ μὴ και ὠφελεῖν δυναίησονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδόμενος τὰ δέοντα και ἐρμηνεύσαι δυναμένους· ἀναπειθοντα οὖν τοὺς νέους αὐτὸν, ὡς αὐτὸς εἶη σοφώτατος τε και ἄλλους ἱκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέσθαι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. Ἐγὼ δ' αὖ- 53  
τὸν οἶδα μὲν και περὶ πατέρων τε και τῶν ἄλλων συγγενῶν τε και περὶ φίλων ταῦτα λέγοντα· και πρὸς τούτοις γε δὴ, ὅτι τῆς ψυχῆς ἐξελευθούσης, ἐν ἧ μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οικειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν. Ἐλεγε δὲ, ὅτι και ζῶν ἕκαστος ἑαυτοῦ ὁ πάντων 54



μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτὸς τε ἀφαιρεῖ καὶ ἄλλω παρέχει· αὐτοὶ τὲ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἰληγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτων χάριν οἴονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σιάλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται πορρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλά-  
 55 πτει δὲ πολὺ μᾶλλον. Ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν· ἀλλ' ἐπιδεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, εἴαν τε ὑπὸ πατρός, εἴαν τε ὑπὸ ἀδελφοῦ, εἴαν τε ὑπὸ ἄλλου τινὸς βούληται τιμᾶ-  
 - σθαι, μὴ τῷ οἰκείῳ εἶναι πιστεύων ἀμελεῖ, ἀλλὰ πειράσθαι, ὅφ' ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

56 Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρτυρίῳις χρώμενον, διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τό·

Ἔργον δ' οὐδὲν ἔνειδος, ἀεργίη δὲ τ' ἔνειδος.

Τούτο δὴ λέγειν αὐτὸν, ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ  
 57 καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ' ἐπειδὴ ὁμολογήσαιο τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνδρώπῳ καὶ ἀγαθόν εἶναι, τὸ δὲ ἀργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν, τοὺς μὲν ἀγαθόν τι ποιούντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθούς εἶναι· τοὺς δὲ κυβέοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιούντας ἀργούς ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τό·

Ἔργον δ' οὐδὲν ἔναιδος, ἀεργίη δέ τ' ἔναιδος·

Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέ- 58  
γειν, ὅτι Ὀδυσσεὺς

Ὅστινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κικεῖη,  
Τὸν δ' ἀγαοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
Δαιμόνι', οὐ σε ἔοικε κακὸν ὡς δεῖδισσεσθαι,  
Ἄλλ' αὐτὸς τε κἀδησα, καὶ ἄλλους ἴβρου λαοῖς.  
Ὅν δ' ἀδ' ἄδημον τ' ἄνδρα ἴδοι, βοδωντά τ' ἐφεύροι,  
Τὸν σκῆπτρῳ ἰλάσασκεν, ἠμοκλήσασκέ τε μύθῳ·  
Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἔκουε,  
Οἱ σίε φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
Ὅπτε πατ' ἐν πολέμῳ ἐναρίθμιος, οὐτ' ἐνὶ βουλῇ.

Ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοῖη  
παῖεσθαι τοὺς δημότας καὶ πένητας. Σωκράτης δ' 59  
οὐ ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν ᾤετο δεῖν  
παῖεσθαι· ἀλλ' ἔφη δεῖν τοὺς μῆτε λόγῳ μῆτ' ἔργῳ  
ὠφελίμους ὄντας, μῆτε στρατευμάτι μῆτε πόλει μῆτε  
αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν· ἱκανοὺς, ἄλλως τ'  
ἔαν πρὸς τούτῳ καὶ θρασεῖς ὡσι, πάντα τρόπον κω-  
λύεσθαι, κἂν πάνυ πλούσιοι τυγχάνωσιν ὄντες. Ἢ Ἄλλὰ 60  
Σωκράτης γε τὰναντία τούτων φανερὸς ἦν καὶ δημο-  
τικὸς καὶ φιλόανθρωπος ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπι-  
θυμητὰς καὶ ἀστοὺς καὶ ξένους λαβῶν οὐδένα πώποτε  
μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως  
ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκεί-  
νου προῖκα λαβόντες πολλοὺ τοῖς ἄλλοις ἐπώλουν,  
καὶ οὐκ ἦσαν, ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ  
ἔχουσι χρήματα δίδοναι οὐκ ἤθελον διαλέγεσθαι.  
Ἄλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους 61  
κόσμον τῇ πόλει παρείχε πολλῷ μᾶλλον ἢ Λίχας τῇ  
Λακεδαιμονίῳ, ὃς ὀνομαστός ἐπὶ τούτῳ γέγονε. Λίχας  
μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λα-  
κεδαίμονι ξένους ἐδείπνιζε· Σωκράτης δὲ διὰ παντὸς  
τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς

βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

- 62 Ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὔροι. Κατὰ γὰρ τοὺς νόμους, εἴαν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιστομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία·
- 63 ὢν ἐκεῖνος πάντων ἀνθρώπων πλείστον ἀπέειχεν. Ἄλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως, οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων
- 64 οὐδενὸς πώποτ' ἔσχε. Πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοῦς, ὡς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθεῖρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιῶτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἴκους εὐοικοῦσι, προτρέπων ἐπιθυμῆν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

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### CHAPTER III.

#### ARGUMENT.

THE two preceding chapters contain a confutation of the accusations of the enemies of Socrates. He was neither a despiser of the gods of the State nor a corrupter of the youth. With this chapter, the more positive part of the work is commenced. The particular points of defence,

which have been rapidly passed over, are again resumed in the subsequent chapters and more fully discussed, and illustrated by the conversations of Socrates with his friends and disciples. Thus not only the injustice and malignity of his opponents, but the integrity and piety of his own life, is made more evident.

The reverence of Socrates for the gods, introduced in chap. I. § 2, is again brought into view in this chapter, and his manner of worshipping them more fully explained; and then the subject of his self control is resumed from II. § 1 sq.

1. He both adhered to the usual manner of worshipping the gods, and enjoined it upon others to do the same (§ 1). In his prayers he merely asked for good things, believing that the gods know best what is good for man (§ 2). In sacrifices, the gods have not respect to the magnitude of the offering, but to the motives and feelings of the offerer (§ 3). The revelations made by the gods were with him paramount to all human counsels (§ 4).

2. Socrates was most abstinent in respect to food and drink, and inculcated this virtue upon others (§ 5—7); he also had command over his sensual passions (*αφροδισίων*), and ridiculed a vice prevalent in his day (§ 8—15).

Ὦς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ξυνόντας τὰ 1  
μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγό-  
μενος, τούτων δὴ γράψω, ὅποσα ἂν διαμνημονεύσω.  
Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν  
καὶ λέγων, ἥπερ ἢ Πυθία ὑποκρίνεται τοῖς ἐρωτώσι,  
πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θερα-  
πείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ  
Πυθία νόμφ πόλεως ἀναιρεῖ ποιούντας εὐσεβῶς ἂν  
ποιεῖν, Σωκράτης τε οὕτως καὶ αὐτὸς ἐποίει καὶ τοῖς  
ἄλλοις παρήνει, τοὺς δὲ ἄλλως πῶς ποιούντας περιέρ-  
ρους καὶ ματαιῶς ἐνόμιζεν εἶναι. Καὶ εὐχέτο δὲ πρὸς 2  
τοὺς θεοὺς ἀπλῶς τὰγαθὰ δεδόναι, ὡς τοὺς θεοὺς κάλ-  
λιστα εἰδότας, ὅποια ἀγαθὰ ἐστὶ· τοὺς δ' εὐχομένους  
χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων  
οὐδὲν διάφορον ἐνόμιζεν εὐχέσθαι, ἢ εἰ κυβείαν ἢ μάχην  
ἢ ἄλλο τι εὐχοντο τῶν φανερώς ἀδήλων ὅπως ἀποβή-  
σοιτο. Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἠγγεῖτο 3

μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. Ἐπαιπέτης δ' ἦν καὶ τοῦ ἔπους τούτου·

Κὰδ δύναμις δ' ἔρδειν ἰεῖρ' ἀθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραινέσειν εἶναι τὴν Κὰδ δύναμιν  
 4 ἔρδειν. Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπέισθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἰ τις αὐτὸν ἐπειθεὶν ὁδοῦ λαβεῖν ἠγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἷτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιούσι τι φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν. Αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν ξυβουλίαν. X

5 Διαιτή δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θάρραλέως καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. Οὕτω γὰρ εὐτελής ἦν, ὥστ' οὐκ οἶδ', εἰ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκούντα· σίτῳ μὲν γὰρ τοσοῦτῳ ἐχρήτο, ὅσον ἠδέως ἤσθιε· καὶ ἐπὶ τούτῳ οὕτω παρεσκευασμένος ἦε, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἠδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ  
 6 διψῆη. Εἰ δὲ ποτε κληθεῖς ἐδελήσειεν ἐπὶ δείπνον

ἔλθειν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάσασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πείδοντα μὴ πεινῶντας ἐσθίειν, μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. Οἶεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ἕς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσιν· τὸν δὲ Ὀδυσσεῖα Ἐρμού τε ὑποδημοσύνη καὶ αὐτὸν ἐγκρατῆ ὄντα, καὶ ἀποσχόμενον τὸ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ἔνι.

Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων· 8  
ἀφροδισίων δὲ παρήνει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἄλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου, ἤρητο Ξενοφῶντα· Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες 9 εἶναι τῶν σωφρονικῶν ἀνδράπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥισκοκινδύνων;— Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν.— Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λωργότατον· οὗτος κὰν εἰς μαχαίρας κυβιστήσῃ, κὰν εἰς πῦρ ἄλοιτο.— Καὶ τί δὴ, ἔφη ὁ Ξενοφῶν, ἰδὼν 10 ποιοῦντα, τοιαῦτα κατέγνωκας αὐτοῦ;— Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλῆσαι, ὄντα εἰπροσωπότατον καὶ ὠραιότατον;— Ἄλλ' εἰ μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥισκοκινδύνων ἔργον, κὰν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι;— Ὡ τλήμων, ἔφη ὁ Σωκράτης, καὶ τί ἂν οἶε παθεῖν 11 καλὸν φιλήσας; Ἄρ' οὐκ ἂν αὐτίκα μάλα δούλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβερὰς ἡδονὰς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναι τινοσ καλοῦ κάγαθού; σπουδάζειν δ' ἀναγκασθῆναι,

- 12 ἐφ' οἷς οὐδ' ἂν μαινόμενος σπουδάσειεν ; — ὦ Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. — Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θανμάξεις ; Οὐκ οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμιβολιαῖα τὸ μέγεθος ὄντα προσαψάμενα μόνον τῷ στόματι ταῖς τε ὀδύνας ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν ἐξίστησιν ; — Ναὶ μὰ Δι', ἔφη ὁ Ξενοφῶν.
- 13 ἐνίησι γὰρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. — ὦ μωρέ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἶει φιλοῦντας ἐνίεναι τι, ὅτι σὺ οὐχ ὄρῃς ; Οὐκ οἶσθ', ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὠραῖον, τοσοῦτον δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, ἐὰν δέ τις αὐτὸ θεᾶται, ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον, ὥστε μαινέσθαι ποιεῖν ; ἴσως δὲ καὶ οἱ ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, — ὅτι καὶ πρόσωθεν οἱ καλοὶ τιτρώσκουσιν. Ἄλλα συμβουλεύω σοι, ὦ Ξενοφῶν, ὅποταν ἴδῃς τιτὰ καλόν, φεύγειν προτροπάδην· σοὶ δέ, ὦ Κριτόβουλε, συμβουλεύω ἀπειναντίσαι· μόλις γὰρ ἂν ἴσως ἐν τοσοῦτον
- 14 χρόνῳ τὸ δῆγμα ὑγιῆς γένοιο. Οὕτω δὲ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ᾤετο χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἢ ψυχῇ, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι. Αὐτὸς δὲ πρὸς ταῦτα φανερός ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὠραιωτάτων ἢ οἱ ἄλλοι τῶν αἰσχίστων
- 15 καὶ ἄωροτάτων. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν· καὶ ᾤετο οὐδὲν ἂν ἤττον ἀρκούντως ἡδεσθαι τῶν πολλὰ ἐπὶ τοῦτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

## CHAPTER IV.

## ARGUMENT

THE object of this chapter is to answer the objection, that Socrates only discoursed upon the theory of virtue and religion, without inducing others to practise them. This is done by presenting an example of the manner in which he was accustomed to correct the false notions and practices of his disciples. Aristodemus, it appears, practically disregarded the gods, and ridiculed others who served them; Socrates endeavored to restrain him by showing,

I. That there is good evidence of the intelligent agency of the gods in the works of nature. All works of art, such as paintings and statues, are the result of intelligence; much more must the creation of living beings be ascribed, not to chance, but to a designing mind (§ 3, 4). The perfection and manifest adaptedness of all parts of the human frame, and indeed of the whole organism of man, to each other and to a good end, require a belief in a living and wise creator (§ 5—7). Clear evidence of intelligence is also exhibited in the other works of nature (§ 8, 9).

Aristodemus then disowns the feeling of irreverence towards the gods, but doubts whether they condescend to take cognizance of human affairs. Socrates replies:

II. 1. The superior endowments of man, both in respect of body and still more of mind, to all other created things, show the special regard of the gods for him, and their consequent claim to reverence from him (§ 10—14).

2. The gods indicate their favor to man, by their revelations to him by means of divination (§ 15).

3. The special regard of gods to men, individually and collectively, further appears from the general belief of man in their power to reward and punish, and from the fact that both whole States and nations as well as individuals, in proportion to their age and wisdom, are reverent to the gods (§ 16).

In conclusion, the divine providence rules the world as the mind the body (§ 17); and in proportion as men sincerely worship the gods, they shall experience their readiness to assist in circumstances of doubt and darkness, and be assured, that they see and hear every thing, and are ever present to care for all. The natural effect of this conversation, the author adds, was to make those who heard him, careful of their conduct, not only in public, but when not visible to any but the all-seeing eye (§ 18, 19).



- 1 *Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσι τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι, μὴ μόνον ἂ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἂ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους*
- 2 *ποιεῖν τοὺς συνόντας. Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς, [οὔτ' εὐχόμενον,] οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐστίνως ἀνθρώπους τεθαύμακας ἐπὶ σοφία;—Ἐγώ γε, ἔφη.—*
- 3 *Καὶ ὅς· Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν.—Ἐπὶ μὲν τοίνυν ἐπὼν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διδυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγωδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ*
- 4 *δὲ ζωγραφίᾳ Ζεῦξιν.—Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἄξιοθαυμαστότεροι εἶναι ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά;—Πολύ, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχη τινί, ἀλλὰ ὑπὸ γνῶμης ταῦτα γίγνεται.—Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἕνεκα ἔστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνῶμης ἔργα κρίνεις;—Πρέπει μὲν*
- 5 *τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνῶμης ἔργα εἶναι.—Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μὲν, ὥστε ὁρᾶν τὰ ὀρατά, ὠτα δὲ, ὥστε ἀκοῦεν τὰ ἀκουστά; Ὅσμων γε μήν, εἰ μὴ ῥίνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; Τίς δ' ἂν αἰσθήσις ἦν γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ*
- 6 *γλῶττα τούτων γνῶμων ἐνεργάσθη; Πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τότε προνοίας ἔργον εἰκέναι, τὸ, ἐπεὶ*

ἀσθενῆς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι,  
 ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυται, ἐν δὲ  
 τῷ ὑπνω συγκλείεται; ὡς δ' ἂν μηδὲ ἀνεμοὶ βλάπτω-  
 σιν, ἡθμὸν βλεφαρίδας ἐμφύσαι· ὀφρύσι τε ἀπογει-  
 σῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὀ ἐκ τῆς κεφαλῆς  
 ἰδρῶς κακουργῆ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας  
 φωνάς, ἐμπίπασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν  
 ὀδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομ-  
 φίους οἴους παρὰ τούτων δεξαμένους λαίειν· καὶ  
 στόμα μὲν, δι' οὗ ὧν ἐπιδυμῆι τὰ ζῶα εἰσπέμπεται,  
 πλησίον ὀφθαλμῶν καὶ ῥινῶν καταδεῖναι· ἐπεὶ δὲ τὰ  
 ἀποχωροῦντα δυσχερῆ, ἀποστρέφαι τοὺς τούτων ὄχε-  
 τοὺς καὶ ἀπενεγκεῖν, ἢ δυνατὸν προσωτάτω, ἀπὸ τῶν  
 αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπο-  
 ρεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;— Οὐ μὰ τὸν 7  
 Δί', ἔφη, ἀλλ' οὕτω γε σκοπούμενῳ πᾶν ἔοικε ταῦτα  
 σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι.—  
 Τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφύσαι  
 δὲ ταῖς ἰγειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τρα-  
 φεῖσι μέγιστον μὲν πόσον τοῦ ζῆν, μέγιστον δὲ φόβον  
 τοῦ θανάτου;— Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί  
 τινος ζῶα εἶναι βουλευσαμένου.— Σὺ δὲ σαντὸν φρό- 8  
 νιμὸν τι δοκεῖς ἔχειν;— Ἐρώτα γοῦν καὶ ἀποκρινοῦ-  
 μαι.— Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶει φρόνιμον εἶναι;  
 καὶ ταῦτα εἰδὼς, ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώματι  
 πολλῆς οὐσῆς ἔχεις, καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος,  
 καὶ τῶν ἄλλων δῆπου μεγάλων ὄντων ἐκάστου μικρὸν  
 μέρος λαβόντι τὸ σῶμα συνήρμοσταί σοι· νοῦν δὲ μό-  
 νον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρ-  
 πάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πληθῶς ἄπειρα δι'  
 ἀφροσύνην τινὰ, ὡς οἶει, εὐτάκτως ἔχειν;— Μὰ Δί' 9  
 οὐ γὰρ ὀρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων  
 τοὺς δημιουργοὺς.— Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν  
 ὀρᾶς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο

- ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνῶμη, ἀλλὰ τύχη πάντα  
 X 10 πράττεις.—Καὶ ὁ Ἀριστοδήμος· Οὔτοι, ἔφη, ἐγώ, ὦ  
 Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο μεγαλο-  
 πρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσ-  
 δεῖσθαι.—Οὐκοῦν, ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ  
 11 σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό;—Εὐ-  
 ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντί-  
 ζειν, οὐκ ἂν ἀμελοῖην αὐτῶν.—Ἐπειτ' οὐκ οἶε φρον-  
 τίξειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπων ὄρθον  
 ἀνέστησαν· ἡ δὲ ὄρθότης καὶ προορᾶν πλείον ποιεῖ  
 δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι, καὶ ἦττον  
 κακοπαθεῖν, [οἷς] καὶ ὄψιν καὶ ἀκοήν καὶ στόμα ἐνε-  
 ποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδω-  
 καν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπων  
 δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλείστα οἷς εὐδαι-  
 12 μονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. Καὶ μὴν  
 γλῶτταν γε πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν  
 ἀνθρώπων ἐποίησαν οἶαν, ἄλλοτε ἀλλαχῆ ψεύουσαν  
 τοῦ στόματος, ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν  
 πάντα ἀλλήλοις, ἃ βουλόμεθα; Τὸ δὲ καὶ τὰς τῶν  
 ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περι-  
 γράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι  
 13 γήρωσ ταύτας παρέχειν; Οὐ τοίνυν μόνον ἤρκεσε τῷ  
 θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν  
 ἐστὶ, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφευσε·  
 τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ  
 μέγιστα καὶ κάλλιστα συνταξάντων ἡσθηται ὅτι εἰσὶ;  
 τί δὲ φύλον ἄλλο ἢ ἀνθρώποι θεοὺς θεραπεύουσι;  
 ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἰκανωτέρα προφυλάτ-  
 τεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχην ἢ θάλαπην, ἢ νόσους  
 ἐπικουρῆσαι, ἢ ῥώμην ἀσκήσαι, ἢ πρὸς μάθησιν ἐκπο-  
 νῆσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἰκανωτέρα  
 14 ἐστὶ διαμεμνήσθαι; Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι  
 παρὰ τὰ ἄλλα ζῶα, ὡςπερ θεοὶ ἀνθρώποι βιοτεύουσι,

φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες ;  
 Οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην,  
 ἐδύνατ' ἂν πράττειν ἢ ἐβούλετο· οὐδ' ὅσα χεῖρας ἔχει,  
 ἄφρονα δ' ἐστί, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων  
 τῶν πλείστου ἀξίων τετυχηκῶς οὐκ οἶει σοῦ θεοὺς ἐπι-  
 μελεῖσθαι· ἀλλ', ὅταν τί ποιήσωσι, νομιεῖς αὐτοὺς σοῦ  
 φροντίζειν ; —“Ὅταν πέμπωσιν, ὥσπερ σὺ σοὶ φῆς πέμ- 15  
 πειν αὐτοὺς, συμβούλους, ὃ τι χρῆ ποιεῖν καὶ μὴ ποιεῖν.  
 —“Ὅταν δὲ Ἀθηναῖοις, ἔφη, πυνθανομένοις τι διὰ μαν-  
 τικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτοὺς, οὐδ'  
 ὅταν τοῖς Ἕλλησι τέρατα πέμποντες προσημαίνωσιν,  
 οὐδ' ὅταν πᾶσιν ἀνθρώποις ; ἀλλὰ μόνον σὲ ἐξαιροῦν-  
 τες ἐν ἀμελείᾳ κατατίθενται ; Οἶει δ' ἂν τοὺς θεοὺς 16  
 τοῖς ἀνθρώποις δόξαν ἐμφύσαι, ὡς ἱκανοὶ εἰσιν εὐ καὶ  
 κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους  
 ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ' ἂν αἰσθέ-  
 σθαι ; Οὐχ ὄρας, ὅτι τὰ πολυχροنیωτάτα καὶ σοφώ-  
 τατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά  
 ἐστί, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέστα-  
 ται ; Ὡγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνῶν 17  
 τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶε-  
 σθαι οὖν χρῆ καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα,  
 ὅπως ἂν αὐτῇ ἡδὺ ἦ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν  
 μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι,  
 τὸν δὲ τοῦ θεοῦ ὄφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα  
 ὄραῖν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε  
 καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι  
 φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι  
 ἅμα πάντων ἐπιμελεῖσθαι. Ἦν μέντοι, ὥσπερ ἀν- 18  
 θρώπους θεραπεύων γιγνώσκεις τοὺς ἀντιθεραπεύειν  
 ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ  
 συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω  
 καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἰ τι σοὶ  
 θελήσουσι περὶ τῶν ἀδῆλων ἀνθρώποις συμβουλεύειν,

γνώση τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὡς ἅμα πάντα ὁρᾶν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ 19 παρῆναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτούς. Ἐμοὶ μὲν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνθρώπων ὀφῆντο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπέειπερ ἠγγήσαιτο μηδὲν ἂν ποτε, ὧν πράττοιεν, θεοὺς διαλαθεῖν. X

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## CHAPTER V.

### ARGUMENT.

SOCRATES commended self-control (*ἐγκράτεια*), especially in regard to the indulgence of the passions, and appetite, and indolence, in the following manner:

1. He taught that any one who was destitute of this virtue, could not safely be trusted in any of the important duties or callings of life, not even as a servant (§ 1, 2). Such a man is unjust to others, and still more so to himself; for he not only squanders his estate, but destroys both body and soul; his society is especially to be avoided (§ 3, 4). Temperance or self-control is the foundation of all virtue, and the careful and hearty practice of it is the first duty (§ 4); for without it no knowledge or skill of any value can be acquired (§ 5).

2. He confirmed his precepts by the practice of the most rigid temperance, and by foregoing the acquisition of the means of self-indulgence (§ 6).

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1 Εἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε κάγαθόν ἀνδρὶ κτήμᾳ ἐστίν, ἐπισκεψώμεθα, εἴ τι προῦβίβαζε λέγων εἰς αὐτὴν τοιάδε· ὦ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὕψ' οὐ μάλιστ' ἀν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἀρ' ὄντιν' ἂν αἰσθανοίμεθα ἦττω γαστρὸς ἢ οἴνου ἢ

ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα ;  
καὶ πῶς ἂν οἰηθῆίμεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ  
τοὺς πολεμίους κρατῆσαι ; Εἰ δ' ἐπὶ τελευταίῃ τοῦ βίου 2  
γενόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ παιῖδας ἄρρενας  
παιδεῦσαι, ἢ θυγατέρας παρθέτους διαφυλάξαι, ἢ χρή-  
ματα διασῶσαι, ἂρ' ἀξιώπιστον εἰς ταῦτα ἡγησόμεθα  
τὸν ἀκρατῆ ; δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ  
βοσκήματα ἢ ταμεία ἢ ἔργων ἐπίστασιν ; διάκονον δὲ  
καὶ ἀγοραστὴν τοιοῦτον ἐδεήσασθαιμεν ἂν προῖκα λα-  
βεῖν ; Ἄλλὰ μὴν εἰ γε μὴδὲ δούλον ἀκρατῆ δεξαίμεθ' 3  
ἂν, πῶς οὐκ ἄξιον αὐτὸν γε φυλάξασθαι τοιοῦτον γε-  
νέσθαι ; Καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων  
ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὐ-  
τως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερὸς, ἑαυτῷ δ'  
ἠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ  
πολὺ κακοῦργότερος, εἰ γε κακοῦργότατόν ἐστι μὴ μό-  
νον τὸν οἶκον τὸν ἑαυτοῦ φθειρεῖν, ἀλλὰ καὶ τὸ σῶμα  
καὶ τὴν ψυχὴν. Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖη τῷ 4  
τοιοῦτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα  
μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαπῶντα μᾶλ-  
λον ἢ τοὺς ἐταίρους ; Ἄρά γε οὐ χρή πάντα ἄνδρα, 5  
ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύ-  
την πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι ; Τίς γὰρ  
ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσκειν  
ἀξιολόγως ; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰ-  
σχρῶς διωτεθεῖη καὶ τὸ σῶμα καὶ τὴν ψυχὴν ; Ἐμοὶ  
μὲν δοκεῖ, νῆ τὴν Ἑραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτὸν  
εἶναι μὴ τυχεῖν δούλου τοιοῦτου, δουλεύοντα δὲ ταῖς  
τοιαύταις ἡδοναῖς ἰκετεύειν τοὺς θεοὺς δεσποτῶν ἀγα-  
θῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ τοιοῦτος σωθεῖη.  
Τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς 6  
λόγοις ἑαυτὸν ἐπεδείκνυεν· οὐ γὰρ μόνον τῶν διὰ τοῦ  
σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρη-  
μάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμ-

βάνοντα δεσπότην ἑαυτοῦ καθιστάσαι, καὶ δουλεύειν  
δουλείαν οὐδεμιᾶς ἦπτον αἰσχράν.

## CHAPTER VI.

### ARGUMENT.

THIS chapter is closely connected with the preceding, and embraces a defence of that branch of *ἐγκράτεια*, which was so admirably exemplified in the moderation and even abstinence of the life of Socrates, in three conversations with the sophist Antiphon.

I. Antiphon adduces the poverty, the mean and scanty diet and apparel of Socrates, as an objection to his philosophy. Philosophy, he thinks, ought to enable its votary to live freely and pleasantly, but that of Socrates had the contrary effect. By not receiving a remuneration for his instructions, to enable him to procure the pleasures of life, he by example commended to his disciples a life of misery (§ 1—3). To this reproach Socrates replied:

1. By receiving no remuneration for my instructions, I secure independence. I am compelled to converse only with those whom I choose (§ 4, 5).

2. Simple food is both more healthful and easily procured, and relies better than that which is more expensive (§ 5). Scanty clothing and bare feet, by inuring the body to heat and cold and rough ways, obviate the necessity, and even remove the desire, of more abundant clothing (§ 6, 7).

3. Those who have higher and more permanent enjoyments can easily forego the pleasures of sense; especially, when by so doing they can command greater ability and more leisure for self-improvement, and for rendering valuable service to friends and to the State (§ 8, 9).

4. Happiness consists not in external affluence and splendor; but he who is most free from wants, is most like the gods, and consequently best (§ 10).

II. When Antiphon at another time told Socrates that he thought him *δικαιος* (just), but by no means wise; since even he himself plainly indicated that he considered his instructions valueless, by receiving no remuneration for them (§ 11, 12); Socrates replied:

Both beauty and wisdom are good in themselves, and one who pro-

titutes either of them for money exhibits baseness and folly; but he who, by imparting knowledge, attracts others to himself and makes them his friends, is wise, and performs the part of a good citizen (§ 13); he who thus benefits his friends, reaps a richer harvest of enjoyment in his intercourse with them, than could be procured by pecuniary recompense (§ 14).

III. The third conversation seems to be appended by Xenophon to the preceding, as a sort of corollary. The wisdom of Socrates had been there called in question, on account of his refusal to receive a reward for his instructions, and to indulge in the luxury which was usual with the sophists. The leading subject of the chapter, self-control, is lost sight of in this last conversation, and a further illustration of his want of wisdom is adduced, i. e. his attempts to teach statesmanship without himself engaging in political life. The only and sufficient answer of Socrates was contained in the inquiry, whether less was accomplished for the State by fitting others for its management, than by engaging personally and alone in that employment (§ 15).

Ἄξιον δ' αὐτοῦ καὶ ἂ πρὸς Ἀντιφῶντα τὸν σοφί- 1  
 στήν διελέχθη μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτε  
 βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι, προσ-  
 ελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· Ὡ 2  
 Σώκρατες, ἐγὼ μὲν ᾤμην τοὺς φιλοσοφοῦντας εὐδαι-  
 μονεστεροῦς χρήναι γίνεσθαι, σὺ δέ μοι δοκεῖς τὰν-  
 ἀντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως,  
 ὡς οὐδ' ἂν εἰς δούλος ὑπὸ δεσπότη διαιωόμενος μεί-  
 νει, σιτία τε σιτῆ καὶ ποτὰ πίνεις τὰ φαυλότατα,  
 καὶ ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ  
 θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων  
 διατελεῖς. Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἂ καὶ 3  
 κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερον  
 τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὡς περ καὶ τῶν ἄλλων  
 ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν  
 ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις,  
 νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. Καὶ ὁ Σωκρά- 4  
 τῆς πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν,  
 ὑπειληφέναι με οὕτως ἀνιάρως ζῆν, ὥστε πέπεισμαί σε



μάλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. Ἰσι  
 οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθαι τοῦμου βίου.  
 5 Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν  
 ἔστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβά-  
 νωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγε-  
 σθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν διαίτην μου φαυλί-  
 ζεις, ὡς ἦττον μὲν ὑγιεινὰ ἐσθίουτος ἐμοῦ ἢ σοῦ, ἦττον  
 δὲ ἰσχὺν παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι  
 τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερα τε καὶ  
 πολυτελέστερα εἶναι; ἢ ὡς ἡδία σοὶ ἢ σὺ παρασκευάζῃ  
 ὄντα, ἢ ἐμοὶ ἢ ἐγώ; Οὐκ οἶσθ', ὅτι ὁ μὲν ἡδίστα ἐσθίων  
 ἦκιστα ὄψου δεῖται, ὁ δὲ ἡδίστα πίνων ἦκιστα τοῦ  
 6 μὴ παρόντος ἐπιδυμῆι ποτοῦ; Τὰ γε μὴν ἰμάτια οἶσθ'  
 ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα με-  
 ταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ  
 τὰ λυπούντα τοὺς πόδας κωλύονται πορεύεσθαι· ἤδη  
 οὖν ποτε ἦσθου ἐμὲ ἢ διὰ ψύχος μᾶλλον τοῦ ἔδου  
 μένοντα, ἢ διὰ θάλπος μαχόμενόν τῃ περι σκιάς, ἢ  
 διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βού-  
 7 λωμαι; Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ  
 σώματι, μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων  
 κρείττους τε γίνονται πρὸς ἂν μελετῶσι, καὶ ῥᾶον  
 αὐτὰ φέρουσιν; Ἐμὲ δὲ ἄρα οὐκ οἶε τῷ σώματι ἀεὶ  
 τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥᾶον  
 8 φέρειν σοῦ μὴ μελετῶντος; Τοῦ δὲ μὴ δουλεύειν  
 γαστρὶ μηδὲ ὑπνῷ καὶ λαγνείᾳ οἶε τι ἄλλο αἰτιώτε-  
 ρον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδία, ἢ οὐ μόνον  
 ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα  
 ὠφελήσειν ἀεὶ; Καὶ μὴν τοῦτό γε οἶσθα, ὅτι οἱ μὲν  
 οἴομενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ  
 ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυ-  
 κληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς  
 9 εὖ πράττοντες εὐφραίνονται. Οἶε οὖν ἀπὸ πάντων  
 τούτων τσαυτήν ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτοῦ

τε ἡγείσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους  
 κτᾶσθαι ; Ἐγὼ τοίνυν διατελῶ ταῦτα νομίζω. Ἐὰν  
 δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων  
 σχολῇ τούτων ἐπιμελείσθαι, τῷ, ὡς ἐγὼ νῦν, ἢ τῷ,  
 ὡς σὺ μακαρίζεις, διαιτωμένῳ ; στρατεύοιτο δὲ πότε-  
 ρος ἂν ῥᾶον, ὃ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης  
 ζῆν, ἢ ᾧ τὸ παρὸν ἀρκοίη ; ἐκπολιορκηθεῖη δὲ πότε-  
 ρος ἂν θάττον, ὃ τῶν χαλεπωτάτων εὐρεῖν δεόμενος,  
 ἢ ὃ τοῖς ῥάστοις ἐντυγχάνειν ἀρκούντως χρώμενος ;  
 Ἔοικας, ὡ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφήν 10  
 καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς  
 δέεσθαι θείον εἶναι, τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω  
 τοῦ θείου· καὶ τὸ μὲν θείον κράτιστοι τὸ δὲ ἐγγυ-  
 τάτω τοῦ θείου ἐγγυτάτω τοῦ κράτιστου. X

Πάλιν δὲ ποτε ὃ Ἀντιφῶν διαλεγόμενος τῷ Σω- 11  
 κράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοι σὲ μὲν δίκαιον  
 νομίζω, σοφὸν δὲ οὐδ' ὅπωςτιοῦν. Δοκεῖς δέ μοι καὶ  
 αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς συνοουσίας  
 ἀργύριον πράττη· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν  
 ἢ ἄλλο τι, ὣν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι,  
 οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς  
 ἀξίας λαβών. Δῆλον δὲ ὅτι, εἰ καὶ τὴν συνοουσίαν 12  
 ᾧου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς  
 ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴης,  
 ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν,  
 μηδενὸς γε ἀξία ἐπιστάμενος. Ὁ δὲ Σωκράτης πρὸς 13  
 γαῦτα εἶπεν· ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν  
 ὄραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ  
 αἰσχρὸν διατίθεσθαι εἶναι· τὴν τε γὰρ ὄραν ἐὰν μὲν  
 τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀπο-  
 καλοῦσιν, ἐὰν δὲ τις, ὃν ἂν γινῶ καλόν τε κάγαθόν  
 ἐραστήν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῆται, θῶφρονα  
 νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοῖς μὲν ἀργυ-

- ρίου τῷ βουλομένῳ παλῶντας σοφιστὰς ὥσπερ πόρους ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γινῶ εὐφυῆ ὄντα, διδάσκων ὃ τι ἂν ἔχη ἀγαθόν, φίλον ποιῆται, τοῦτον νομίζομεν, ἃ τῷ καλῷ κάγαθῷ πολίτη προσήκει, ταῦτα
- 14 ποιεῖν. Ἐγὼ δ' οὖν καὶ αὐτός, ὃ Ἄντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιδι ἤδεται, οὕτω καὶ ἔτι μᾶλλον ἤδομαι φίλοις ἀγαθοῖς· καὶ, ἔάν τι σχῶ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι, ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετὴν.
- οἰκίμα. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ, ἂν τι ὀρώμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἔαν ἀλλήλοις φίλοι γιγνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι, καὶ τοὺς ἀκούοντας ἐπὶ καλοκάγαδιαν ἄγειν.
- 15 Καὶ πάλιν ποτὲ τοῦ Ἄντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγείται πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται; Ποτέρως δ' ἂν, ἔφη, ὃ Ἄντιφῶν, μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πραττοιμι, ἢ εἰ ἐπιμελομένη τοῦ ὧς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

## CHAPTER VII.

## ARGUMENT.

THIS chapter is connected with the preceding by the principle of contrast. False pretension (*ἀλαζονεία*), based on pride and vanity, may be reckoned among the errors opposed to the *ἐγκράτεια*, commended in the colloquies with Antiphon which precede. Thus in chap. II. § 6, a *δρυστικός* and *ἀλιζονικός* *δίαίτα* is represented as opposed to the *ἐγκράτεια* of Socrates' course of life, and these two chapters in cornea

tion seem to be based upon that passage. The reasoning which Socrates employed to avert his friends from false pretension, and urge them to the practice of real virtue, is briefly as follows:

The best road to honor is, in endeavoring to be what we would wish to seem to be (§ 1); for the false pretender is constantly in peril of having his knowledge put to the test, and of thus exhibiting to others his empty assumptions and base hypocrisy. He will, consequently, pass a troubled and useless life, as well as bring upon himself and others serious detriment. A course of deception is especially perilous in those who have the management of the State (§ 2—5).

Ἐπισκεψόμεθα δὲ, εἰ καὶ ἀλαζονείας ἀποτρέπων 1  
 τοὺς συνόντας ἀρετῆς ἐπιμελείσθαι προέτρεπεν· αἰεὶ  
 γὰρ ἔλεγεν, ὡς οὐκ εἶη καλλίων ὁδὸς ἐπ' εὐδοξία, ἢ  
 δὲ ἦς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βού-  
 λουτο. "Ὅτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν· Ἐνθου- 2  
 μόμεθα γάρ, ἔφη, εἰ τις μὴ ὢν ἀγαθὸς αὐλητῆς δοκεῖν  
 βούλουτο, τί ἂν αὐτῷ ποιητέον εἶη; ἄρ' οὐ τὰ ἔξω τῆς  
 τέχνης μμητέον τοὺς ἀγαθοὺς αὐλητῆς; Καὶ πρῶ-  
 τον μὲν, ὅτι ἐκείνοι σκεύη τε καλὰ κέκτηνται καὶ ἀκο-  
 λούτους πολλοὺς περιάγουται, καὶ τούτῳ ταῦτα ποιη-  
 τέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ  
 πολλοὺς ἐπαινέτας παρασκευαστέον. Ἄλλὰ μὴν ἔργον  
 γε οὐδαμοῦ ληπτέον, ἢ εὐδὺς ἐλεγχθήσεται γελοῖος  
 ὢν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἄνθρωπος  
 ἀλαζών. Καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ ὠφε-  
 λούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπό-  
 νος τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται;  
 Ὡς δ' αὐτως, εἰ τις βούλουτο στρατηγὸς ἀγαθὸς μὴ 3  
 ὢν φαίνεσθαι, ἢ κυβερνήτης, ἐνοώμεν, τί ἂν αὐτῷ  
 συμβαίνοι. Ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν  
 ἰκανὸς εἶναι ταῦτα πράττειν, μὴ δύναίτο πείθειν, ταύτῃ  
 λυπηρόν; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; Δήλον γὰρ,  
 ὅτι κυβερνᾶν τε κατασταθεῖς ὁ μὴ ἐπιστάμενος ἢ  
 στρατηγεῖν, ἀπολέσειεν ἂν οὐδ' ἥκιστα βούλουτο, καὶ

4 αὐτὸς αἰσχρῶς τε καὶ κακῶς ἀπαλλάξειεν. Ὡσαύτως  
 δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρείον καὶ τὸ ἰσχυρὸν  
 μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέβαινε· προστάττεσθαι  
 γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν, καὶ μὴ δυνα-  
 μένους ταῦτα ποιεῖν, δοκοῦντας ἰκανοὺς εἶναι, συγγνώ-  
 5 μης οὐκ ἂν τυγχάνειν. Ἀπατεῶνα δ' ἐκάλεε οὐ μικρὸν  
 μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρά του παιδοῖ λαβῶν  
 ἀποστεροίη, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὧν  
 ἐξηπατήκει παιδῶν, ὡς ἰκανὸς εἶη τῆς πόλεως ἡγεῖ-  
 σθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι  
 ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.

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## ΞΕΝΟΦΩΝΤΟΣ

### ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ.

#### ΔΕΥΤΕΡΟΝ.

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#### CHAPTER I.

##### ARGUMENT.

THE general subject of this chapter is the same as that of the fifth of the first Book, *εὐχάρεστα*. The nature and influence of the class of virtues included under that term, are here more fully explained in a conversation with Aristippus, and the necessity of their cultivation, especially to the statesman, more definitely pointed out. The course of thought may naturally enough be presented in four divisions:

1. The proper training of one who is destined to rule is presented in a series of interrogations, by which Aristippus is made to acknowledge, although entirely in opposition to his effeminate and luxurious course of life, that he must be inured to hunger, thirst, vigils, and labor, and must abstain from the indulgence of sensual passion (§ 1—7).

2. Aristippus, in answer to the question whether he ranks himself with those who wish to rule or be ruled, abjures any desire for the labor, and trouble, and servitude, to which he thinks a ruler subjects himself, and desires to live in the easiest and pleasantest manner possible (§ 8, 9). Socrates then institutes the inquiry whether the life of the ruler or ruled, masters or servants, is most pleasant (§ 10). Aristippus is willing neither to command nor obey, but desires entire freedom (§ 11). Whereupon Socrates shows that such a life as Aristippus desires, is incompatible with human society, which acknowledges but two classes; and he who withholds obedience to the more powerful will be subjected to them by force (§ 12, 13).

3. In order to avoid the dilemma in which he finds himself, Aristippus proposes not to become the citizen of any State, but to wander from place to place. In answer, Socrates, in addition to other inconveniences

and perils of a migratory life, suggests the ease with which one may be reduced to servitude, and the treatment to which an intemperate servant is naturally subjected (§ 14—16).

4. Aristippus, forced to yield every position which he has taken in opposition to the life of the statesman, brings the objection, that the voluntary submission to privation and toil which he takes upon himself, does not differ at all from that which is involuntary (§ 17). On the contrary, Socrates designates several points of difference: (1) The continuance of voluntary toil, or suffering, or privation, depends upon the will of him who assumes it. (2) The good aimed at and the hope of reward, give a satisfaction to the willing sufferer, to which the one who suffers from compulsion is a stranger (§ 17—19). (3) Whilst effeminacy and luxurious indulgence are conducive neither to soundness of body or mind, on the other hand, vigorous activity for the attainment of every thing good and noble, is conducive to the highest physical and mental excellence. Nothing of value is obtained without labor. So say the poets (§ 20); and the well-known story of Prodicus, "The Choice of Hercules," also teaches, that unless a man strive to be temperate and virtuous he cannot attain to true felicity. The chapter concludes with an admonition to Aristippus to give heed to the instructions of Ἀρετή (§ 21—34).

- 1 Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλπους καὶ πόνου. Γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα· Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἰκανὸς ἔσται ἄρχειν, τὸν δὲ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; Βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὡς περ ἀπὸ τῶν στοιχείων;—Καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῆν γ' ἂν τις, 2 εἰ μὴ τρέφοιτο.—Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι;—Εἰκὸς γάρ, ἔφη.—Τὸ οὖν προαιρεῖσθαι τὸ κατεπέυγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν ἐδίξοιμεν;—Τὸν εἰς τὸ ἄρχειν, ἔφη,

νῆ Δία, παιδευόμενοι, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα  
 γίγνηται παρὰ τὴν ἐκείνου ἀρχήν.—Οὐκοῦν, ἔφη, καὶ  
 ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι  
 τῷ αὐτῷ προσδετέον;—Πάνυ μὲν οὖν, ἔφη.—Τὸ δὲ 3  
 ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὄψε κοιμηθῆ-  
 ναι καὶ πρῶτ' ἀναστῆναι καὶ ἀγρυπνήσαι, εἴ τι δέοι,  
 ποτέρῳ ἂν προσδείημεν;—Καὶ τοῦτο, ἔφη, τῷ αὐτῷ.  
 —Τί δέ; ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ  
 διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι;—Καὶ  
 τοῦτο, ἔφη, τῷ αὐτῷ.—Τί δέ; τὸ μὴ φεύγειν τοὺς  
 πόνους, ἀλλὰ ἐδελοντὴν ὑπομένειν, ποτέρῳ ἂν προσ-  
 δείημεν;—Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ.—  
 Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτήδειον ἐστὶ μᾶθημα πρὸς  
 τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλ-  
 λον πρόποι;—Πολὺ, νῆ Δί', ἔφη, τῷ ἄρχειν παιδευ-  
 ομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν  
 τοιούτων μαθημάτων.—Οὐκοῦν ὁ οὕτω πεπαιδευμένος 4  
 ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ  
 ἴσα ἀλίσκεσθαι; Τούτων γὰρ δῆπου τὰ μὲν γαστρὶ  
 δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ  
 ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκε-  
 ται, τὰ δὲ ποτῷ ἐνεδρεύεται.—Πάνυ μὲν οὖν, ἔφη.—  
 Οὐκοῦν καὶ ἄλλα ὑπὸ λαγυελας, οἶον οἱ τε ὄρνυγες καὶ  
 οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ  
 καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστά-  
 μενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηράτροις ἐμ-  
 πίπτουσι;—Συνέφη καὶ ταῦτα.—Οὐκοῦν δοκεῖ σοι 5  
 αἰσχρὸν εἶναι ἀνδράσιν ταῦτα πάσχειν τοῖς ἀφρονε-  
 στάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς  
 τὰς εἰρκτὰς εἰδότες, ὅτι κίνδυνος τῷ μοιχεύοντι ἅ τε ὁ  
 νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ ληφθέντα  
 ὑβρισθῆναι; καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοι-  
 χεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν  
 ἀπολλουσάντων τῆς τῶν ἀφροδισίων ἐπιθυμίας, ὅμως εἰς



τὰ ἐπικίνδυνα φέρεσθαι, ἀρ' οὐκ ἤδη τοῦτο παντά-  
 6 πασι κακοδαιμονῶντός ἐστιν; — Ἔμουγε δοκεῖ, ἔφη. —  
 Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις  
 τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἶον τὰς τε πολεμικὰς  
 καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας,  
 τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ  
 δάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; — Συνέφη  
 καὶ τοῦτο. — Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν  
 ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; — Πάνυ μὲν  
 7 οὖν, ἔφη. — Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάν-  
 των εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα  
 ποιεῖν εἰς τοὺς μηδ' ἀντιποιησομένους τοῦ ἄρχειν  
 τάξομεν; — Συνέφη καὶ τοῦτο. — Τί οὖν; ἐπειδὴ καὶ  
 τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ'  
 ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν  
 8 δικαίως ἂν τάττοις; — Ἐγὼ γ', ἔφη ὁ Ἀρίστιππος·  
 καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν  
 βουλομένων τάξιν. Καὶ γὰρ πάνυ μοι δοκεῖ ἄφρονος  
 ἀνθρώπου εἶναι τὸ, μεγάλου [ἔργου] ὄντος τοῦ ἑαυτῷ  
 τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσ-  
 αναδέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις, ὧν δέονται,  
 πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ ὧν βούλεται ἐλλεί-  
 πειν, τῆς δὲ πόλεως προσεστώτα, ἐὰν μὴ πάντα, ὅσα  
 ἡ πόλις βούλεται, καταπράττη, τούτου δίκην ὑπέχειν,  
 9 τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; Καὶ γὰρ ἀξιού-  
 σιν αἱ πόλεις τοῖς ἀρχουσιν, ὥσπερ ἐγὼ τοῖς οἰκέταις,  
 χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν  
 ἀφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδε-  
 νὸς τούτων ἄπτεσθαι· αἱ τε πόλεις οἶονται χρῆναι  
 τοὺς ἀρχοντας ἑαυταῖς μὲν ὡς πλείστα ἀγαθὰ πορί-  
 ζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν  
 τοὺς μὲν βουλομένους πολλὰ πρῶγματα ἔχειν αὐτοῖς  
 τε καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς  
 ἀρχικοὺς καταστήσαιμι· ἑμαυτὸν τοίνυν τάττω εἰς

τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἥδιστα βιοτεύειν. Καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τοῦτο σκεψώ- 10  
 μεθα, πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες, ἢ οἱ ἀρχό-  
 μενοι; — Πάνυ μὲν οὖν, ἔφη. — Πρώτου μὲν τοίνυν  
 τῶν ἔθνων, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι  
 μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυ-  
 δοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιώ-  
 ται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν  
 ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους  
 ἥδιον οἶε ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ,  
 πότεροί σοι δοκοῦσιν ἥδιον, οἱ κρατοῦντες, ἢ οἱ κρα-  
 ούμενοι ζῆν; — Ἄλλ' ἐγὼ τοι, ἔφη ὁ Ἀρίστιππος, 11  
 οὐδὲ εἰς τὴν δουλείαν αὐ ἑμαυτὸν τάττω· ἀλλ' εἶναι  
 τίς μοι δοκεῖ μέση τούτων ὁδός, ἣν πειρώμαι βαδί-  
 ζειν, οὔτε δι' ἀρχῆς, οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευ-  
 θερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. — Ἄλλ' 12  
 εἰ μέντοι, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς  
 οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δι'  
 ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις  
 ὧν μήτε ἄρχειν ἀξιώσεις μήτε ἄρχεσθαι, μήτε τοὺς  
 ἄρχοντας ἐκὼν θεραπεύσεις, οἴμαί σε ὄραν, ὡς ἐπί-  
 στανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἰδίᾳ  
 κλαίοντας καθιστάντες δούλοις χρῆσθαι· ἢ λανθά- 13  
 νουσί σε οἱ ἄλλων σπειράντων καὶ φυτευσάντων τὸν  
 τε σῖτον τέμνοντες καὶ δενδροκοποῦντες, καὶ πάντα  
 τρόπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας  
 θεραπεύειν, ἕως ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ  
 τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὐ οἱ ἀνδρείοι  
 καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἴσθα  
 ὅτι καταδουλωσάμενοι καρποῦνται; — Ἄλλ' ἐγὼ τοι,  
 ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἑμαυ-  
 τὸν κατακλείω, ἀλλὰ ξένος πανταχοῦ εἰμι. Καὶ ὁ 14  
 Σωκράτης ἔφη· Τοῦτο μέντοι ἤδη λέγεις δεινὸν πά-  
 λαισμα· τοὺς γὰρ ξένους, ἐξ οὗ ὃ τε Σίνυς καὶ ὁ

- Σκείρων καὶ ὁ Προκρούτης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὄπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικούντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευ-
- 15 ἄζονται· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὅμως ἀδικοῦνται· σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλείστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὅποιαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἤττων ὢν, καὶ τοιοῦτος, οἷος μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; ἢ, διότι αἱ πόλεις σοὶ κηρύττουσιν ἀσφάλειαν καὶ προσίοντι καὶ ἀπιόντι, θάρρεις; ἢ διότι καὶ δούλος ἂν οἶε, τοιοῦτος εἶναι, οἷος μηδὲν δεσπότην λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυ-
- 16 τελεστάτῃ διαίτῃ χαίροντα; Σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπῶται τοῖς τοιούτοις οἰκέταις χρώνται· ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἤ; τοῦ δὲ δραπετεῦειν δεσμοῖς ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσι; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνῃς;
- 17 — Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἄλλὰ γάρ, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἦν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τᾶλλα πάντα μοχθήσουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅπως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα

πολιορκείσθαι, ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ Ψέ-  
 λοντι τὰ λυπηρὰ ὑπομένειν.—Τί δέ, ὦ Ἀρίστιππε, 18  
 ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν  
 τὰ ἑκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι  
 ἄν, ὅποτε βούλοιτο; καὶ ὁ ἐκὼν διψῶν πίοι, καὶ  
 τὰλλα ὡσαύτως· τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι  
 οὐκ ἔξεστιν, ὅπῃ βούληται, παύεσθαι; ἔπειτα ὁ  
 μὲν ἐκούσιως τλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πόνων  
 εὐφραίνεται, οἷον οἱ τὰ θηρία θηρώντες ἐλπίδι τοῦ  
 λήψεσθαι ἡδέως μοχθοῦσι. Καὶ τὰ μὲν τοιαῦτα 19  
 ἅθλα τῶν πόνων μικροῦ τινος ἀξιά ἐστι· τοὺς δὲ  
 ποιοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως  
 ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ  
 τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον  
 καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ τὴν  
 πατρίδα εὐεργετῶσι, πῶς οὐκ οἶσθαι χρὴ τούτους  
 καὶ πονεῖν ἡδέως ὡς τὰ τοιαῦτα, καὶ ζῆν εὐφραينو-  
 μένους, ἀγαμένους μὲν ἑαυτούς, ἐπαινουμένους δὲ καὶ  
 ζηλουμένους ὑπὸ τῶν ἄλλων; Ἔτι δὲ αἱ μὲν ῥαδιουργίαι 20  
 καὶ ἐκ τοῦ παραχρήμα ἡδοῦναι οὔτε σώματι εὐεξίαν  
 ἱκαναί εἰσιν ἐνεργάζεσθαι, ὡς φασιν οἱ γυμνασταί,  
 οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν·  
 αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε κἀγα-  
 θῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὡς φασιν οἱ ἀγαθοὶ  
 ἄνδρες· λέγει δὲ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἰλαθὲν ἔστιν ἐλέσθαι  
 Ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύδι ναλεῖ.  
 Τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προσάροιδεν ἔδηκον  
 Ἀθάνατοι· μακρὸς δὲ καὶ θυμῖος οἶμος ἐς αὐτὴν  
 Καὶ τρηχὺς τὸ πρῶτον· ἔπην δ' εἰς ἕκρον ἱκίται,  
 Ῥηϊδίη δὲ ἔπειτα πέλει, χαλεπὴ περ εὐδῶσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

Ἦ ποτηρέ, μὴ τὰ μαλακὰ μέσο, μὴ τὰ σκληρὰ ἴχθη.

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- 21 Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἑρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὡδέ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἑρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβην ὠρμάτο, ἐν ἧ οἱ νέοι ἤδη αὐτοκράτορες γυγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελάοντα εἰς ἡσυχίαν καθήσθαι, ἀπορούντα, ὅποτε
- 22 ραν τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναικας προιέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπὴ τε ἰδεῖν καὶ ἐλευθέριον, φύσει κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ· τὴν δ' ἐτέραν τετραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκότεραν τε καὶ ἐρυθροτέραν τοῦ ὕψους δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθότεραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καὶ, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιάν ἀποβλέ
- 23 πειν. Ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἑρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰεῖναι τὸν αὐτὸν τρόπον, τὴν δ' ἐτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἑρακλεῖ καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἑράκλει, ἀπορούντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος, ἐπὶ τὴν ἡδίστην τε καὶ ῥύστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος
- 24 ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ, τί ἂν κεχαρισμένον ἢ σιτίον ἦ

ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθεῖης, ἢ τίνων ὀσφραϊνόμενος ἢ ἀπτόμενος ἤσθεις, τίσι δὲ παιδικοῖς ὀμιλῶν μάλιστ' ἂν εὐφρανθεῖης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις. Ἐὰν δὲ ποτε γένηταί τις 25 ὑποψία σπάνεως ἀφ' ὧν ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδεὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἐγωγε παρέχω. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ὡ γύναι, 26 ἔφη, ὄνομα δέ σοι τί ἐστίν; Ἡ δέ· Οἷ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν. Καὶ ἐν 27 τούτῳ ἡ ἑτέρα γυνὴ προσελθούσα εἶπε· Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθούσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποιο, σφοδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμότεραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προοιμίῳ ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας. Τῶν γὰρ ὄντων ἀγαθῶν 28 καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδασκῶσιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιδυμείς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξίους ἐπ' ἀρετῇ θανυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ

πολέμου ὀρμᾶς αὐξεσθαι, καὶ βούλει δύνασθαι τοὺς  
 τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι,  
 τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπιστα-  
 μένων μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκη-  
 τέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ  
 γνώμῃ ὑπηρετεῖν ἐδιστέον τὸ σῶμα καὶ γυμναστέον  
 29 σὺν πόνοις καὶ ἰδρώτι. ✕ Καὶ ἡ Κακία ὑπολαβούσα  
 εἶπεν, ὡς φησι Πρόδικος· Ἐννοεῖς, ὦ Ἡράκλεις, ὡς  
 χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή  
 σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχείαν ὁδὸν  
 30 ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. Καὶ ἡ Ἀρετὴ εἶπεν·  
 ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα,  
 μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἦτις οὐδὲ τὴν  
 τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ, πρὶν ἐπιθυ-  
 μῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πευνῆν ἐσθί-  
 ούσα, πρὶν δὲ διψῆν πίνοῦσα, [καὶ] ἵνα μὲν ἡδέως  
 φάγης, ὄψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνης,  
 οἶνους τε πολυτελεῖς παρασκευάζῃ, καὶ τοῦ θέρους  
 χιόνα περιδέουσα ζητεῖς· ἵνα δὲ καθυπνώσης ἡδέως,  
 οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς κλί-  
 νας καὶ τὰ ὑπόβαθρα ταῖς κλίμαις παρασκευάζῃ· οὐ  
 γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὃ τι  
 ποιῆς, ὕπνου ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ  
 δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη, καὶ γυναιξὶ  
 καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς ἑαυ-  
 τῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας  
 31 τὸ χρησιμώτατον κατακοιμίζουσα. Ἀθάνατος δὲ οὐσα  
 ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν  
 ἀτιμάξῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου  
 ἑαυτῆς, ἀνῆκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος  
 ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν  
 τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς  
 δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὐφρονῶν  
 τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες

τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι τῆς ψυχᾶς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρωσ περὶ ὄντες, τοῖς μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γήρας ἀποθέμενοι. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς 32 ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις, οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν 33 καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιδυμήσωσιν αὐτῶν. Ἴππος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τούτου μεδιάσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηται, εὖ δὲ τὰς παρούσας ἡδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτήσθαι. Οὕτω πως διώκει Πιρόδικος 34 τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν, ἐκόσμησε μὲν τοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν. Ζοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνδν



μουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν. \* Dec. 7-1870

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## CHAPTER II.

### ARGUMENT.

THE remaining chapters of Book II, which treat of filial piety (Chap. II.), the relation of brothers (Chap. III.), and of friendship (Chap. IV.—IX.), are founded on Book I. Chap. II. § 49—55, and contain a more complete defence of Socrates against the three points of accusation but slightly examined there.

The present chapter contains a conversation with his son Lamprocles, who had become much embittered towards his mother Xantippe, on account of her severity. The strong regard for the parental relation, which Socrates felt and inculcated, is here made evident. The course of thought is somewhat as follows:

1. Those, first, are justly accused of ingratitude, who, having received favors, do not, when they are able, make a return. Secondly, ingratitude is injustice (§ 1, 2). Thirdly, ingratitude is criminal in proportion to the magnitude of favors received. But the greatest favors are bestowed by parents upon children, especially by the mother (§ 3—6). Acerbity of temper or severity of treatment on the part of the mother, does not excuse a want of filial regard and respect; for the recollection of the sufferings, toil, and anxiety of the mother for the child, especially during the early period of his existence, and the certainty that her severity does not arise from ill-will, but from the highest regard to his well-being, should secure from him a willing obedience, and prompt and hearty service (§ 7—12).

2. To these strongest and subjective arguments for filial piety, an objective one is added: The State recognizes the sacredness of the obligation of children to parents, by punishing its violation; and all men despise the disobedient and ungrateful child (§ 13. 14).

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1 Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἷσθ' αἰσθάνεισθαι τινος ἀνθρώπου ἀχαρίστους

καλουμένους ; — Καὶ μάλα, ἔφη ὁ νεανίσκος. — Κιτα-  
 μεμάθηκας οὖν τοὺς τί ποιούντας τὸ ὄνομα τοῦτο  
 ἀποκαλοῦσιν ; — Ἐγωγε, ἔφη· τοὺς γὰρ εὖ παθόντας,  
 ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδώσιν, ἀχαρί-  
 στοὺς καλοῦσιν. — Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκους  
 καταλογίζεσθαι τοὺς ἀχαρίστους ; — Ἐμοιγε, ἔφη. —  
 Ἦδη δέ ποτ' ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδί- 2  
 ζεσθαι τοὺς μὲν φίλους ἀδικὸν εἶναι δοκεῖ, τοὺς δὲ  
 πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς  
 φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον ; —  
 Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι, ἢ οὐ ἂν τις εὖ πα-  
 θῶν, εἴτε φίλου εἴτε πολεμίου, μὴ πειρᾶται χάριν ἀπο-  
 διδόναι, ἀδικὸς εἶναι. — Οὐκοῦν, εἰ γε οὕτως ἔχει τοῦτο, 3  
 εὐδικρινής τις ἂν εἴη ἀδικία ἢ ἀχαριστία ; — Συναω-  
 λόγει. — Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθῶν μὴ  
 ἀποδιδῶ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη ; — Συνέφη  
 καὶ τοῦτο. — Τίνας οὖν, ἔφη, ὑπὸ τίνων εὐροίμεν ἂν  
 μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων ; οὓς οἱ  
 γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ  
 καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ  
 θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν  
 δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν  
 αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ  
 τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν,  
 ὡς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσου- 4  
 ντες. Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἕνεκα παιδο-  
 ποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου  
 γε τῶν ἀπολυσόντων μεστὰί μὲν αἱ ὁδοί, μεστὰ δὲ τὰ  
 οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων  
 ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελ-  
 θόντες τεκνοποιοῦμεθα. Καὶ ὁ μὲν γε ἀνὴρ τὴν τε 5  
 συντεκνοποιήσουσαν ἑαυτῷ τρέφει, καὶ τοῖς μέλλουσιν  
 ἔσεσθαι παισὶ προπαρασκευάζει πάντα, ὅσα ἂν οἴη-  
 ται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν

- δύνηται πλείστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τε φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου, καὶ μεταδιδούσα τῆς τροφῆς ἧς καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα, τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονδυῖα οὐδὲν ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τά τε συμφέροντα καὶ κεχαρισμένα πειρᾶται ἐκπληροῦν, καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα, τίνα τούτων
- 6 χάριν ἀπολήφεται. Καὶ οὐκ ἰσχύει θρέφει μόνον, ἀλλὰ καί, ἐπειδὴν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τούτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιούντες, ὅπως οἱ
- 7 παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι.—Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἄλλὰ τοι, εἰ καὶ πάντα ταῦτα πεποιήκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναίτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα.—Καὶ ὁ Σωκράτης· Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι, ἢ μητρὸς;—Ἐγὼ μὲν οἶμαι, ἔφη, τῆς μητρὸς, τῆς γε τοιαύτης.—Ἦδη πώποτε, οὖν ἢ δακούσα κακόν τι σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ
- 8 θηρίων ἤδη πολλοὶ ἔπαθον;—Ἄλλὰ, νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκούσαι.—Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύτην δύναντα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμων;—Ἄλλ' οὐδεπώποτε αὐτήν, ἔφη, οὔτ' εἶπα οὔτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἤσχυνθη.—
- 9 Τί δ'; οἶει, ἔφη, χαλεπώτερον εἶναι σοι ἀκούειν ὢν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν;—Ἄλλ', οἶμαι, ἐπειδὴ

οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν, ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν, ἵνα κακὸν τι ποιήσῃ, ῥαδίως φέρουσι.—Σὺ δ' εὖ εἰδὼς, ὡς, ὃ τι λέγει σοι ἡ μήτηρ, οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι, ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακόνου τὴν μητέρα σοι εἶναι;—Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι.—Καὶ ὁ Σωκράτης· Οὐκοῦν, ἔφη, σὺ ταύτην, 10 εὖνουν τέ σοι οὖσαν καὶ ἐπιμελομένην, ὡς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιαίνῃς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεῆς ἔσῃ, καὶ πρὸς τούτοις τολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. Εἰπέ δέ μοι, ἔφη, πότερον ἄλλον 11 τινὰ οἶε δεῖν θεραπεύειν, ἢ παρεσκεύασαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἔπεςθαι, μηδὲ πειθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι;—Ναὶ μὰ Δί' ἔγωγε, ἔφη.—Οὐκοῦν, ἔφη ὁ Σωκράτης, 12 καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καί, ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι;—Ἐγώ γε, ἔφη.—Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἶε δεῖν ἐπιμελεῖσθαι;—Ἐγώ γε, ἔφη.—Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρε- 13 σκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἶε δεῖν θεραπεύειν; οὐκ οἶσθ', ὅτι καὶ ἡ πόλις ἄλλῃς μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελείται, οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθῃσι, καὶ ἀποδοκιμάζουσα οὐκ ἔᾶ ἄρχειν τούτου, ὡς οὔτε ἂν τὰ ἱερά εὐσεβῶς

Δυόμενα ὑπὲρ τῆς πόλεως, τούτου Δύοντος, οὔτε ἄλλο  
 καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; Καὶ  
 νῆ Δία εἴαν τις τῶν γονέων τελευτησάντων τοὺς τάφους  
 μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν  
 14 ἀρχόντων δοκιμασίαις. Σὺ οὖν, ὦ παῖ, ἂν σωφρονῆς,  
 τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι,  
 εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὔτοι νομί-  
 σαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ ποιεῖν· τοὺς  
 δὲ ἀνθρώπους αὐ φυλάξῃ, μή σε αἰσθόμενοι τῶν  
 γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ  
 φίλων ἀναφανῆς· εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς  
 γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιή-  
 σασ χάριν ἀπολήψεσθαι.

### CHAPTER III.

#### ARGUMENT.

SOCRATES perceiving that two brothers, the elder Chaerephon and the  
 younger Chaerecrates, were at variance with each other, admonished the  
 latter to seek a reconciliation. He suggests the following motives and  
 inducements to fraternal concord:

1. A brother ought to be valued above all wealth (§ 1); since pos-  
 sessions are insecure and their enjoyment uncertain, without companions  
 and friends; and the best friend is a brother, who is so by a natural  
 relation, and on account of whom one receives honor from men, and is  
 less exposed to their hostile assaults (§ 2—4).

2. It follows, then, since a brother is to be so highly valued, that  
 even though his alienation and hostility be great, it should not cause  
 hatred, but rather induce one, laying aside all angry feeling, to seek to  
 appease him (§ 5—9). The means of reconciliation are easy; by first  
 exhibiting fraternal affection and kindness, a reciprocation of it will be  
 secured (§ 10—13). The advances, Socrates teaches Chaerecrates, should  
 be on his part (§ 14—16). You can rely, he adds, upon the honorable  
 and noble feeling of your brother for success (§ 16—18).

2. Brothers ought not to be at variance with one another; for as the members of the body, which are by nature in pairs, are for mutual aid, so are brothers, who, if friendly, although far separated, are still able from a natural affinity to be of special service to each other (§ 18, 19).

Χαιρεφώντα δὲ ποτε καὶ Χαιρεκράτην, ἀδελφῶ μὲν 1  
 ὄντε ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφε-  
 ρομένω, ἰδὼν τὸν Χαιρεκράτην. Εἰπέ μοι, ἔφη, ὦ Χαι-  
 ρέκρατες, οὐ δῆπου καὶ σὺ εἰ τῶν τοιούτων ἀνδράπων,  
 οἱ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοὺς; καὶ  
 ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου, καὶ  
 τῶν μὲν βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου,  
 καὶ πρὸς τούτοις τῶν μὲν πλείονων ὑπαρχόντων, τοῦ δὲ  
 ἐνός. Θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελ- 2  
 φοὺς ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν  
 κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ  
 καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται  
 λογίεσθαι, ὅτι κρείττον σὺν πολλοῖς οἰκούντα ἀσφα-  
 λῶς ἀρκούντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν  
 πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν  
 ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγροοῦσι. Καὶ οἰκέτας μὲν οἱ 3  
 δυνάμενοι ἄνουνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους  
 κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦ-  
 σιν ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ  
 ἀδελφῶν δὲ οὐ γιγνομένους. Καὶ μὴν πρὸς φιλίαν 4  
 μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ  
 τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις  
 ἐγγίγνεται τῶν συντρόφων· πρὸς δὲ τούτοις καὶ οἱ  
 ἄλλοι ἀνθρωποὶ τιμῶσί τε μᾶλλον τοὺς συναδέλφους  
 ὄντας τῶν ἀναδελφῶν, καὶ ἤττον τούτοις ἐπιτιθενται.  
 Καὶ ὁ Χαιρεκράτης εἶπεν· Ἄλλ' εἰ μὲν, ὦ Σώκρατες, 5  
 μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν  
 ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν· ἀγαθὸν γάρ,  
 ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ἂν οἶον δεῖ· ὅποτε μέντοι

- παντὸς ἐνδέοι, καὶ πᾶν το ἐναντιώτατον εἶη, τί ἂν τις  
 6 ἐπιχειροίη τοῖς ἀδύνατοις ; Καὶ ὁ Σωκράτης ἔφη·  
 Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαι  
 ρεφῶν, ὡςπερ οὐδὲ σοί, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει ;  
 Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἀξιόν ἐστιν  
 ἐμοὶ μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται,  
 ἐμοὶ δέ, ὅπου ἂν παρῆ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ  
 7 ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. Ἄρ' οὖν, ἔφη ὁ Σω  
 κράτης, ὡςπερ ἵππος τῷ ἀνεπιστήμονι μὲν, ἐγχειροῦντι  
 δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις  
 αὐτῷ μὴ ἐπιστάμενος ἐγχειρῆ χρῆσθαι, ζημία ἐστίν ;  
 8 Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἶην  
 ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν  
 εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιούντα ; τὸν μὲν  
 τοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνίαν οὐκ ἂν  
 δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ  
 9 πειράσομαι. Καὶ ὁ Σωκράτης ἔφη· Θαυμαστά γε  
 λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἴ σοι ἦν ἐπὶ  
 προβάτοις ἐπιτήδειος ἄν, καὶ τοὺς μὲν ποιμένας ἡσπά  
 ζετο, σοὶ δὲ προσίοντι ἐχαλέπαιεν, ἀμελήσας ἂν τοῦ  
 ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πρᾶννει αὐτόν, τὸν δὲ  
 ἀδελφὸν φῆς μὲν μέγα ἂν ἄγαθὸν εἶναι, ὄντα πρὸς  
 σέ οἶον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν  
 καὶ εὖ λέγειν, οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι  
 10 ὡς βέλτιστος ἔσται ; Καὶ ὁ Χαιρεκράτης· Δέδοικα,  
 ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν,  
 ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἶον δεῖ. Καὶ  
 μὴν οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν  
 δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι, οἷς δὲ καὶ  
 σὺ ἐπίστασαι αὐτὸς οἶομαι ἂν αὐτὸν ἀλόντα περι  
 11 πολλοῦ ποιεῖσθαι σε.—Οὐκ ἂν φθάνοις, ἔφη, λέγων,  
 εἴ τι ἦσθησαι με φίλτρον ἐπιστάμενον, ἢ ἐγὼ εἰδὼς  
 λέληθα ἐμαυτόν.—Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν  
 γυνωρίμων βούλοιο κατεργᾶσθαι, ὅποτε δύοι, καλεῖν

σε ἐπὶ δεῖπνον, τί ἂν ποιήης ; — Δῆλον, ὅτι κατάρ-  
 χοιμι ἂν τοῦ αὐτός, ὅτε δύοιμι, καλεῖν ἐκείνον. —  
 Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε 12  
 ἀποδημοίης, ἐπιμελείσθαι τῶν σῶν, τί ἂν ποιήης ; —  
 Δῆλον, ὅτι πρότερος ἂν ἐγχειροῖν ἐπιμελείσθαι τῶν  
 ἐκείνου, ὅποτε ἀποδημοίῃ. — Εἰ δὲ βούλοιο ξένον ποιῆ- 13  
 σαι ὑποδέχεσθαι σεαυτόν, ὅποτε ἔλθοις εἰς τὴν ἐκεί-  
 νου, τί ἂν ποιήης ; — Δῆλον, ὅτι καὶ τοῦτον πρότερος  
 ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε· καὶ εἴ γε  
 βουλοίμην αὐτὸν προδυμείσθαι διαπράττειν μοι ἐφ'  
 ἃ ἤκοιμι, δῆλον, ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν  
 ἐκείνῳ ποιεῖν. — Πάντ' ἄρα· σὺ γε τὰ ἐν ἀνθρώποις 14  
 φίλτρα ἐπιστάμενος πάσαι ἀπεκρύπτου· ἢ ὄκνεῖς, ἔφη,  
 ἄρξαι, μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ  
 ποιῆς ; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος  
 εἶναι, ὃς ἂν φθάνη τοὺς μὲν πολεμίους κακῶς ποιῶν,  
 τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκει μοι Χαιρε-  
 φῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην,  
 ἐκείνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ  
 σε φίλον ποιεῖσθαι· νῦν δὲ μοι σὺ δοκεῖς ἡγούμενος  
 μᾶλλον ἂν ἐξεργάζεσθαι τοῦτο. Καὶ ὁ Χαιρεκράτης 15  
 εἶπεν· Ἄτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς  
 σοῦ, ὃς γε κελεύεις ἐμὲ νεώτερον ὄντα καθεγγείσθαι·  
 καίτοι τοῦτου γε παρὰ πᾶσιν ἀνθρώποις τάναντία  
 νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου  
 καὶ λόγου. Πῶς ; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ 16  
 παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχά-  
 νοντι πανταχοῦ νομίζεται, καὶ καθήμενον ὑπαναστή-  
 ναι, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπέιξαι ;  
 ὠγαδέ, μὴ ὄκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα κατα-  
 πρᾶννει, καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὄρῃς,  
 ὡς φιλότιμός ἐστι καὶ ἐλευθέριος ; τὰ μὲν γὰρ πονηρὰ  
 ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης  
 τι, τοὺς δὲ καλοὺς κάγαθούς ἀνθρώπους προσφιλῶς



17 *χρόμενος μάλιστα ἂν κατεργάσαιο. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκείνος μὴδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδειξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἄλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν, ἐπειδὴν αἰσθῆται σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τούτου, πάνυ φιλονεικήσειν, ὅπως περιγένηταί σου καὶ λόγῳ καὶ ἔργῳ εὖ*

18 *ποιῶν. Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τῷ χεῖρι, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράπουντο πρὸς τὸ διακωλύειν ἀλλήλῳ, ἢ εἰ τῷ πόδε θείᾳ μοῖρᾳ πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλῳ ἀμελήσαντε τούτου*

19 *ἐμποδίζουεν ἀλλήλῳ. Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρησθαι; Καὶ μὴν ἀδελφῷ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλῳ, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῷ τᾶλλά τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυῖας διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυῖαν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες ἐπὶ πλείστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπισθεν ἰδεῖν δύναιντο, ἀδελφῷ δέ, φίλῳ ὄντε, καὶ πολὺ διεστῶτε πράττετον ἅμα καὶ ἐπ' ὠφελείᾳ ἀλλήλῳ.*

## CHAPTER IV.

## ARGUMENT.

THIS first chapter upon *friendship* (see Argument to Book II. Chap. II.), gives a general view of *its value*. Many who acknowledge in general terms the worth of friends, appear least of all anxious to acquire or retain them (§ 1—4). But yet no possession is more desirable or permanent than that of a good friend; for he cares for another's property and business, shares his fortune whether prosperous or adverse, and is sometimes even more solicitous for the health and prosperity of his friend than for his own (§ 5—7).

Ἦκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγο- 1  
 μένου, ἐξ ὧν ἔμοιγε ἔδοκει μάλιστ' ἂν τις ὠφελείσθαι  
 πρὸς φίλων κτήσιν τε καὶ χρεῖαν· τοῦτο μὲν γὰρ δὴ  
 πολλῶν ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον  
 ἂν εἴη φίλος σαφῆς καὶ ἀγαθός, ἐπιμελουμένους δὲ  
 παντὸς μᾶλλον ὄρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτή-  
 σεως. Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ 2  
 βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὄρᾶν  
 ἔφη, καὶ τὰ ὄντα σώζειν πειρωμένους, φίλον δέ, ὃ μέ-  
 γιστον ἀγαθὸν εἶναι φασιν, ὄρᾶν ἔφη τοὺς πολλοὺς  
 οὔτε ὅπως κτήσονται φροντίζοντας, οὔτε ὅπως οἱ ὄντες  
 ἑαυτοῖς σώζονται. Ἄλλὰ καὶ καμνόντων φίλων τε 3  
 καὶ οἰκετῶν ὄρᾶν τινὰς ἔφη τοῖς μὲν οἰκέταις καὶ ἰα-  
 τροῖς εἰσαγοντας, καὶ τᾶλλα πρὸς ὑγίειαν ἐπιμελῶς  
 παρασκευάζοντας, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποδα-  
 νόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθόμενους  
 καὶ ζημίαν ἠγούμενους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰο-  
 μένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων  
 οὐδὲν ἑώντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ  
 φίλων ἐπιμελείας δεομένων ἀμελοῦντας. Ἔτι δὲ πρὸς 4

τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι, ἵνα ἤττον αὐτὸν οἱ φίλοι προδιδῶσιν· ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μὲν, ὅτι προῦδωκεν αὐτὸν φίλος ἀνὴρ, τοῦ δὲ, ὅτι μὲν ἂν δ' ἑαυτοῦ μᾶλλον εἴλετο ἀνὴρ, ὃν φέτο φίλον 5 εἶναι. Τὰ τοιαῦτα πάντα σκοπῶ, μὴ, ὥσπερ ὅταν τις οἰκέτην πονηρὸν πωλῆ καὶ ἀποδίδωται τοῦ εὐρόντος, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῆ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἢ προδίδοσθαι· τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πᾶν τι πωλουμένους ὀρῶ, οὔτε φίλους προδιδόμενους.

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## CHAPTER VI.

### ARGUMENT.

THIS chapter treats of the selection, proving, and acquisition of friends, and of the real foundation of friendship :

1. Those only should be chosen as friends, who are temperate (*ἐγκρατεῖς*), faithful, obliging and prompt in the performance of the offices of kindness, and are not contentious, avaricious, and ungrateful (§ 1—5).

2. In order to determine whether a person is worthy to be a friend, it is necessary to consider his treatment of other friends (§ 6, 9).

3. When any one appears to be worthy of friendship, he may be sought as a friend in the following manner: First, it should be inquired, whether the gods approve the alliance (§ 8). Then, we should make known our regard to the individual whom we would wish to be our friend both in word and deed (§ 9—13). Friendship, however, can exist only between those who are good and honorable (§ 14—16). The dissensions and animosities which indeed exist among the good, and cannot but exist among the bad, are the result of a mixed nature, partly inclined to friendship and partly to hostility, and should not discourage in the attempt to acquire valuable friends; for a prevailing friendliness is predominant over the baser passions in good men, and

unites them together, by means of the virtue which restrains and subjects to reason the desires which lead to dissension (§ 17—28).

4. Friendship is founded not on external beauty, but on noble qualities of mind (§ 30—32). It originates in admiration, which is followed by regard or good will (§ 33, 34), and necessarily demands the possession of the virtues which give value to a friend (§ 35). But as truth is the foundation of all real friendship (§ 36—38), the shortest, surest, and best way to the attainment of friends, is to be what you wish them to believe you to be, i. e., good, ἀγαθός (§ 39).

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποί- 1  
 οὺς ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων· Εἰπέ μοι,  
 ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς  
 ἂν ἐπιχειροῖημεν σκοπεῖν; ἄρα πρῶτον μὲν ζητητέον,  
 ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας  
 καὶ ὑπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατού-  
 μενος οὐτ' αὐτὸς ἑαυτῷ δύναται ἂν οὔτε φίλῳ τὰ δέοντα  
 πράττειν;—Μὰ Δί', οὐ δῆτα, ἔφη.—Οὐκοῦν τοῦ μὲν  
 ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι;—  
 Πάνυ μὲν οὔν, ἔφη.—Τί γάρ; ἔφη, ὅστις δαπανηρὸς 2  
 ὦν μὴ αὐτάρκης ἐστίν, ἀλλ' αἰεὶ τῶν πλησίων δέεται,  
 καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβά-  
 νων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος  
 χαλεπὸς φίλος εἶναι;—Πάνυ, ἔφη.—Οὐκοῦν ἀφεκτέον  
 καὶ τούτου;—Ἀφεκτέον μέντοι, ἔφη.—Τί γάρ; ὅστις 3  
 χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπι-  
 θυμῆ, καὶ διὰ τοῦτο δυσξύνμβολός ἐστι, καὶ λαμβάνων  
 μὲν ἥδεται, ἀποδιδόναι δὲ οὐ βούλεται;—Ἐμοὶ μὲν  
 δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι.—Τί 4  
 δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς  
 ἕν ἄλλο σχολὴν ποιεῖται, ἢ ὅπόθεν αὐτὸς κερδανεῖ;—  
 Ἀφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελὴς γὰρ  
 ἂν εἴη τῷ χρωμένῳ.—Τί δέ; ὅστις στασιώδης τέ ἐστι  
 καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν;—  
 Φευκτέον, νῆ Δία, καὶ τούτου.—Εἰ δέ τις τούτων μὲν

- τῶν κακῶν μηδὲν ἔχει, εὖ δὲ πάσχων ἀνέχεται, μηδὲν φρουτίζων τοῦ ἀντευεργετεῖν;— Ἀνωφελὴς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον
- 5 ποιεῖσθαι;— Οἶμαι μὲν, ὃς τὰναντία τούτων ἐγκρατὴς μὲν ἐστὶ τῶν διὰ τοῦ σώματος ἡδονῶν, εὖορκος δὲ καὶ εὐξύμβολος ὧν τυγχάνει, καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτὸν, ὥστε
- 6 λυσιτελεῖν τοῖς χρωμένοις.— Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆσθαι;— Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὅτι ἂν ὀρώμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένους, τούτῳ πιστεύομεν καὶ
- 7 τοὺς λοιποὺς εὖ ποιήσειν.— Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἶναι καὶ τοὺς ὑστέρους εὐεργετήσονται;— Καὶ γὰρ ἵπποις, ἔφη, ὅτι ἂν τοῖς πρόσθεν ὀρῶ καλῶς χρωμένοι, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρῆσθαι.—
- 8 Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῆ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι;— Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖσθαι.— Τί οὖν; ἔφη, ὅτι ἂν ἡμῖν τε δοκῆ καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος
- 9 θηρατέος;— Μὰ Δί', ἔφη, οὐ κατὰ πόδας, ὥσπερ ὁ λαγῶς, οὐδ' ἀπάτη, ὥσπερ αἱ ὄρνιθες, οὐδὲ βία, ὥσπερ οἱ ἐχθροί· ἄκουτα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δούλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται ταῦτα πάσχον-
- 10 τες.— Φίλοι δὲ πῶς; ἔφη.— Εἶναι μὲν τινὰς φασὶν ἐπιδάς, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται φίλους ἑαυτοῖς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρωμένοι φιλοῦνται ὑπ' αὐτῶν.— Πόθεν οὖν, ἔφη, ταῦτα μάθοι-
- 11 μιν ἂν;— Ἄ μὲν αἱ Σειρήνες ἐπῆδον τῷ Ὀδυσσεῖ ἠκούσας Ὀμήρου, ὧν ἐστὶν ἀρχὴ τοιάδε τις·

Δεῦρ' ἔγε δὴ πολὺν' Ὀδυσσεύ, μέγα κῦδος Ἀχαιῶν.

—Τιούτην οὖν, ἔφη, τὴν ἐπφθόην, ᾧ Σώκρατες, καὶ τοῖς ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας;— Οὐκ· ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον.— Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἐκάστω 12 ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν· οὕτω μὲν γὰρ ἐχθρίων τ' ἂν εἴη, καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἶδота, ὅτι μικρὸς τε καὶ αἰσχροὺς καὶ ἀσθενῆς ἔστιν, ἐπαινοίη λέγων, ὅτι καλὸς τε καὶ μέγας καὶ ἰσχυρὸς ἔστιν. Ἄλλας δέ τινες οἴσθα ἐπφθῶς;— Οὐκ· ἀλλ' 13 ἤκουσα μὲν, ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν.— Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν;— Μὰ Δί' οὐκ ἐπάδων, ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ.— Δοκεῖς μοι λέγειν, ᾧ Σώκρατες, ὡς, εἰ μέλλοιμεν ἀγα- 14 θὸν τινα κτήσασθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν.— Σὺ δ' ᾤου, ἔφη ὁ Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι;— Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, 15 ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ στρατηγικοῖς ἀνδράσιω ἐταίρους.— Ἄρ' οὖν, ἔφη, καί, περὶ οὗ διαλε- 16 γόμεθα, οἴσθα τινες, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;— Μὰ Δί' οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς ἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν ἀγαθὸν γενόμενον ἐξ ἑτοίμου τοῖς καλοῖς ἀγαθοῖς φίλον εἶναι.— Ὁ ταράττει σε, ᾧ Κριτό- 17 βουλε, ὅτι πολλάκις ἄνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχροῶν ἀπεχομένους ὄρῳ ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλους καὶ χαλεπώτερον χρωμένους

18 τῶν μηδενὸς ἀξίων ἀνθρώπων.— Καὶ οὐ μόνον γ',  
ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ  
καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι,  
καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι, πολλάκις πολε-  
19 μικῶς ἔχουσι πρὸς ἀλλήλας. Ἄ λογιζόμενος πάντῃ  
ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ  
τοὺς πονηροὺς ὀρῶ φίλους ἀλλήλοις δυναμένους εἶναι·  
πῶς γὰρ ἂν ἡ ἀχάριστοι ἢ ἄμελεῖς ἢ πλεονέκται ἢ  
ἄπιστοι ἢ ἀκρατεῖς ἀνθρωποι δύναιντο φίλοι γενέ-  
σθαι; Οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν  
20 ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. Ἄλλα  
μήν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονη-  
ροὶ ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ  
πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γέ-  
νοιντ' ἂν; Εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιά-  
ζουσί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι, καὶ  
φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι  
ἔσονται, καὶ ἐν τίσιν ἀνθρώποις εὖνοια καὶ πίστις  
21 ἔσται; Ἄλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποικίλως  
πῶς ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχουσιν οἱ  
ἀνθρωποι τὰ μὲν φιλικὰ· δέονται τε γὰρ ἀλλήλων,  
καὶ ἐλεοῦσι, καὶ συνεργοῦντες ὠφελοῦσι καὶ τοῦτο  
συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ πολεμικά·  
τά τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζοντες ὑπὲρ τού-  
των μάχονται, καὶ διχογνωμονοῦντες ἐναντιοῦνται·  
πολεμικὸν δὲ καὶ ἔρις καὶ ὀργή, καὶ δυσμενὲς μὲν ὁ  
22 τοῦ πλεονεκτεῖν ἔρωσ, μισητὸν δὲ ὁ φθόνος. Ἄλλ'  
ὅμως διὰ τούτων πάντων ἡ φιλία διαδυομένη συνά-  
πτει τοὺς καλοὺς τε καὶ γαδούς· διὰ γὰρ τὴν ἀρετὴν  
αἰρούνται μὲν ἄνευ πόνου τὰ μέτρια κεκτηθῆναι μᾶλ-  
λον, ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται  
πεινῶντες καὶ διψῶντες ἀλύπως σίτου καὶ ποτοῦ κοι-  
νωεῖν, καὶ τοῖς τῶν ὤραίων ἀφροδισίοις ἠδόμενοι  
23 ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὐδ' ἂν προσήκει· δύνανται

δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμε-  
 νοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις·  
 δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ  
 συμφερόντως ἀλλήλοις διατίθεσθαι, καὶ τὴν ὀργὴν κω-  
 λύειν εἰς τὸ μεταμελησόμενοι προΐεναι· τὸν δὲ φθόνον  
 παντάπασιν ἀφαιροῦσι τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς  
 φίλοις οἰκεία παρέχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν  
 νομίζοντες. Πῶς οὖν οὐκ εἰκὸς τοὺς καλοὺς τε κἀγα- 24  
 θοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς,  
 ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς εἶναι ; οἱ  
 μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε  
 καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε κλέπτειν  
 καὶ ἀνδρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἀδικοί τε  
 καὶ πονηροὶ ἂν εἴεν καὶ ἀδύνατοι ἄλλῃ συναρμόσαι.  
 Εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός 25  
 τε μὴ ἀδικῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν  
 δύνηται, καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα  
 πειρᾶται, διὰ τί ὁ τοιοῦτος ἄλλῃ τοιοῦτῳ οὐκ ἂν  
 δύναιτο συναρμόσαι ; πότερον τοὺς φίλους ὠφελεῖν  
 μετὰ τῶν καλῶν κἀγαθῶν ἢ ττον δυνήσεται, ἢ τὴν  
 πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλοὺς τε κἀγα-  
 θοὺς ἔχων συνεργούς ; Ἄλλὰ καὶ ἐν τοῖς γυμνικοῖς 26  
 ἀγῶσι δῆλον ἔστω, ὅτι, εἰ ἐξῆν τοῖς κρατίστοις συν-  
 θεμένους ἐπὶ τοὺς χεῖρους ἵεναι, πάντας ἂν τοὺς ἀγῶ-  
 νας οὗτοι ἐνίκων, καὶ πάντα τὰ ἀθλα οὗτοι ἐλάμβανον.  
 Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς  
 πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ κρατιστεύουσιν,  
 οὐδεὶς κωλύει, μεδ' οὐ ἂν τις βούληται, τὴν πόλιν  
 εὐεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους  
 φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ  
 συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώ-  
 μενον ; Ἄλλὰ μὴν κἀκεῖνο δῆλον, ὅτι, κὰν πολεμῇ 27  
 τίς τινη, συμμάχων δεήσεται, καὶ τούτων πλείονων, ἔαν  
 καλοῖς κἀγαθοῖς ἀντιτάττηται. Καὶ μὴν οἱ συμμαχεῖν



- ἐθέλοντες εὖ ποιητέοι, ἵνα θέλῃσι προδυμῆσαι· πολὺ δὲ κρείττον τοὺς βελτίστους ἐλάττους εὖ ποιεῖν ἢ τοὺς χείρους πλείονάς ὄντας· οἱ γὰρ πονηροὶ πολὺ πλείονων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται.
- 28 Ἀλλὰ θάρρῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίνεσθαι, καὶ τοιοῦτος γιγνόμενος θηρᾶν ἐπιχειρεῖ τοὺς καλοὺς τε κἀγαθοὺς. Ἴσως δ' ἂν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γὰρ, ὧν ἂν ἐπιδυμήσω ἀνθρώπων, ὅλος ὄρμημαι ἐπὶ τὸ φίλων τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν, καὶ ποθῶν ἀντιπθεῖσθαι, καὶ ἐπιδυμῶν ξυνεῖναι καὶ ἀντεπιδυμῆσαι τῆς ξυνουσίας. Ὅρῶ δὲ καὶ σοὶ τούτων δεῆσον, ὅταν ἐπιδυμήσης φίλαν πρὸς τινὰ ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπίρως οἶμαι ἔχειν πρὸς θήραν
- 30 ἀνθρώπων. Καὶ ἢ Κριτόβουλος ἔφη· Καὶ μὲν, ὦ Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλα ἐπιδυμῶ, ἄλλως τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς
- 31 τὰ σώματα. Καὶ ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα ὑπομένειν ποιεῖν τοὺς καλοὺς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Σειρήνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπήδον, πάντα φασὶν ὑπομένειν, καὶ ἀκού-
- 32 οντας αὐτῶν κηλεῖσθαι. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ προσοίσοντος τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ᾖ. Εὐθύς, ἔφη, σύ γε,

ὦ Κριτόβουλε, τούναντίον τοῦ συμφέροντος εἰρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ μίσχροι καὶ ἡδέως προσίενται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς 33 τοὺς μὲν καλοὺς φιλήσουτός μου, τοὺς δ' ἀγαθοὺς καταφιλήσουτος, Σαρρῶν δίδασκε τῶν φίλων τὰ θεωρητικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλη γενέσθαι, ἐάσεις με κατειπεῖν σου πρὸς αὐτὸν, ὅτι ἀγαθαί τε αὐτοῦ, καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι ;—Κατηγορεῖ, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας.—Ἐὰν 34 δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἀγαθὰ αὐτοῦ καὶ εἰνοικῶς ἔχεις πρὸς αὐτόν, ἀρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ ;—Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εἰνοικῶς ἔχειν πρὸς ἐμέ.—Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται 35 μοι λέγειν περὶ σοῦ πρὸς οὓς ἂν βούλη φίλους ποιήσασθαι· ἐὰν δέ μοι ἔτι ἐξουσίαν δῶς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ, καὶ αὐδενὶ οὕτω χαίρεις ὡς φίλους ἀγαθοῖς, καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦττον ἢ ἐπὶ τοῖς ἑαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνεται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἰμαί σοι ἐπιτήδειον εἶναι με σύνδηρον τῶν ἀγαθῶν φίλων.—Τί οὖν, ἔφη ὁ 36 Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν, ὅτι ἂν βούλη, περὶ ἐμοῦ λέγεις ;—Μὰ Δί' οὐχ, ὡς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμηνηστρίδας μετὰ μὲν ἀληθείας τῶν ἀγαθῶν διαγελλούσας δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδεῖαν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν

προμηθευμένην· ἂ δὴ καὶ ἐγὼ πεισθεῖς ὀρθῶς ἔχειν.  
 ἡγοῦμαι οὐκ ἐξείναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι  
 37 οὐδέν, ὃ τι ἂν μὴ ἀληθεύω. — Σὺ μὲν ἄρα, ἔφη ὁ  
 Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὃ Σώκρατες, οἶος,  
 ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους κτήσα-  
 σθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐθέλοις  
 πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. — Πότερα δ'  
 ἂν, ἔφη ὁ Σωκράτης, ὃ Κριτόβουλε, δοκῶ σοι μᾶλλον  
 ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶν, ἢ πείδων πειρᾶσθαι σε  
 38 ἀγαθὸν ἄνδρα γενέσθαι; Εἰ δὲ μὴ φανερόν οὕτω σοι,  
 ἐκ τῶνδε σκέψαι· εἰ γὰρ σε βουλόμενος φίλον ποιῆ-  
 σαι ναυκλήρω ψευδόμενος ἐπαινοῖην, φύσκων ἀγαθὸν  
 εἶναι κυβερνήτην, ὃ δέ μοι πεισθεῖς ἐπιτρέψειέ σοι  
 τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινα ἐλπίδα  
 μὴ ἂν σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἰ σοι  
 πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος, ὡς ἂν στρατη-  
 γικῶ τε καὶ δικαστικῶ καὶ πολιτικῶ, ἑαυτὴν ἐπι-  
 τρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ  
 παθεῖν; ἢ εἰ τινὰς ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευ-  
 δόμενος, ὡς ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ, τὰ ἑαυ-  
 τῶν ἐπιτρέψαι, ἄρ' οὐκ ἂν πείραν διδοὺς ἅμα τε  
 39 βλαβερὸς εἴης, καὶ καταγέλαστος φαίνοιο; Ἄλλὰ  
 συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός,  
 ὃ Κριτόβουλε, ὃ τι ἂν βούλη δοκεῖν ἀγαθὸς εἶναι,  
 τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. "Ὅσοι δ' ἐν  
 ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πά-  
 σας μαθήσει τε καὶ μελέτη αὐξανόμενος. Ἐγὼ μὲν  
 οὖν, ὃ Κριτόβουλε, οἶμαι δεῖν ἡμᾶς ταύτη θηρᾶσθαι·  
 εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε. — Καὶ ὁ  
 Κριτόβουλος· Ἄλλ' αἰσχυνοίμην ἂν, ἔφη, ὃ Σώκρα-  
 τες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ  
 λέγοιμ' ἂν.

## CHAPTER VII.

## ARGUMENT.

In the three preceding chapters, the theoretical instructions of Socrates in regard to the relation of friends is explained, and in those which follow, to the end of the book, Xenophon exhibits the manner in which he applied these precepts in the instruction and admonition of his disciples and friends.

At the time of the insurrection of Thrasylulus and his followers against the government of the thirty tyrants, there was a great dearth of provisions in Athens. Socrates having learned from Aristarchus that he was much troubled to know how to provide for a large number of relatives, who had assembled at his house (§ 1—3), shows him the folly of supposing that any degradation is attached to engaging in the pursuits requisite for procuring the necessaries of life (§ 4—8). He then points out the mutual bad effect upon himself and friends of living in their present state, and the contrasted effect of inducing them to engage in the employments best suited to their capacities and characters (§ 9, 10). Aristarchus approves the recommendation of Socrates (§ 11).

After procuring the materials of industry for the women, by borrowing money, Aristarchus finds the experiment to be successful, and, returning, relates his experience to Socrates; he however states one obstacle which yet remained to the entire success of his plan; i. e. his own inactivity, which was a source of uneasiness to the women. Socrates counsels him to relate to them the fable of the watch-dog (§ 12—14).

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Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' 1  
 ἄγνοιαν ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν  
 διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Ἐρῶ δὲ  
 καὶ ἐν τούτοις ἅ σύννοϊδα αὐτῷ. Ἀρίσταρχον γὰρ  
 ποτε ὄρων σκυθροπῶς ἔχοντα. Ἔοικας, ἔφη, ὦ Ἀρί-  
 σταρχε, βαρέως φέρειν τι· χρὴ δὲ τοῦ βάρους μετα-  
 δίδοναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς  
 κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· Ἀλλὰ μὴν, ἔφη, 2  
 ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορία· ἐπεὶ γὰρ

έστασίασεν ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνελθούσασιν ὡς ἐμὲ καταλελειμμέναι ἀδελφαί τε καὶ ἀδελφίδαί καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατούσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν· ὀλυγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμῶθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὐρεῖν ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον

3 δὲ τοσοῦτους τρέφειν ἐν τοιοῦτοις πράγμασιν. Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἐστίν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν, σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δι' ἔνδειαν τῶν ἐπιτηδewν ἅπαντες ἀπόλησθε;—“Ὅτι νῆ Δί’, ἔφη, ὁ μὲν δούλους

4 τρέφει, ἐγὼ δὲ ἐλευθέρους.—Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶε βελτίους εἶναι, ἢ τοὺς παρὰ Κεράμωνι δούλους;—Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους.—Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῶ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι;—Νῆ Δί’, ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους.—

5 Ἄρ' οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι;—Μάλιστα γε, ἔφη.—Οὐκοῦν χρήσιμά γ' ἄλφита;—Σφόδρα γε.—Τί δὲ ἄρτοι;—Οὐδὲν ἤττον.—Τί γάρ; ἔφη, ἰμάτιά τε ἀνδρεῖα καὶ γυναικεία, καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἔξωμιδες;—Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρήσιμα.—Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν;—Πάντα

3 μὲν οὖν, ὡς ἐγῶμαι.—Ἐἴτ' οὐκ οἶσθα, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφίτοποιίας, Ναυσικίδης οὐ μόνον ἑαυτοῦ

γε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ἕς  
 πολλὰς καὶ βούς, καὶ περιποιεῖται τὸσαῦτα, ὥστε καὶ  
 ἡ πόλις πολλάκις λειτουργεῖν, ἀπὸ δὲ ἀρτοποιίας  
 Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῆ δαψι-  
 λῶς, Δημέας δὲ ὁ Κολλυτεὺς ἀπὸ χλαμυδουργίας,  
 Μένων δ' ἀπὸ χλανιδοποιίας, Μεγαρέων δ' οἱ πλεί-  
 στοι, ἔφη, ἀπὸ ἐξωμιδοποιίας διατρέφονται ; — Νῆ Δί,  
 ἔφη· οὗτοι μὲν γὰρ ἀνούμενοι βαρβάρους ἀνδρώπους  
 ἔχουσιν, ὡςτ' ἀναγκάζειν ἐργάζεσθαι ἢ καλῶς ἔχει,  
 ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. — Ἔπειτ', ἔφη, 7  
 ὅτι ἐλευθεροί τ' εἰσὶ καὶ συγγενεῖς σοι, οἷε χρῆναι  
 μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν ;  
 Πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας  
 ἄμεινον διάγοντας ὄρεῖς καὶ μᾶλλον εὐδαιμονίζεις ἢ  
 τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων  
 ἐπιμελομένους ; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν  
 αἰσθάνῃ τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἢ προσ-  
 ἕκει ἐπίστασθαι, καὶ πρὸς τὸ μνημονεύειν ἢ ἀν μά-  
 θωσι, καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι,  
 καὶ πρὸς τὸ κτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς  
 τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπι-  
 μέλειαν οὐδὲν χρήσιμα ; Ἐμαθον δὲ, ἃ φῆς αὐτὰς ἐπί- 8  
 στασθαι, πότερον ὡς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον,  
 οὔτε ποιήσους αὐτῶν οὐδὲν, ἢ τοῦναντίον, ὡς καὶ  
 ἐπιμεληθῆσόμεναι τούτων, καὶ ὠφελῆθῆσόμεναι ἀπ' αὐ-  
 τῶν ; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν,  
 ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι ; ποτέρως  
 δ' ἂν δικαιότεροι εἴεν, εἰ ἐργάζοντο, ἢ εἰ ἀργοῦντες  
 βουλευοῖντο περὶ τῶν ἐπιτηδείων ; Ἄλλὰ καὶ νῦν μὲν, 9  
 ὡς ἐγὼμαι, οὔτε σὺ ἐκεῖνας φιλεῖς, οὔτε ἐκεῖναι σέ·  
 σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖ-  
 ναι δὲ σέ ὀρώσαι ἀχθόμενον ἐφ' ἑαυταῖς. Ἐκ δὲ  
 τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι, καὶ  
 τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστα-

- τησης, ὅπως ἐνεργοὶ ὄσι, σὺ μὲν ἐκείνας φιλήσεις. ὁρῶν ὠφελίμους σεαυτῷ οὐσας, ἐκείναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς, τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἡδίων μεμνημένοι τὴν ἀπ' ἐκείνων χάριν αὐξήσετε, καὶ ἐκ τούτων φιλικώτερον τε καὶ
- 10 οἰκειότερον ἀλλήλοις ἔξετε. Εἰ μὲν τοίνυν αἰσχροὶν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ, ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναικὶ εἶναι, ἐπίστανται, ὡς ἔοικε· πάντες δὲ, ἃ ἐπίστανται, ῥῆσά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. Μὴ οὖν ὄκει, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοὶ τε λυσιτελήσει κακείναις,
- 11 καί, ὡς εἰκός, ἡδέως ὑπακούσονται.—'Ἀλλά, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτως μοι δοκεῖς καλῶς λέγειν, ὡς Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανεῖσασθαι, εἰδὼς, ὅτι ἀναλώσας, ὅ τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι, νῦν δὲ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.
- 12 Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἔρια· καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων· καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλου, ὁ δὲ ὡς ὠφελίμους ἠγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγείτο ταῦτά τε, καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ
- 13 οἰκίᾳ ἀργὸν ἐσθλῆν. Καὶ ὁ Σωκράτης ἔφη· Εἰτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν δὲ πρὸς τὸν δεσπότην εἰπέειν· Θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν ταῖς καὶ ἔρια σοὶ καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνὶ, ὅς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις
- 14 σίτου. Τὸν κύνα οὖν ἀκούσαντα εἰπέειν· Ναὶ μὰ Δία· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μητε

ἰπ' ἀνδρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάξεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι, μὴ ἀπόλησθε. Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρήσαι τὸν κύνα προτιμάσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητὴς, καὶ διὰ σέ οὐδ' ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

## CHAPTER VIII.

## ARGUMENT.

**EUTHYRUS**, an old friend of Socrates, had lost his paternal estate by the peace of Theramenes between the Athenians and Spartans, and was compelled to engage in manual labor to procure his daily bread (§ 1). Socrates urges him to engage in some pursuit better suited to his age, and recommends that of a *villicus*, an overseer or steward to some person of wealth (§ 2, 3). The objection of Euthyrus, that there is something slavish in obliging one's self to be accountable to another, Socrates obviates by the comparison of those who engage in public life, who are rather considered more free on account of their employment, and by the suggestion, that it is impossible to engage in any pursuit which is wholly devoid of this accountability. Each one should apply himself with zeal and alacrity to that which is best suited to his station and ability (§ 4—6).

Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδών, 1  
Πόθεν, ἔφη, Εὐθύρη, φαίνῃ; — Ὑπὸ μὲν τὴν κατά-  
λυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδη-  
μίας, νυνὶ μέντοι αὐτόθεν· ἐπειδὴ γὰρ ἀφηρέθημεν τὰ  
ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ  
μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ  
σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ



- δέ μοι τοῦτο κρεῖττον εἶναι ἢ δέεσθαι τινος ἀνδρώ-  
 2 πων, ἄλλως τε καὶ μηδὲν ἔχοντα, ἐφ' ὅτῳ ἂν δανε-  
 ἴκων εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; — Μὰ  
 τὸν Δί', ἔφη, οὐ πολὺν χρόνον. — Καὶ μὴν, ἔφη, ὅταν  
 γε πρεσβύτερος γένη, δῆλον, ὅτι δαπάνης μὲν δεῖσθαι,  
 μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων  
 3 δίδοναι. — Ἀληθῆ λέγεις, ἔφη. — Οὐκοῦν, ἔφη, κρεῖττον  
 ἔστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτιθεσθαι,  
 ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσ-  
 4 ελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ  
 δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστα-  
 τούτα καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα  
 5 τὴν οὐσίαν ὠφελούντα ἀνωφελεῖσθαι. — Χαλεπῶς ἂν,  
 ἔφη, ἐγώ, ὦ Σώκρατες, δουλείαν ὑπομείναιμι. — Καὶ  
 μὴν οἷ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δη-  
 6 μουσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τοῦ-  
 ὦ Σώκρατες, τὸ ὑπαίτιον εἶναι τινι οὐ πάνυ προσίε-  
 7 μαί. — Καὶ μὴν, ἔφη, Εὐθύρη, οὐ πάνυ γε ῥαδίον  
 ἔστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι·  
 χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν,  
 χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώ-  
 8 μωνι κριτῆ περιτυχεῖν, ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι  
 φησὶ, θάυμαζόν εἰ ῥαδίον ἔστιν ἀνέγκλητον διαγίνεσθαι.  
 9 Χρὴ οὖν πειρᾶσθαι τοὺς τε φιλαίτους φεύγειν, καὶ  
 τοὺς εἰγνώμονας διώκειν, καὶ τῶν πραγμάτων, ὅσα μὲν  
 δύνασαι ποιεῖν, ὑπομένειν, ὅσα δὲ μὴ δύνασαι, φυλάτ-  
 10 τεσθαι, ὅ τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ  
 προδυσμότερα ἐπιμελεῖσθαι· οὕτω γὰρ ἤκιστα μὲν σε  
 οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαι  
 εὐρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότερα ζῆν καὶ εἰς τὸ γῆ-  
 11 ρας διαρκέστατα.

## CHAPTER IX.

## ARGUMENT.

CRITO, a rich and worthy man, complained to Socrates of the herd-of-sycophants by whom he was annoyed (§ 1). Socrates recommended to him Archedemus, a poor but honest man, who was well qualified, both by his ability to speak and act, to protect him from all their injustice (§ 2—4). Archedemus was employed, and not only won the esteem and friendship of Crito, but his aid was much sought by the friends of Crito in the management of their business. He thus not only obtained pecuniary advantage, but authority and distinction (§ 5—8).

Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς 1  
 χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ  
 ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινας εἰς δίκας  
 ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομί-  
 ζουσιν ἥδιον ἂν με ἀργύριον τελέσαι ἢ πρῶγματα ἔχειν.  
 Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ 2  
 τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπε-  
 ρύκωσι; — Καὶ μύλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ  
 τρέφειν ἢ μῆ. — Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις  
 ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦν-  
 τας ἀδικεῖν σε; — Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην,  
 ὅπως μὴ ἐπ' αὐτόν με τράποιτο. — Τί δ'; ἔφη, οὐχ 3  
 ὄρα, ὅτι πολλῶ ἥδιον ἐστὶ χαριζόμενον οἶον σοὶ ἀνδρὶ  
 ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε  
 τῶν τοιούτων ἀνδρῶν οἱ πάντες ἂν φιλοτιμηθεῖεν φίλον  
 σοὶ χρῆσθαι.

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάντες 4  
 μὲν ἰκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δέ· οὐ γὰρ  
 ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστος τε  
 καὶ εὐφρέστερος ὢν, ἀπὸ τῶν συκοφαντῶν λαμβάνειν.

Τούτῳ οὖν ὁ Κρίτων, ὅποτε συγκομίζοι ἢ σίτον ἢ ἔλαιον  
 ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γιγνομένων χρη-  
 σίμων πρὸς τὸν βίον, ἀφελὼν [ἀν] ἔδωκε· καὶ ὅποτε  
 5 δύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. Νο-  
 μίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν Κρίτωνος  
 οἶκον μάλα περιεῖπεν αὐτόν· καὶ εὐθὺς τῶν συκοφαν-  
 τούτων τὸν Κρίτωνα ἀνευρήκει πολλὰ μὲν ἀδικήματα,  
 πολλοὺς δὲ ἐχθροὺς, καὶ αὐτῶν τινα προσεκαλέσατο  
 εἰς δίκην δημοσίαν, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὃ τι δεῖ  
 6 παθεῖν ἢ ἀποτίσαι. Ὁ δὲ, συνειδὼς αὐτῷ πολλὰ καὶ  
 πονηρὰ, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδή-  
 μου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τὸν τε  
 7 Κρίτωνα ἀφήκε, καὶ αὐτῷ χρήματα ἔδωκεν. Ἐπεὶ δὲ  
 τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο,  
 ἤδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα ἔχη, καὶ οἱ  
 ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἰστά-  
 ναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω καὶ Κρίτωνος πολ-  
 λοι τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα  
 8 τὸν Ἀρχέδημον. Ὁ δὲ Ἀρχέδημος τῷ Κρίτῳ ἠδέως  
 ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν,  
 ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δὲ τις αὐτῷ τούτων, οἷς  
 ἀπήχθετο, ὀνειδίξοι, ὡς ὑπὸ Κρίτωνος ὠφελούμενος  
 κολακεύοι αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρχέδημος,  
 αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν ἀνδράπων  
 καὶ ἀντευεργετούντα τοὺς μὲν τοιοῦτους φίλους ποιεί-  
 σθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς  
 ἀγαθοὺς ἀδικεῖν πειράμενον ἐχθροὺς ποιεῖσθαι, τοῖς  
 δὲ πονηροῖς συνεργούντα πειρᾶσθαι φίλους ποιεῖσθαι,  
 καὶ χρῆσθαι τούτοις ἀντ' ἐκείνων; Ἐκ δὲ τούτου εἰς  
 τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν, καὶ ὑπὸ τῶν  
 ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.

## CHAPTER X.

## ARGUMENT.

SOCRATES admonished his friend Diodorus, who was possessed of wealth, to secure to himself the friendship of Hermogenes, a poor but worthy man, by giving him pecuniary aid.

If we offer rewards, he reasoned, for a slave who has run away, or care for one that is sick, should we not much rather see to it that a friend, who is of far more value than a slave, is not crushed under the burden of poverty (§ 1, 2). Hermogenes is able to be of more value than many slaves, and may now be firmly secured as a friend at a very small price (§ 3, 4). Socrates refused to send Hermogenes to Diodorus, but urged Diodorus to go to him (§ 5), which he did, and the result verified the prediction of Socrates (§ 6).

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιαύτε δια-  
 λεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἂν τίς σοι τῶν  
 οἰκετῶν ἀποδρᾶ, ἐπιμελῆ, ὅπως ἀνακομίσῃ; — Καὶ 2  
 ἄλλους γε νῆ Δί, ἔφη, παρακαλῶ, σῶστρα τούτου  
 ἀνακηρύσσων.—Τί γάρ; ἔφη, εἰάν τίς σοι κάμνη τῶν  
 οἰκετῶν, τούτου ἐπιμελῆ, καὶ παρακαλεῖς ἰατρούς, ὅπως  
 μὴ ἀποθάνῃ; — Σφόδρα γ', ἔφη.— Εἰ δέ τίς σοι τῶν  
 γνωρίμων, ἔφη, πολλὸ τῶν οἰκετῶν χρησιμώτερος ὢν,  
 κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον  
 εἶναι ἐπιμεληθῆναι, ὅπως διασωθῆ; Καὶ μὴν οἰσθιά 3  
 γε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης, αἰσχύνοιτο δ'  
 ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοῖή σε· καί-  
 τοι τὸ ὑπηρετήν ἐκόντα τε καὶ εὖνον καὶ παράμονον  
 καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχειν, καὶ μὴ μόνον  
 τὸ κελεύόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον  
 καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι, καὶ προνοεῖν καὶ προ-  
 βουλεύεσθαι, πολλῶν οἰκετῶν οἶμαι ἀντάξιοι εἶναι.

4 Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἀξίον  
 μικροῦ ἐξῆ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν  
 δὲ διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθούς  
 5 κτήσασθαι. Καὶ ὁ Διόδωρος· Ἄλλὰ καλῶς γε, ἔφη,  
 λέγεις, ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν  
 Ἑρμογένην.—Μὰ Δί', ἔφη, οὐκ ἔγωγε· νομίζω γὰρ  
 οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκείνον τοῦ αὐτὸν  
 ἐλθεῖν πρὸς ἐκείνον, οὔτε ἐκείνῳ μείζον ἀγαθὸν τὸ  
 6 πραχθῆναι ταῦτα ἢ σοί. Οὕτω δὴ ὁ Διόδωρος ἔρχετο  
 πρὸς τὸν Ἑρμογένην, καὶ οὐ πολὺν χρόνον ἐκτίσατε  
 φίλον, ὃς ἔργον εἶχε σκοπεῖν, ὃ τι ἂν ἢ λέγων ἢ πράτ-  
 των ὠφελοίη τε καὶ εὐφραίνοι Διόδωρον.

ΞΕΝΟΦΩΝΤΟΣ  
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ.

ΤΡΙΤΟΝ.

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CHAPTER I.

ARGUMENT.

THE first seven chapters of Book III. relate to the duties of those who engage in the management of civil and military affairs, and comprise a more complete refutation of that branch of the second accusation of Socrates, stated and briefly controverted in I. 2. 9 sq.

The subject of this chapter is, the duties and qualifications of a military commander.

Socrates urged a young Athenian, who desired to become a general, to put himself under the instruction of a professed teacher of the art of managing an army. Knowledge is the more necessary for the general, since the whole State in time of danger is intrusted to him, and the most important consequences are dependent upon his skill in the duties of his calling (§ 1—3). When the pupil returned, thinking himself, without doubt, qualified for any office in the army, Socrates sportively inquired of him, what and how he had been taught, and was told that he learned only tactics (§ 4, 5). Socrates explained to him that although the ability to arrange an army is important, still it is but one among many prerequisites for a good general (§ 6—8). He further shows him that arbitrary rules for arranging an army, without discrimination in regard to the character of the troops, and without reference to time, place, and other contingencies, are of little value, and sends him back to his teacher, to question him on these points (§ 9—11).

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*“Οτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελείς ὧν 1  
ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο διηγήσομαι· ἀκούσας*

γάρ ποτε Λιονυσόδωρον εἰς τὴν πόλιν ἦκειν ἐπαγγελ-  
 λόμενον σ.ρατηγεῖν διδάξειν, ἔλεξε πρὸς τινα τῶν ξυ-  
 νόντων, ὃν ᾗσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν  
 2 τῇ πόλει τυγχάνειν· Αἰσχρὸν μέντοι, ὦ νεανία, τὸν  
 βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἔξου τοῦτο μαθεῖν,  
 ἀμελήσαι αὐτοῦ, καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως  
 ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντας ἐργολα-  
 3 βοίῃ, μὴ μεμαθηκῶς ἀνδριαντοποιεῖν. Ὅλης γὰρ τῆς  
 πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ  
 στρατηγῷ, μεγάλα τά τε ἀγαθὰ κατορθούοντος αὐτοῦ  
 καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι· πῶς οὖν  
 οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν,  
 τοῦ δὲ αἰρεθῆναι ἐπιμελόμενος ζημιοῖτο; Τοιαῦτα μὲν  
 4 δὴ λέγων ἐπεισεν αὐτὸν ἐλθόντα μανθάνειν. Ἐπεὶ δὲ  
 μεμαθηκῶς ἦκε, προσέειπεν αὐτῷ λέγων· Οὐ δοκεῖ  
 ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὀμηρος τὸν Ἀγαμέμνονα γερα-  
 ρὸν ἔφη εἶναι, καὶ [οὕτως] ὁδε στρατηγεῖν μαθῶν  
 γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιδαρίζειν  
 μαθῶν, καὶ ἐὰν μὴ κιδαρῖξῃ, κιδαριστῆς ἐστὶ, καὶ ὁ  
 μαθῶν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὁμῶς ἰατρός ἐστίν,  
 οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατη-  
 γὸς ὢν, κἂν μηδεὶς αὐτὸν ἔληται· ὁ δὲ μὴ ἐπιστά-  
 5 μενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστίν, οὐδὲ ἐὰν ὑπὸ  
 πάντων ἀνθρώπων αἰρεθῆ. Ἄτάρ, ἔφη, ἴνα καὶ, ἐὰν  
 ἡμῶν τις ταξιαρχῆ ἢ λοχαγῆ σοι, ἐπιστημονέστεροι  
 τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε  
 διδάσκειν τὴν στρατηγίαν. Καὶ ὅς· Ἐκ τοῦ αὐτοῦ,  
 ἔφη, εἰς ὅπερ καὶ ἐτελευτα· τὰ γὰρ τακτικὰ ἐμέ γε  
 6 καὶ ἄλλο οὐδὲν ἐδίδαξεν. Ἀλλὰ μὲν, ἔφη ὁ Σωκρά-  
 τῆς, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ  
 γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρα-  
 τηγὸν εἶναι χρή, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς  
 στρατιώταις, καὶ μηχανικόν, καὶ ἐργαστικόν, καὶ ἐπι-  
 μελή, καὶ καρτερικόν, καὶ ἀγχίνου, καὶ φιλόφρονά τε

καὶ ὤμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικόν τε καὶ κλέπτην, καὶ προετικόν καὶ ἄρπαγα, καὶ φιλόδορον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. Καλὸν δὲ καὶ τὸ τακτικόν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν δὲ ταχθῆι κάτω μὲν καὶ ἐπιπύλλῃ τὰ μήτε σηπόμενα μήτε τηκόμενα, οἳ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ, συντίθεται, τότε γίγνεται πολλοῦ ἀξίου κτήμα οἰκία. Ἄλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, 8 ὦ Σώκρατες, εἴρηκας· καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἀγῶνται, ὑπὸ δὲ αὐτῶν ὠδῶνται.—Εἰ μὲν τοίνυν, ἔφη, καὶ 9 διαγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὦν ἔμαδες; οὐδὲ γὰρ εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον, μὴ διδάξας διαγιγνώσκεις τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος ἦν.—Ἄλλὰ μὰ Δί', ἔφη, οὐκ ἐδίδαξεν, ὥστε αὐτοὺς ἀν ἡμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν.—Τί οὖν οὐ σκοποῦμεν, ἔφη, 10 πῶς ἀν αὐτῶν μὴ διαμαρτάνοιμεν;—Βούλομαι, ἔφη ὁ νεανίσκος.—Οὐκουν, ἔφη, εἰ μὲν ἀργύριον δέοι ἀρπάξαι, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὀρθῶς ἀν τάττομεν;—Ἔμοιγε δοκεῖ.—Τί δὲ τοὺς κινδυνεύειν μέλλοντας; ἄρα τοὺς φιλοτιμοτάτους προτακτέον;—Οὗτοι γοῦν εἰσι, ἔφη, οἳ ἕνεκα ἐπαίμου κινδυνεύειν ἐθέλοντες· οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες εὐαίρετοι ἀν εἶεν.—Ἀτάρ, 11 ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν, ἦ καὶ ὄποι



καὶ ὅπως χρηστέον ἐκάστῳ τῶν ταγμάτων ; — Οἱ πάνυ, ἔφη. — Καὶ μὴν πολλὰ γ' ἐστὶ, πρὸς ἃ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. — Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφίνιζε ταῦτα. — Νῆ Δί', ἔφη, πάλιν τοίνυν ἑλθῶν ἐπαπερώτα· ἦν γὰρ ἐπίσθηται, καὶ μὴ ἀναιδῆς ᾗ, αἰσχυνεῖται ἀργύριον εἰληφῶς ἐνδεᾶ σε ἀποπέμψασθαι.

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## CHAPTER II.

### ARGUMENT.

SOCRATES, in conversation with an Athenian who had been appointed to a command in the army, on the authority of Homer, compares a general to a shepherd. His duty is to provide for the safety and comfort of his soldiers, and to lead them on to the successful subjugation of their enemies (§ 1). He must not merely fight bravely himself, but inspire his followers with military ardor. Like a good prince he should not care for his own happiness alone, but wisely conduct others to good fortune (§ 2—4).

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1 Ἐντυχῶν δέ ποτε στρατηγεῖν ἤρημένῳ τῷ· Τοῦ ἔνεκεν. ἔφη, "Ὀμηρον οἶει τὸν Ἀγαμέμνονα προσωγορεῦσαι ποιμένα λαῶν ; ἀρά γε ὅτι, ὡς περ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ δῖες, καὶ τὰ ἐπιτήδεια ἔξουσι, [καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται,] οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοί τε οἱ στρατιῶται ἔσονται, καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ, οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται ; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέ-  
2 στεροι ὦσιν· ἢ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπῶν,

'Ἀμφότερον, βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής ;

ἀρά γε ὅτι αἰχμητῆς τε κρατερὸς ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ, ὡν βασιλεῖοι, τούτοις εὐδαιμονίας αἴτιος εἴη; Καὶ γὰρ βασιλεὺς αἰ- 3 ρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾗ· καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾖσι. Δεῖ οὖν τὸν στρατηγούντα τοῦτο 4 παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥῆδιον εὔρειν, οὔτε αἰσχίον τοῦ ἐναντίου. Καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιήρει, κατέ- λειπε δὲ τὸ εὐδαιμονας ποιεῖν, ὡν ἂν ἡγήται.

## CHAPTER III.

## ARGUMENT.

ΑΓΓΕΛΑ representing, in general, that the object of the 'prefect of the horse' is not the gratification of personal vanity, but the improvement of the forces under him, Socrates more specifically designates his duty as twofold: the care of the horse and of the rider (§ 1, 2).

1. He must give his personal attention to the care and training of the horses, and not leave them to the management of their riders alone (§ 3, 4).

2. Care for the rider, requires attention to his mounting, sitting firmly in the saddle, and the managing of his weapons (§ 5, 6); to his courage and alacrity in opposing the enemy, and to his prompt obedience to orders (§ 7, 8). And as an inducement to the prompt obedience and service of the soldier, the commander must perform his own duties well (§ 9)· and inculcate the honor and utility that result from obe-

dience (§ 10). In fine, the ability to speak in public should be cultivated, not only as a means of procuring obedience and discipline, but also for the excitement of military ambition and love of glory, that thus the desired object of warfare may be the more readily attained (§ 11—15).

- 1 Καὶ ἵππαρχεῖν δέ τιμι ἡρημένῳ οἰδὰ ποτε αὐτὸν τοιαύδε διαλεχθέντα· Ἐχοῖς ἄν, ἔφη, ὦ νεανία, εἰπέειν ἡμῖν, ὅτου ἔνεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρώτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἵπποτοξόται τούτου γε ἀξιούνται, προελαύνουσι γοῦν καὶ τῶν ἱππάρχων.— Ἀληθῆ λέγεις, ἔφη.— Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε, ἐπεὶ καὶ οἱ μαινόμενοι γε ὑπὸ πάντων γνωσσκονται.— Ἀληθές, ἔφη, καὶ τοῦτο λέ-
- 2 γεις.— Ἀλλ' ἄρα ὅτι τὸ ἵππικὸν οἶει τῇ πόλει βέλτιον ἂν ποιήσας παραδούναι, καὶ εἴ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει;— Καὶ μάλα, ἔφη.— Καὶ ἔστι γε, νῆ Δί', ἔφη, ὁ Σωκράτης, καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχὴ που, ἐφ' ἧς ἡρησαι, ἵππων τε καὶ ἀμβασ-
- 3 τῶν ἔστιν;— Ἔστι γὰρ οὖν, ἔφη.— Ἴδι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι;— Καὶ ὅς. Ἀλλὰ τοῦτο μὲν, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου
- 4 ἐπιμελεῖσθαι.— Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνται σοι τοὺς ἵππους οἱ μὲν οὕτως κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν, ὅπου ἂν σὺ τάξης, οἱ δὲ οὕτως λακτιστὰς, ὥστε μηδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἵππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν;— Καὶ ὅς. Ἀλλὰ καλῶς τε λέγεις, ἔφη καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν
- 5 ἐπιμελεῖσθαι.— Τί δέ; τοὺς ἵππεας οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας ποιῆσαι;— Ἐγωγ', ἔφη.— Οὐκοῦν πρῶ-

τον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς ; — Δεῖ γοῦν, ἔφη· καὶ γάρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. — Τί γάρ ; ἐάν που β  
κινδυνεύειν δέη, πότερον ἐπαγαγεῖν τοὺς πολεμίους ἐπὶ τὴν ἄμμον κελεύσεις, ἐνθαπερ εἰώδατε ἵππεύειν, ἢ πειράσῃ τὰς μελέτας ἐν τοιούτοις ποιῆσαι χωρίοις, ἐν οἷσπερ οἱ πολέμοι γίνονται ; — Βέλτιον γοῦν, ἔφη. — Τί γάρ ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν 7 ἵππων ἐπιμελείαν τινα ποιήσῃ ; — Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. — Θήγειν δὲ τὰς ψυχὰς τῶν ἵππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, εἴπερ ἀλκιματέρους ποιεῖν, διανενόησαι ; — Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. — Ὅπως δὲ σοι πείθονται οἱ ἵππεῖς, 8 πεφρόντικάς τι ; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἵππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. — Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο ; — Ἐκείνο μὲν δήπου 9 οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τοῦτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἠγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ, ὃν ἂν ἠγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ οἱ πλέοντες, ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. — Καὶ μάλα, ἔφη. — Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἵππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνεται ἂ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. — Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, 10 βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί ; — Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξῃς αὐτοὺς, ὡς τὸ πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. — Πῶς οὖν, ἔφη, τοῦτο διδάξῃς ; — Πολὺ νῆ Δί', ἔφη, ῥῆον, ἢ εἴ σοι δεοὶ διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι. — Λέγεις, ἔφη, σὺ τὸν ἵππαρχον 11 πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν

- δύνασθαι;—Σὺ δ' ὦου, ἔφη, χρῆναι σιωπῇ ἱππαρχεῖν; ἢ οὐκ ἐντεδύμησαι, ὅτι, ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; Ἡ τότε οὐκ ἐντηδύμησαι, ὡς, ὅταν γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὡσπερ ὁ εἰς Δῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται;— Ἀληθῆ λέγεις, ἔφη.— Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, οὔτε σωματίων μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα.— Ἀληθές, ἔφη, καὶ τοῦτο.
- 14 — Οὐκοῦν οἶει, ἔφη, καὶ τοῦ ἵππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθεῖν, ὡς πολὺ ἂν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ, καὶ τῷ ἐτοιμῶς κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαινῶσι καὶ τιμῆς
- 15 τεύξεσθαι.— Εἰκός γε, ἔφη.— Μὴ τοίνυν ἄρκει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ, καὶ οἱ ἄλλοι πολῖται διὰ σέ.— Ἀλλὰ νῆ Δία πειράσομαι, ἔφη.

## CHAPTER IV.

## ARGUMENT.

ΞΙΣΟΜΑΧΙΔΗΣ complained to Socrates that Antisthenes, who neither had experience in military affairs, or knowledge of any thing but to amass wealth, had been chosen as leader of the army, instead of himself, who

had devoted his life to such pursuits, and bore the marks of previous warfare (§ 1, 2). Socrates replied: Since Antisthenes has shown skill in the management of his own affairs, and as a leader of the chorus, and is ambitious of a good name, he may be safely trusted with the army (§ 3—5). A man who has knowledge and skill will be successful as a leader any where; for the same qualities are demanded in presiding over the chorus and in conducting private affairs, as in commanding the State or army (§ 6—12).

Ἰδὼν δὲ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπι- 1  
 ὄντα ἦρετο. Τίνας, ὦ Νικομαχίδη, στρατηγοὶ ἦρηνται ;  
 Καὶ ὅς· Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί εἰσιν  
 Ἀθηναῖοι, ὥστε ἐμὲ μὲν οὐχ εἴλοντο, ὃς ἐκ καταλόγου  
 στρατεύομενος κατατέτριμμαὶ καὶ λοχαγῶν καὶ ταξιαρ-  
 χῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων·  
 ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπε-  
 δέκνυεν· Ἀντισθένην δέ, ἔφη, εἴλοντο τὸν οὔτε ὄπλι-  
 τὴν πάποτε στρατευσάμενον, ἐν τε τοῖς ἵππεύσιν οὐδὲν  
 περίβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ  
 χρήματα συλλέγειν ; Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο 2  
 μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἰκανὸς ἔσται τὰ  
 ἐπιτήδεια πορίζειν ; Καὶ γὰρ οἱ ἔμποροι, ἔφη, ὁ Νικο-  
 μαχίδης, χρήματα συλλέγειν ἰκανοὶ εἰσιν· ἀλλ' οὐχ  
 ἕνεκα τούτου καὶ στρατηγεῖν δύναυντ' ἂν. Καὶ ὁ Σω- 3  
 κράτης ἔφη· Ἀλλὰ καὶ φιλόνεκος Ἀντισθένης ἔστιν,  
 ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν ἐστιν· οὐχ ὄρας, ὅτι  
 καὶ, ὡςάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενίκηκε ;  
 Μὰ Δί', ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὁμοίον ἐστὶ  
 χοροῦ τε καὶ στρατεύματος προεστάναι. Καὶ μὴν, 4  
 ἔφη ὁ Σωκράτης, οὐδὲ φθῆς γε ὁ Ἀντισθένης, οὐδὲ  
 χορῶν διδασκαλίας ἔμπειρος ὢν ὁμοῦς ἐγένετο ἰκανὸς  
 εὐρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ  
 οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς  
 τάξοντας ἀνδ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχομένους.  
 Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐάν γε καὶ ἐν τοῖς πολε- 5

- μικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη τε καὶ προαιρήται, εἰκότως ἂν καὶ τούτου νικηφόρος εἴη· καὶ δαπανᾶν δ' αὐτὸν εἰκὸς μᾶλλον ἢ ἐδέλειν εἰς τὴν ξὺν ὄλῃ τῇ πόλει τῶν πολεμικῶν
- 6 ἡλικίην ἢ εἰς τὴν ξὺν τῇ φυλῇ τῶν χορικῶν. Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστὶ χορηγεῖν τε καλῶς καὶ στρατηγεῖν; — Λέγω ἔγωγ', ἔφη, ὡς, ὅτου ἂν τις προστατεύη, ἂν γινώσκῃ τε ὧν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ, εἴτε οἴκου, εἴτε πόλεως, εἴτε στρα-
- 7 τεύματος προστατεύοι. — Καὶ ὁ Νικομαχίδης· Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε ᾤμην ἐγὼ σοῦ ἀκούσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἴεν. — Ἴδι δὴ, ἔφη, ἐξετάσωμεν τὰ ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ αὐτὰ ἐστίν, ἢ διαφέρει τι. —
- 8 Πάνυ γε, ἔφη. — Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; — Καὶ μάλα, ἔφη. — Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδεῖσι. πράττειν; — Καὶ τοῦτ' ἔφη. — Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν, καὶ τοὺς ἀγαθοὺς τιμᾶν, ἀμφοτέροις οἴμαι προσήκειν.
- 9 — Πάνυ μὲν οὖν, ἔφη. — Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιῆσαι πῶς οὐ καλὸν ἀμφοτέροις; — Καὶ τοῦτ', ἔφη. — Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις, ἢ οὐ; — Πάνυ μὲν οὖν, ἔφη. — Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέροις εἶναι προσήκει; — Σφόδρα γ', ἔφη. — Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέροις εἶναι προσήκει περὶ
- 10 τὰ αὐτῶν ἔργα; — Ταῦτα μὲν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. — Ἀλλ' ἐχθροὶ γέ τοι ἀμφοτέροις γίνονται; — Καὶ μάλα, ἔφη, τοῦτό γε. — Οὐκοῦν τὸ περιγενέ-
- 11 σθαι τούτων ἀμφοτέροις συμφέρει; — Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παριεῖς, ἂν δέῃ μάχεσθαι, τί ὠφελήσῃ ἢ

οικονομική;—Ἐνταῦθα δήπου καὶ πλείστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς, ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιώδες, ὡς τὸ ἠττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἠττᾶσθαι φέροντα σκέψεται καὶ φυλάσσεται, ἐνεργῶς δ' ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, ἐὰν ἀπάρσκευος ᾖ, φυλάσσεται συνάπτει μάχην. Μὴ ἴσῃ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρώνται ἢ οἷς περ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωδε πλημμελοῦσιν.

## CHAPTER V.

## ARGUMENT.

Thus chapter consists of a colloquy of Socrates with Pericles the younger, upon the means of restoring the Athenians to their former valor and glory in war. It should seem, from some allusions in § 4, to have taken place soon after the battle at Delos, B. C. 424.

The Athenians, Socrates argues, are in possession of all the advantages and qualities necessary for the conquest of their enemies (§ 1—3). The very fact that they, on account of several disastrous engagements, fear the enemies which they formerly despised, will cause them to be



more obedient to a good leader, and will banish sloth, arrogance, and an insubordination or irregularity (§ 4—8). If then they be obedient, the next step is, to incite their courage and stimulate their ambition, by recounting to them the virtues and valor of their ancestors, which are committed to them as a sacred inheritance (§ 7—12). Their present degeneracy is occasioned by their prosperity which induced carelessness (§ 13). The only way of restoring them to their pristine splendor, is in bringing them back to former manners and habits, or in leading them to imitate the virtues of the Lacedemonians (§ 13—15). There is no occasion to be disheartened on account of present factions and dissensions; they have among them the elements of union, and only need well-informed and skillful leaders, to make them obedient and efficient in war as well as in other occupations (§ 17—21). Hence the importance of knowledge and thorough training for those who are to guide the army (§ 22—24). Finally, Socrates alludes to the advantages of Attica for self-defence, and enjoins upon Pericles active exertion as a military commander (§ 25—28).

1. Περικλεῖ δὲ ποτε, τῷ τοῦ πάνυ Περικλέους υἱῷ, διαλεγόμενος· Ἐγὼ τοι, ἔφη, ὦ Περικλεῖς, ἐλπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξότεραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι, καὶ τῶν πολεμίων κρατήσῃν. Καὶ ὁ Περικλῆς· Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν, οὐ δύναμαι γνῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη τὸ δυνατὸν ἐστίν;—Βούλομαι, ἔφη.—Οὐκ οἶδα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη.—Σώματα δὲ ἀγαθὰ καὶ καλὰ πότῃρον ἐκ Βοιωτῶν οἷε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν;—Οὐδὲ ταύτη μοι δοκοῦσι λείπεσθαι.—Εὐμνεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις;—Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθήνησι δὲ οὐδὲν 3 ὀρῶ τοιοῦτον.—Ἀλλὰ μὴν φιλοτιμώτατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν, ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος.—Οὐδὲ ἐί

τούτοις Ἀθηναῖοι μεμπτοί. — Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίους· ὃ πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίγνεσθαι. — Ταῦτα 4  
 μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὄρα, ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ ἐγένετο καὶ ἢ μεθ' Ἴπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνεται μὲν ἢ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπήρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμώντες Ἀθηναίους ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν, Ἀθηναῖοι δέ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορδοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηλώσωσι τὴν Ἀττικὴν. Καὶ ὁ 5  
 Σωκράτης· Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐarestotέρως διακεῖσθαι ἢ πόλις· τὸ μὲν γὰρ θάρσος ἀμέλειαν τε καὶ ῥαθυμίαν καὶ ἀπειθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. Τεκμήρηαι δ' ἂν τοῦτο καὶ ἀπὸ 6  
 τῶν ἐν ταῖς ναυσίν· ὅταν μὲν γὰρ δῆπου μηδὲν φοβῶνται, μεστοὶ εἰσὶν ἀταξίας, ἔστ' ἂν δὲ ἢ χειμῶνα ἢ πολεμίους δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ σιγῶσι καταδοκούντες τὰ προσταχθεσόμενα, ὥσπερ χορευταί. — Ἀλλὰ μὴν, ἔφη ὁ 7  
 Περικλῆς, εἶγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερειδισθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. — Οὐκ οὖν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα 8  
 χρημάτων αὐτοῖς, ὧν οἱ ἄλλοι εἶχον, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῴα τε ὄντα καὶ προσήκοντα, μάλιστα ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντήγεσθαι

- τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελείσθαι βουλόμεθα, τοῦτ' αὖ δεκτέον ἐκ παλαιού μάλιστα προσήκον αὐτοῖς, καὶ ὡς τούτου ἐπι-  
 9 μελούμενοι πάντων ἂν εἴεν κράτιστοι.— Πῶς οὖν ἂν τοῦτο διδάσκωμεν;— Οἶμαι μὲν, εἰ τοὺς γε παλαιότατους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοι-  
 10 μεν αὐτοὺς ἀκηκόοντας ἀρίστους γεγονέναι.— Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν;— Λέγω γάρ, καὶ τὴν Ἐρεχθίδεωσ γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἠπείρου πάσης, καὶ τὸν ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέωσ πολεμηθέντας, ἐν οἷσ πᾶσιν ἐκείνοι δῆλοι γεγόνασι τῶν καδ' ἑαυτοὺς ἀν-  
 11 θρώπων ἀριστεύσαντες. Εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγυότες, ἔπραξαν, τὰ μὲν αὐτοὶ καδ' ἑαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆσ τε Ἀσίας πάσης καὶ τῆσ Εὐρώπης μέχρι Μακεδονίας, καὶ πλείστην τῶν προγεγονότων δύνάμιν καὶ ἀφορμὴν κεκτημένους, καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἱ δὲ καὶ λέγονται πολὺ διενεγκεῖν τῶν καδ' ἑαυτοὺς ἀνθρώπων.— Λέγονται γάρ, ἔφη.—  
 12 Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγυοιῶν διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους.  
 13 — Καὶ ὁ Περικλῆσ· Καὶ θανυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν.— Ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτησ, ὡσπερ καὶ ἄλλοι τινὲσ διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὔτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελήσαι ἑαυτῶν.

καὶ διὰ τοῦτο χεῖρους γεγονέναι. — Νῦν οὖν, ἔφη, τί 14  
 ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; — Καὶ  
 ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ'  
 εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μη-  
 δὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χεῖρους ἐκεί-  
 νων γενέσθαι· εἰ δὲ μή, τοὺς γε νῦν πρωτεύοντας  
 μιμούμενοι, καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως  
 μὲν τοῖς αὐτοῖς χρώμενοι, οὐδὲν ἂν χεῖρους ἐκείνων εἴεν·  
 εἰ δ' ἐπιμελέστερον, καὶ βελτίους. — Λέγεις, ἔφη, πόρρω 15  
 που εἶναι τῇ πόλει τὴν καλοκάγαθίαν· πότε γὰρ οὗ-  
 τως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους  
 αἰδέσονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρο-  
 νεῖν τῶν γεραιτέρων· ἢ σωμασκήσουσιν οὕτως; οἱ οὐ  
 μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμε-  
 λουμένων καταγελώσει. Πότε δὲ οὕτω πείσονται τοῖς 16  
 ἄρχουσιν; οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν  
 ἀρχόντων· ἢ πότε οὕτως ὁμονήσουσιν; οἱ γε ἀντὶ  
 μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα ἐπηρεάζου-  
 σιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς  
 ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἔν τε ταῖς  
 ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλεί-  
 στας δίκας ἀλλήλοις δικάζονται, καὶ προαιροῦνται  
 μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦν-  
 τες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις χρώ-  
 μενοι, περὶ τούτων αὐτὰ μάχονται, καὶ ταῖς εἰς τὰ  
 τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν. Ἐξ ὧν πολλή 17·  
 μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύεται, πολλή δὲ  
 ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται,  
 δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ, μή τι μείζον ἢ ὥστε  
 φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ. — Μηδαμῶς, 18  
 ἔφη ὁ Σωκράτης, ὦ Περικλεῖς, οὕτως ἡγοῦ ἀνηκέστῃ  
 πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὄρας, ὡς εὐτακτοὶ  
 μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμ-  
 νικοῖς ἀγῶσι πειθονται τοῖς ἐπιστάταις, οὐδένων δὲ

- καταδέεστερον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκά-  
 19 λοις ;—Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ  
 τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ  
 ὀπλίτας καὶ τοὺς ἵππεις, οἳ δοκοῦσι καλοκάγαθία  
 προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάν-  
 20 των.—Καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ ἐν Ἀρείφ πάγῳ  
 βουλή, ὦ Περικλεῖς, οὐκ ἐκ τῶν δεδοκιμασμένων καθί-  
 σταται ;—Καὶ μάλα, ἔφη.—Οἶσθα οὖν τινας, ἔφη,  
 κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον  
 τὰς τε δίκας δικάζοντας καὶ τὰλλα πάντα πράττον-  
 τας ;—Οὐ μέφομαι, ἔφη, τοῖτοισι.—Οὐ τοῖνυν, ἔφη,  
 δεῖ ἀδυμεῖν, ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων.—  
 21 Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθα μάλιστα  
 δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ  
 τούτων προσέχουσιν.—Ἴσως γάρ, ἔφη ὁ Σωκράτης,  
 ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν·  
 οὐχ ὄρας, ὅτι κιδαριστῶν μὲν καὶ χορευτῶν καὶ ὄρχη-  
 στῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ  
 παλαιστῶν οὐδὲ παγκρατιαστῶν ; ἀλλὰ πάντες, ὅσοι  
 τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὅπόθεν ἔμαθον ταῦτα,  
 ἐφ' οἷς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ πλείστοι αὐ-  
 22 τοσχεδιάζουσιν. Οὐ μέντοι σέ γε τοιούτον ἐγὼ νομίζω  
 εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἦττον ἔχειν εἰπεῖν, ὅποτε  
 στρατηγεῖν ἢ ὅποτε παλαίειν ἤρξω μανθάνειν· καὶ  
 πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων πα-  
 ρειληφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνενηνο-  
 χῆναι, ὅπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον εἰς στρα-  
 23 τηγίαν. Οἶμαι δὲ σε πολλὰ μεριμνᾶν, ὅπως μὴ λήθης  
 σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων, καὶ  
 ἐάν τι τοιούτον αἴσθῃ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς  
 ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε χαρίτων φειδό-  
 24 μενον, ὅπως μάθῃς παρ' αὐτῶν ἢ μὴ ἐπίστασαι, καὶ  
 συνεργοὺς ἀγαθοὺς ἔχῃς. Καὶ ὁ Περικλῆς· Οὐ λανθάνει  
 με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός με τοιούτων

ἐπιμελείσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελείσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὼ σοι ταῦτα.— Τοῦτο δ', ἔφη, ὦ Περικλεῖς, καταενόηκας, ὅτι πρῶ- 25  
 κειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσοδοὶ στεναὶ τε καὶ προσάντεις εἰσὶ, καὶ ὅτι μέση διέζωσται ὄρεσιν ἔρυμνοῖς;—Καὶ μάλα, ἔφη.—Τί δέ; σὺ ἐκείνο ἀκή- 26  
 κοσας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρᾳ κατέχοντες ἔρυμνὰ πᾶνυ χωρία, καὶ κούφως ὀπλισμένοι, δύνανται, πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι;—Καὶ γούτ'; γ', ἔφη, ἀκούω.—'Αθηναίους δ' οὐκ ἂν οἶει, 27  
 ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας ὀπλισμένους κουφοτέρους ὄπλοις, καὶ τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας, βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας κατασκευάσθαι; Καὶ ὁ Περικλῆς· Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι. Εἰ τοίνυν, ἔφη 28  
 ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχειρεῖ αὐτοῖς, ὦ Ἴριστε· ὅ τι μὲν γὰρ ἂν τούτων καταπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν, ἐὰν δέ τι ἀδυνα-  
 γῆς, οὔτε τὴν πόλιν βλάψεις, οὔτε σεαυτὸν κατα-  
 χυνεῖς.

## CHAPTER VI.

## ARGUMENT.

GLAUCO, a brother of the philosopher Plato, ridiculously persisting in haranguing the people in the assembly (*δημηγορεῖν*), in opposition to the wishes of his friends, with the hope of obtaining honor and influence in the State, was averted from his course by a conversation with Socrates (§ 1).

Socrates first gained the favorable attention of Glauco, by a representation of the importance of the office that he desired, and of the honor that was attached to it (§ 2). He then by a series of questions exhibited to Glauco his entire want of qualifications for performing adequately the duties pertaining to it (§ 3—13). By this means Glauco was prepared for the advice, that he should begin a preparation for so important a trust, by undertaking the management of his uncle's affairs (§ 14). The objection that his uncle might not be willing to intrust his estate to him gave Socrates occasion to inculcate the sentiment, that one who is not thoroughly acquainted with public business, will not be able, as a ruler, to advance the prosperity or provide for the safety of the State, nor to gain for himself any renown (§ 14—18).

- 1 Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχειρεῖ δημηγορεῖν ἐπίδωμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὄντων ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα, Σωκράτης δὲ εὖνος ὢν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωτος καὶ διὰ
- 2 Πλάτωνα μόνος ἔπαυσεν· ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐδελῆσαι ἀκούειν τοιαύδε λέξας κατέσχευ· ὦ Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενοῆσαι τῆς πόλεως;—Ἐγώγ', ἔφη, ὦ Σώκρατες.—Νῆ Δι', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνδρώποις· δῆλον γάρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπίδωμῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῶον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστός δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δὲ ὡσπερ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις, ὅπου δ' ἂν ᾖς, πανταχοῦ
- 3 περιβλεπτός ἔσῃ. Ταῦτ' οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἠδέως παρέμενε. Μετὰ δὲ ταῦτα ὁ Σωκράτης· Οὐκοῦν, ἔφη, τοῦτο μὲν, ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἢ πόλις ἐστίν;—Πάνυ μὲν οὖν, ἔφη.—Πρὸς θεῶν, ἔφη, μὴ τοῖνυν ἀποκρίψῃ, ἀλλ' εἶπον ἡμῖν, ἐκ τίνος ἄρξῃ τῆν

πόλιν εὐεργετεῖν ; Ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, 4  
 ὡς ἂν τότε σκοπῶν, ὀπόθεν ἄρχοιτο· Ἄρ', ἔφη ὁ Σω-  
 κράτης, ὥσπερ, φίλου οἶκον εἰ αὐξήσαι βούλοιο, πλου-  
 σιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιεῖν, οὕτω καὶ τὴν  
 πόλιν πειράσῃ πλουσιωτέραν ποιῆσαι ; — Πάνυ μὲν  
 οὖν, ἔφη. — Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη, προσόδων 5  
 αὐτῇ πλείονων γενομένων ; — Εἰκὸς γοῦν, ἔφη. — Δέξου  
 δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει καὶ πόσαι  
 τιμές εἰσι ; δῆλον γὰρ, ὅτι ἔσκειψαι, ἵνα, εἰ μὲν τινες  
 αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπον-  
 ται, προσπορίσῃς. — Ἄλλὰ μὰ Δί', ἔφη ὁ Γλαύκων,  
 ταῦτά γε οὐκ ἐπέσκεμμαι. — Ἄλλ', εἰ τοῦτο, ἔφη, παρέ- 6  
 λιπες, τὰς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον γὰρ,  
 ὅτι καὶ τούτων τὰς περιττὰς ἀφαιρεῖν διαισῆ. — Ἄλλὰ  
 μὰ τὸν Δί', ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. —  
 Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν  
 ἀναβαλούμεθα· πῶς γὰρ οἷόν τε μὴ εἰδῶτα γε τὰ ἀνα-  
 λάματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων ; —  
 Ἄλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ 7  
 ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. — Νῆ Δία, σφό-  
 δρα γ', ἔφη ὁ Σωκράτης, εἴαν τις αὐτῶν κρείττων ἢ·  
 ἦττων δὲ ὦν καὶ τὰ ὄντα προσαποβάλοι ἄν. — Ἀληθῆ  
 λέγεις, ἔφη. — Οὐκοῦν, ἔφη, τὸν γε βουλευσόμενον πρὸς 8  
 οὐστιασας δεῖ πολεμεῖν τὴν τε τῆς πόλεως δύναμιν καὶ  
 τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, εἴαν μὲν ἢ τῆς πό-  
 λεως κρείττων ἢ, συμβουλευῆ ἐπιχειρεῖν τῷ πολέμῳ,  
 εἴαν δὲ ἦττων τῶν ἐναντίων, εὐλαβεῖσθαι πείδῃ. —  
 Ὅρθῶς λέγεις, ἔφη. — Πρῶτον μὲν τοίνυν, ἔφη, λέξου 9  
 ἡμῖν τῆς πόλεως τὴν τε πεζικὴν καὶ τὴν ναυτικὴν  
 δύναμιν, εἶτα τὴν τῶν ἐναντίων. — Ἄλλὰ μὰ τὸν Δί',  
 ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν.  
 — Ἄλλ', εἰ γέγραπται σοι, ἐνεγκε, ἔφη· πάνυ γὰρ  
 ἡδέως ἂν τοῦτο ἀκούσαιμι. — Ἄλλὰ μὰ τὸν Δί', ἔφη,  
 οὐδὲ γέγραπται μοι πω. — Οὐκοῦν, ἔφη, καὶ περὶ πολέ- 10



- μου συμβουλευεῖν τὴν γε πρώτην ἐπισχίσομεν· ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὕτω ἐξήτακας. Ἄλλὰ τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκε, καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπίκαιροὶ εἰσι καὶ ὅπόσαι μὴ, καὶ ὅπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπόσοι μὴ εἰσι, καὶ τὰς μὲν ἐπίκαιρους φυλακὰς συμβουλευεῖσαι μείζονας
- 11 ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν.— Νῆ Δί', ἔφη ὁ Γλαύκων, ἀπάσας μὲν οὖν ἔγωγε, ἕνεκά γε τοῦ οὕτως αὐτὰς φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας.— Ἐὰν δέ τις ἀφέλη γ', ἔφη, τὰς φυλακὰς, οὐκ οἶε καὶ ἀρπάξειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα, ὅτι κακῶς φυλάττονται;— Εἰκάζω, ἔφη.— Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευέσομεν;— Ἴσως, ἔφη ὁ Γλαύκων, βέλτιον.— Εἰς γε μὴν, ἔφη, τὰργύρια οἶδ' ὅτι οὐκ ἀφίξει, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν.— Οὐ γὰρ οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον εἶναι, ὥστε, ὅταν περὶ τούτου δέη συμβουλευεῖν, αὕτη σοι ἢ πρόφασις ἀρκέσει. Σκώπτομαι,
- 13 ἔφη ὁ Γλαύκων.— Ἄλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἠμέληκας, ἀλλ' ἔσκεψαι, καὶ πόσον χρόνον ἱκανὸς ἐστίν ὁ ἐκ τῆς χώρας γιγνόμενος σίτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδέεται, ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε ἢ πόλις ἐνδεὴς γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλευῶν τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεδρες πρᾶγμα, εἶγε καὶ τῶν τοιούτων
- 14 ἐπιμελεῖσθαι δεήσει. Ἄλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκίσσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ

κλειόνων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν δέ ἐστιν  
 ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν  
 τοῦ θείου, πρῶτον ἐπειράδης αὐξήσαι; δέεται δέ· κἀν  
 μὲν τούτῳ δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ  
 δυνάμενος ὠφελῆσαι, πῶς ἂν πολλοὺς γε δυνηθείης;  
 ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ  
 φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ;  
 Ἄλλ' ἔγωγ', ἔφη ὁ Γλαύκων, ὠφελοῖν ἂν τὸν τοῦ 15  
 θείου οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ  
 Σωκράτης, τὸν θείον οὐ δυνάμενος πείθειν, Ἀθηναίους  
 πάντας μετὰ τοῦ θείου νομίζεις δυνησεσθαι ποιῆσαι  
 πείθεσθαι σοι; Φυλάττου, ἔφη, ὦ Γλαύκων, ὅπως μὴ 16  
 τοῦ εὐδοξεῖν ἐπιδυμῶν εἰς τούναντιον ἔλθῃς· ἢ οὐχ  
 ὀρᾷς, ὡς σφαλερόν ἐστι τὸ, ἃ μὴ οἶδέ τις, ταῦτα  
 λέγειν ἢ πράττειν; ἐνδυμοῦ δὲ τῶν ἄλλων ὅσους  
 οἶσθα τοιούτους, οἳ φαίνονται καὶ λέγοντες ἃ μὴ  
 ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς  
 τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ  
 πότερον θαναμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι;  
 Ἐνδυμοῦ δὲ καὶ τῶν εἰδότην ὅ τι τε λέγουσι καὶ 17  
 ὅ τι ποιῶσι, καί, ὡς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν  
 ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαναμαζομένους  
 ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακο-  
 δοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθε-  
 στάτων. Εἰ οὖν ἐπιδυμεῖς εὐδοκιμεῖν τε καὶ θαναμά- 18  
 ζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα  
 τὸ εἰδέναι ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενέ-  
 γκας τῶν ἄλλων ἐπιχειρήσῃς τὰ τῆς πόλεως πράττειν,  
 οὐκ ἂν θαναμάσαιμι, εἰ πάντῃ ῥαδίως τύχοις ὧν ἐπι-  
 δυμεῖς.

## CHAPTER VII.

## ARGUMENT.

THIS chapter is the counterpart of the preceding. Socrates encourages Charmides, a man of great worth and ability, to engage in public life, although averse to it.

One who is able to advance the interests of the State, and thereby to obtain glory and honor, is under a twofold obligation to exercise his talents (§ 1, 2). Socrates says, that he has learned that Charmides possesses this ability, by noticing his conversation with other statesmen (§ 3). He who can express his thoughts or give his opinion among them, can certainly speak in the assembly of the people (§ 4—7); for if those who are most wise and powerful are not, those who have less knowledge and power need not be, feared (§ 8). Seek, Socrates adds, a right understanding of yourself, which will impart confidence; and neglect not to give your exertions for the advantage of the State, that you may thus benefit not the citizens alone, but yourself and friends (§ 9).

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- 1 *Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἄνδρα ὄντα, καὶ πολλῶν δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελείσθαι. Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἰκανὸς ὢν τοὺς στεφανίτας ἀγῶνας νικᾷ καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; — Δῆλον, ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν.—*
- 2 *Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὔξει καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίῃ δὴ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; — Ἴσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτ' ἐρωτᾷς; — Ὅτι, ἔφη, οἴμαι σε δυνατὸν ὄντα ὀκνεῖν ἐπιμελείσθαι, καὶ ταῦτα ὢν ἀνάγκη σοι μετέ-*

χειν πολίτη γε ὄντι. — Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ 3  
 Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαδῶν ταυτὰ μου κατα-  
 γυγνώσκεις; — Ἐν ταῖς συνουσίαις, ἔφη, αἷς σῦνει τοῖς  
 τὰ τῆς πόλεως πράττουσι· καὶ γὰρ, ὅταν τι ἀνακοι-  
 νῶνταί σοι, ὀρῶ σε καλῶς συμβουλευόντα, καὶ ὅταν τι  
 ἀμαρτάνωσιν, ὀρῶς ἐπιτιμῶντα. — Οὐ ταυτόν ἐστίν, 4  
 ἔφη, ὡς Σώκратες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλή-  
 θει ἀγωνίζεσθαι. — Καὶ μὴν, ἔφη, ὃ γε ἀριθμεῖν δυνά-  
 μενος οὐδὲν ἦττον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ  
 οἱ κατὰ μόνας ἄριστα κιδαρίζοντες, οὗτοι καὶ ἐν τῷ  
 πλήθει κρατιστεύουσιν. — Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ 5  
 ὀρᾶς ἔμφυτά τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον ἐν  
 τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὀμιλίαις παριστάμενα; —  
 Καὶ σέ γε διδάξων, ἔφη, ὄρμημαι, ὅτι οὔτε τοὺς φρο-  
 νιμοτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-  
 μενος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις  
 αἰσχύνῃ λέγειν· πότερον γὰρ τοὺς γναφεῖς αὐτῶν, ἢ 6  
 τοὺς σκυτεῖς, ἢ τοὺς τέκτονας, ἢ τοὺς χαλκεῖς, ἢ τοὺς  
 γεωργούς ἢ τοὺς ἐμπόρους, ἢ τοὺς, ἐν τῇ ἀγορᾷ μετα-  
 βαλλομένους καὶ φροντίζοντας, ὃ τι ἐλάττους πριά-  
 μενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων  
 ἀπάντων ἡ ἐκκλησία συνίσταται. Τί δὲ οἶε διαφέρειν 7  
 ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν ὄντα κρείττω τοὺς ἰδιώτας  
 φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν  
 ἔνοιοι καταφρονουσί σοι, ῥαδίως διαλεγόμενος, καὶ τῶν  
 ἐπιμελομένων τοῦ τῆ πόλει διαλέγεσθαι πολὺ περιῶν,  
 ἐν τοῖς μηδὲ πώποτε φροντίσασσι τῶν πολιτικῶν, μηδὲ  
 σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν, δεδιώς, μὴ κατα-  
 γελασθῆς; — Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ 8  
 ἐν τῇ ἐκκλησίᾳ τῶν ὀρῶς λεγόντων καταγελαῶν; —  
 Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου, εἰ  
 ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τού-  
 τοις δὲ μηδένα τρόπον οἶε δυνήσεσθαι προσερχθῆναι.  
 Ὡγαθέ, μὴ ἀγνόει σεαυτόν, μηδὲ ἀμάρτανε ἃ οἱ πλεί- 9

στοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὠρμηκότες ἐπὶ τὰ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορράδύμει τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων, οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

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## CHAPTER VIII.

### ARGUMENT.

THE remaining chapters of the third Book are of a miscellaneous nature, not directly connected with the preceding chapters and not connected with each other. They contain practical explanations of ethical principles, conversations with artists and workmen in regard to their occupations, apothegms and precepts in reference to exercise, regimen, etc. Their object seems to be to show the extent and value of Socrates' instructions, and thus they indirectly have a bearing upon the second accusation against him.

The present chapter shows in what manner he answered the somewhat captious questions of Aristippus, in reference to the good and beautiful, by showing their practical utility in life. Nothing, he says, is absolutely good or evil, but only in reference to its object (§ 1—3). The same is true of the beautiful, which does not differ from the good, and they both are comprehended in the useful (§ 4—10).

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1 Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὡς περ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὡς περ οἱ φυλαττόμενοι, μὴ πῃ ὁ λόγος ἐπαλλαχθῆ, ἀλλ' ὡς ἂν πεπεισμένοι μίλιστα πρῶτον τὰ δέοντα. Ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἶδει

ἀγαθόν, ἴνα, εἴ τι εἴποι τῶν τοιούτων, οἶον ἢ σιτίον, ἢ ποτόν ἢ χρήματα, ἢ ὑγίειαν, ἢ ῥώμην, ἢ τόλμαν δεκνύοι δὴ τοῦτο κακὸν ἐνίοτε οὐκ ὁ δὲ εἰδὼς, ὅτι, ἐάν τι ἐνοχλήῃ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο, ἤπερ καὶ ποιεῖν κράτιστον· Ἄρά γε, ἔφη, ἐρωτᾶς με· εἴ τι οἶδα πυρετοῦ ἀγαθόν.—Οὐκ ἔγωγ', ἔφη.—Ἄλλ ἐφθαλμίας;—Οὐδὲ τοῦτο.—Ἄλλὰ λιμοῦ;—Οὐδε λιμοῦ.—Ἄλλὰ μὲν, ἔφη, εἴγ' ἐρωτᾶς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθόν ἐστιν, οὐτ' οἶδα, ἔφη, οὔτε δέομαι.

Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτὸν, εἴ τι εἰδείη καλόν;—Καὶ πολλί, ἔφη.—Ἄρ' οὖν, ἔφη, πάντα ὁμοία ἀλλήλοις;—Ὡς οἶόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια.—Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη;—Ὅτι, νῆ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμιος, καλὸς πρὸς πάλην, ἔστι δὲ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκουτίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι.—Οὐδὲν διαφερόν-  
5  
τως, ἔφη, ἀποκρίνη μοι ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης.—Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε κἀγαθὰ ἐστίν; Πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστίν, ἔπειτα οἱ ἄνθρωποι τὸ αὐτὸ τε καὶ πρὸς τὰ αὐτὰ καλοὶ κἀγαθοὶ λέγονται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε κἀγαθὰ φαίνεται, πρὸς ταῦτά δὲ καὶ τὰλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλὰ τε κἀγαθὰ νομίζονται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ.—Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν  
6  
ἐστίν;—Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἀσπίς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἢ δὲ κακῶς.—Λέγεις σύ, ἔφη, καλὰ τε καὶ αἰσχροὶ τὰ αὐτὰ εἶναι;—Καὶ νῆ Δί' ἔγωγ', ἔφη, ἀγαθὰ τε καὶ  
7

κακά· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι, πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ, πρὸς ἃ ἂν εὖ ἔχη, κακὰ δὲ καὶ αἰσχρά, πρὸς ἃ ἂν κακῶς.

- 8 Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι καὶ χρησίμους παιδεύειν ἔμοιγ' ἐδόκει, οἷας χρὴ οἰκοδομῆσαι. Ἐπεσκόπει δὲ ὧδε· Ἄρά γε τὸν μέλλοντα οἰκίαν, οἷαν χρὴ, ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως
- 9 ἡδίστη τε ἐνδιατᾶσθαι καὶ χρησιμωτάτη ἔσται; Τοῦτου δὲ ὁμολογουμένου· Οὐκ οὐν ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλειινήν;—Ἐπειδὴ δὲ καὶ τοῦτο συμφαίεν· Οὐκ οὐν ἐν ταῖς πρὸς μεσημβρίαν θλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡ μῶναυτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; Οὐκ οὐν εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομῆναι δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλότερα δὲ τὰ πρὸς ἄρ-
- 10 κτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι; Ὡς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν ἡδίστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἰκησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοὶς γε μὴν καὶ βωμοῖς χώρας ἔφη εἶναι πρέπωδεστάτην, ἥτις ἐμφανεστάτη οὖσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεῖξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας προσιέναι.

## CHAPTER IX.

## ARGUMENT.

THIS chapter consists of definitions and explanations of several terms expressive of moral qualities.

1. Although some men have by nature more *courage* than others, yet this quality may be strengthened by precept and practice (§ 1—3).

2. *Wisdom and discretion* (*σωφροσύνη*) cannot be separated; since every one who knows the right, and acts accordingly, is both wise and discreet. But as every one does what seems best to him, he who *does* not the right, is not only not discreet, but not wise (§ 4).

3. *Justice*, and every other virtue is wisdom (*σοφία*) (§ 5).

4. The opposite of wisdom is *insanity* (*μανία*); but ignorance is not insanity, yet self-ignorance is next akin to it. Great aberration of understanding is commonly called insanity, but Socrates understood by it the mistaking of the good, which has its foundation in want of self-knowledge (§ 6, 7).

5. *Envy* is the pain or sorrow felt at the prosperity of friends. It is the companion of fools and not of wise men (§ 8).

6. *Idleness* is not entire inactivity, for all do something, but a vacuity of all useful employment (§ 9).

7. Those who bear the sceptre are not necessarily *kings* and princes, but only those who have the skill and ability to govern (§ 10—13).

8. The best employment of life is *εὐπραγία*, good conduct, which is to be distinguished from *εὐτυχία*, good fortune; as *πράξις* from *τύχη* (§ 14, 15).

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Πάλιν δὲ ἐρωτώμενος, ἢ ἀνδρία πότερον εἶη δι- 1  
 δακτὸν, ἢ φυσικόν; Οἶμαι μὲν, ἔφη, ὥσπερ σῶμα  
 σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω  
 καὶ ψυχὴν ψυχῆς ἐβρωμενεστέραν πρὸς τὰ δειῶν φύ-  
 σει γίγνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ  
 ἔδεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμη.  
 Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτη πρὸς 2  
 ἀνδρίαν αὔξεσθαι· δῆλον μὲν γὰρ, ὅτι Σικύδαι καὶ



- Θρᾶκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίους διαμάχεσθαι, φανερόν δέ, ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θρᾶξιν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐδέλοιν ἂν διαγωνίζεσθαι.
- 3 Ὅρῳ δ' ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους, καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας· ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντα χρῆ καὶ τοὺς εὐφυστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.
- 4 Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸν τὰ αἰσχροῦ εἰδῶτα εὐλαβεῖσθαι, σοφὸν τε καὶ σώφρονα ἔκρινεν. Προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἂ δεῖ πράττειν, ποιούντας δὲ τάναντία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζοι. Οὐδέν γε μᾶλλον, ἔφη, ἢ ἀσοφοὺς τε καὶ ἀκρατεῖς· πάντα γὰρ οἶμαι, προαιρουμένους ἐκ τῶν ἐνδεχομένων ἂ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. Νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι.
- 5 Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια καὶ πάντα, ὅσα ἀρετῇ πράττεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὐτ' ἂν τοὺς ταῦτα εἰδότες ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρώσιν, ἀμαρτάνειν· οὕτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρώσιν, ἀμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα
- 6 ἀρετῇ σοφία ἐστί. Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ μὲντοι γε τὴν ἀνεπιστημοσύνην μανίας ἐνόμιζε, τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ μὴ ἂ οἶδε δοξάζει

τε καὶ οἶσθαι γινώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι· τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φάσκειν μαινεσθαι τοῖς δὲ διημαρτηκότας, ὧν οἱ πολλοὶ γινώσκουσι, μαινομένους καλεῖν· ἐάν τε γὰρ τις μέγας ἴ οὕτως οἴηται εἶναι, ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξιῶν, ἐάν τε οὕτως ἰσχυρός, ὥστ' ἐπιχειρεῖν οἰκίας αἰρεσθαι, ἢ ἄλλῃ τῇ ἐπιτίθεσθαι τῶν πᾶσι δήλων ὅτι ἀδύνατά ἐστι, τούτου μαινεσθαι φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαινεσθαι, ἀλλ', ὥσπερ τὴν ἰσχυρὰν ἐπιδυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν.

Φθόρον δὲ σκοπῶν, ὃ τι εἴη, λήπην μὲν τινα ὀ ἐξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις, οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνωμένους. Θαυμαζόντων δέ τινων, εἰ τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμνησκεν, ὅτι πολλοὶ οὕτως πρὸς τινὰς ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχοῦντων δὲ λυπεῖσθαι· τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἡλιθίους δὲ ἀεὶ πάσχειν αὐτό.

Σχολὴν δὲ σκοπῶν, τί εἴη, ποιούντας μὲν τι ὀ [ὄλος ἅπαντας, σχολάζοντας μέντοι] τοὺς πλείστους ἔφη εὐρίσκειν· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι· πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράζοντας τὰ βελτίω τούτων· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα σχολάζειν, εἰ δὲ τις ἴοι, τούτου ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ὀ ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρε-

- Δέντας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασα-  
 μένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπίστα-  
 11 μένους ἄρχειν. Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν  
 ἄρχοντος εἶναι τὸ προστάττειν ὅτι χρή ποιεῖν, τοῦ δὲ  
 ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυεν ἕν τε νηὶ τὸν  
 μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς  
 ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειδομένους τῷ ἐπι-  
 σταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς,  
 καὶ ἐν νόσφ τοὺς νοσοῦντας, καὶ ἐν σωμασκήσῃ τοὺς  
 σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας, οἳς ὑπάρχει  
 τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἠγῶνται ἐπίστα-  
 σθαι ἐπιμελεῖσθαι, — εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ  
 μόνον παροῦσι πειδομένους, ἀλλὰ καὶ ἀπόντας μετα-  
 πεμπομένους, ὅπως ἐκείνοις πειδόμενοι τὰ δεόντα  
 πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδεί-  
 κνυεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι,  
 12 ὅπως χρή ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. Εἰ δὲ  
 τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἕξεται μὴ πεί-  
 θεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν, ἔφη, ἕξει  
 μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, εἴαν τις τῷ εὐ  
 λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγματι μὴ  
 πείθεται τῷ εὐ λέγοντι, ἀμαρτήσεται δῆπου, ἀμαρ-  
 13 τάνων δὲ ζημιωθήσεται. Εἰ δὲ φαίη τις τῷ τυράννῳ  
 ἕξεῖναι καὶ ἀποκτεῖναι τὸν εὐ φρονούντα· Τὸν δὲ  
 ἀποκτείνοντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων  
 οἶε ἀξίμιον γίνεσθαι, ἢ ὡς ἔτυχε ζημιοῦσθαι; πό-  
 τερον γὰρ ἂν μᾶλλον οἶε σώζεσθαι τὸν ταῦτα πο-  
 οῦντα, ἢ οὕτω καὶ τάχιστ' ἂν ἀπολέσθαι;  
 4 Ἐρομένου δὲ τινος αὐτὸν, τί δοκοίη αὐτῷ κρά-  
 τιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, Εὐπρα-  
 ξίαν. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπι-  
 τήδευμα νομίζοι εἶναι· Πᾶν μὲν οὖν τούναντιον ἔγωγ',  
 ἔφη, τύχην καὶ πρᾶξιν ἠγοῦμαι· τὸ μὲν γὰρ μὴ  
 ζητοῦντα ἐπιτυχεῖν τιμῇ τῶν δεόντων εὐτυχίαν οἶμαι

εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. Καὶ ἀρίστους δὲ καὶ θεοφιλεστά- 15  
τους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ  
πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πο-  
λιτείᾳ τοὺς τὰ πολιτικά, τὸν δὲ μηδὲν εὖ πράττοντα  
οὔτε χρήσιμον οὐδὲν ἔφη εἶναι, οὔτε θεοφιλῆ.

## CHAPTER X.

## ARGUMENT.

SOCRATES also sought to be useful to artists and mechanics, by conversing with them in regard to their employments :

1. Painting consists not merely in copying exactly all the objects that come within the circle of vision ; even the highest beauty of the human figure is not found in any one individual, but must be consummated by the union of all the separate beauties of different persons, with the emotions expressed in the eyes, countenance, and the whole mien (§ 1—5).

2. In statuary, not only must the motions of the body be imitated, but thoughts and feelings designated in such a manner, that the statue shall seem to be endowed with life (§ 6—8).

3. With Pistias, he conversed upon the manner of constructing the breast-plate, so that it would best protect the body, with the least impediment to its free and easy motion (§ 9—15).

Ἄλλα μὲν καὶ εἴ ποτε τῶν τὰς τέχνας ἔχόντων ἰ  
καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τινη,  
καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν γὰρ ποτε πρὸς  
Παρρᾶσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ· Ἄρα,  
ἔφη, ὦ Παρρᾶσιε γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρω-  
μένων ; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλά, καὶ τὰ σκυτεινὰ  
καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ, καὶ  
τὰ τραχέα καὶ τὰ λεῖα, καὶ τὰ νέα καὶ τὰ παλαιὰ

- σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμείσθε.—
- 2 Ἀληθῆ λέγεις, ἔφη.— Καὶ μὴν τὰ γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἄμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε
- 3 φαίνεσθαι ; — Ποιοῦμεν γάρ, ἔφη, οὕτως.— Τί γάρ ; ἔφη, τὸ πιθανώτατον τε καὶ ἡδιστον καὶ φιλικώτατον καὶ ποθεινώτατον καὶ ἐρασμιώτατον ἀπομιμείσθε τῆς ψυχῆς ἡδος ; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο ; — Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, ὃ μῆτε συμμετρίαν, μῆτε χρῶμα, μῆτε ὦν σὺ εἶπας ἄρτι μηδὲν ἔχει, μηδὲ
- 4 ὅλως ὀρατὸν ἐστὶν ; — Ἄρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς ἕνα ; — Ἐμοιγε δοκεῖ, ἔφη.— Οὐκ οὖν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασιν ; — Καὶ μάλα, ἔφη.— Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἷ τε φροντίζοντες καὶ οἱ μὴ ; — Μὰ Δί' οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίνονται.— Οὐκ οὖν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν ; — Καὶ μάλα,
- 5 ἔφη.— Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον, καὶ τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει.— Ἀληθῆ λέγεις, ἔφη.— Οὐκ οὖν καὶ ταῦτα μιμητὰ ; — Καὶ μάλα, ἔφη.— Πότερον οὖν, ἔφη, νομίζεις ἡδὴ ὄραν τοὺς ἀνθρώπους, δι' ὧν τὰ καλὰ τε κάγαθὰ καὶ ἀγαπητὰ ἦδη φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητὰ ; — Πολὺ νῆ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.
- 6 Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε καὶ διαλεγόμενος αὐτῷ· Ὅτι μὲν, ἔφη, ὃ Κλείων, ἀλλοίους ποιεῖς δρομεῖς τε καὶ παλαιστὰς

καὶ πύκτας καὶ παγκρατιαστάς, ὁρῶ τε καὶ οἶδα· ὁ δὲ  
 μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνδράποους,  
 τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριά-  
 σιν; Ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρί- 7  
 νατο· Ἄρ', ἔφη, τοῖς τῶν ζώντων εἶδεσιν ἀπεικάζων  
 τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάν-  
 τας;—Καὶ μάλα, ἔφη.—Οὔκουν τά τε ὑπὸ τῶν σχη-  
 μάτων κατασπώμενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώ-  
 μασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ  
 ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων ὁμοιώτερα τε  
 τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι;—  
 Πάνυ μὲν οὖν, ἔφη.—Τὸ δὲ καὶ τὰ πάδη τῶν ποιούν- 8  
 των τι σωμάτων ἀπομμεῖσθαι οὐ ποιεῖ τινα τέρψιν  
 τοῖς θεωμένοις;—Εἰκὸς γοῦν, ἔφη.—Οὔκουν καὶ τῶν  
 μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον,  
 τῶν δὲ νενικηκότων εὐφραينوμένων ἢ ὄψις μιμητέα;—  
 Σφόδρα γ', ἔφη.—Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν  
 τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν.

Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν, 9  
 ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὐ εἰργα-  
 σμένους· Νῆ τὴν Ἥραν, ἔφη, καλόν γε, ὦ Πιστία, τὸ  
 εὖρημα τῷ τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκε-  
 πάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι.  
 Ἄτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέ 10  
 ρους οὔτε πολυτελεστέους, τῶν ἄλλων ποιῶν τοὺς θώ-  
 ρακας πλείονος πωλεῖς;—Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυ-  
 θμοτέρους ποιῶ.—Τὸν δὲ ῥυθμόν, ἔφη, πότερα μέτρω  
 ἢ σταθμῷ ἐπιδεικνύων πλείονος τιμῆ; οὐ γὰρ δι' ἴσους  
 γε πάντας οὐδὲ ὁμοίους οἰμαί σε ποιεῖν, εἴγε ἀρμόττον-  
 τας ποιεῖς.—Ἄλλα νῆ Δί', ἔφη, ποιῶ· οὐδὲν γὰρ ὀφελὸς  
 ἐστὶ θώρακος ἄνευ τούτου.—Οὔκουν, ἔφη, σώματά γε 11  
 ἀνθρώπων τὰ μὲν εὐρυθμά ἐστι, τὰ δὲ ἄρρυθμα;—  
 Πάνυ μὲν οὖν, ἔφη.—Πῶς οὖν, ἔφη, τῷ ἀρρυθμῷ σώ-  
 ματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς;—

- 12 Ὡςπερ καὶ ἀρμόττοντα, ἔφη· ὁ ἀρμόττων γὰρ ἐστὶν εὐρυθυμος.—Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθυμον οὐ κατ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον, ὡςπερ ἂν εἰ φαίης ἀσπίδα, ᾧ ἂν ἀρμόττη, τοῦτω εὐρυθυμον εἶναι, καὶ χλαμύδα, καὶ τᾶλλα ὡσαύτως ἔοικεν
- 13 ἔχειν τῷ σῶ λόγῳ. Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσεστι.—Δίδαξον, ἔφη, ὦ Σώκρατες, εἰ τι ἔχεις.—Ἦττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμόττουτες τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὄλοι ἐκ τῶν ὤμων κρεμάμενοι, ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίνονται, οἱ δὲ ἀρμόττοντες, διειλημμένοι τὸ βῆρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρὸς, ὀλίγου δεῖν οὐ φορήματι, ἀλλὰ προσ-
- 14 δήματι εὐόκασιν.—Εἴρηκας, ἔφη, αὐτό, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται.—Ἀλλὰ μήν, ἔφη, εἴγε διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται; κακὸν ἔμοιγε δοκοῦσι ποικίλον τε
- 15 καὶ ἐπίχρυσον ὠνεῖσθαι. Ἄτάρ, ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν;—Οὐδαμῶς, ἔφη.—Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρεῖᾳ.—Αὐτός, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς ὑποδέχῃ

## CHAPTER XI.

## ARGUMENT.

SOCRATES having heard of the beauty of a famous courtesan Theodota, visits her with some of his disciples (§ 1), and finds her engaged with a painter. After instituting the inquiry whether they conferred or received greater favor by looking at so great beauty (§ 2, 3), Socrates converses jestingly with Theodota upon the value of friends and the best means of obtaining them (§ 4—9). Lasting friendship, he says, is not secured by beauty of person and the arts of love alone, but by kindness (§ 10—12). In the gratification of sensual desire the greatest moderation should be preserved, lest satiety and disgust ensue (§ 13, 14). The interview is concluded by a playful dialogue between Theodota and Socrates (§ 15—18).

Γυναικὸς δὲ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἣ ὄνομα 1  
 ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι, μνησθέν-  
 τος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖτ-  
 του εἶη λόγου τὸ κάλλος τῆς γυναικὸς, καὶ ζωγράφους  
 φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκεί-  
 νην ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι· Ἰτέον ἂν εἶη  
 θεασομένους, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασι γε  
 τὸ λόγου κρεῖττου ἔστι καταμαθεῖν. Καὶ ὁ διηγησά-  
 μενος· Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες. Οὕτω 2  
 μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότῃν, καὶ καταλα-  
 βόντες ζωγράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο· παυ-  
 σαμένου δὲ τοῦ ζωγράφου· Ὡ ἄνδρες, ἔφη ὁ Σωκρά-  
 τῆς, πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν,  
 ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτῃ ἡμῖν,  
 ὅτι ἐθεασάμεθα; ἄρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα· ἐστὶν  
 ἢ ἐπίδειξις, ταύτῃ ἡμῖν χάριν ἐκτέον, εἰ δὲ ἡμῖν ἢ θεᾶ,  
 ἡμᾶς ταύτῃ; Εἰπόντος δὲ τινος, ὅτι δίκαια λέγοι·



- 3 Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινος κερδαίνει, καὶ ἐπειδὰν εἰς πλείους διαγγείλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἤδη τε, ὧν ἐθεασάμεθα, ἐπιδυμῶμεν ἄψασθαι, καὶ ἄπιμεν ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν· ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ· Νῆ Δί', ἔφη, εἰ τοῖνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν
- 4 τῆς θεᾶς χάριν ἔχειν. Ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην, καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῆτι καὶ θεραπεία οὐ τῇ τυχοῦσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐεεῖς, καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόρως κατεσκευασμένην· Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη.— Ἄλλ' ἄρα οἰκία προσόδους ἔχουσα;— Οὐδὲ οἰκία, ἔφη.— Ἄλλὰ μὴ χειροτέχναι τινές;— Οὐδὲ χειροτέχναι, ἔφη.— Πόθεν οὖν, ἔφη, τάπιτῆδεῖα ἔχεις;— Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὐ ποιεῖν ἐθέλη, οὗτός μοι βίος ἐστί.— Νῆ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ, καλόν γε τὸ κτῆμα· καὶ πολλῶν κρείττον ὄτων τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτήσθαι. Ἀτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἢ εἴαν τις σοι φίλος, ὡς περ μῦα, προσπτήται,
- 6 ἢ καὶ αὐτὴ τι μηχανᾷ;— Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὐροίμι;— Πολὺ νῆ Δί', ἔφη, προσηκόντως μάλλον ἢ αἱ φάλαγγες· οἴσθα γὰρ, ὡς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δῆπου λεπτὰ ὑψηλάμεναι, ὃ τι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρωσται.— Καὶ ἐμοὶ οὖν, ἔφη, συμβουλευεῖς ὑψηνασθαί τι θήρατρον;— Οὐ γὰρ δὴ οὕτως γε ἀτεχνῶς οἴσθαί χρῆ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν· οὐχ ὄρας, ὅτι καὶ τὸ μικροῦ ἄξιον, τοὺς λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν; Ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνες νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρῶσιν, ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν

ἄλλας κτῶνται κύνας, αἷτινες, ἥ ἂν ἐκ τῆς νομῆς εἰς  
 τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰσθανόμεναι εὐρίσκου-  
 σιν αὐτούς, ὅτι δὲ ποδώκεις εἰσίν, ὥστε καὶ ἐκ τοῦ  
 φανεροῦ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας τα-  
 χείας παρασκευάζονται, ἵνα κατὰ πόδας ἀλίσκωνται,  
 ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα  
 ἰσθῆσιν εἰς τὰς ἀτραπούς, ἥ φεύγουσιν, ἢ εἰς ταῦτα  
 ἐμπέπτοντες συμποδίζονται. — Τινι οὖν, ἔφη, τοιοῦτο 9  
 φίλους ἂν ἐγὼ θηρώην; — Ἐὰν νῆ Δί', ἔφη, ἀντι-  
 κυνὸς κτήση, ὅστις σοι ἰχθυῶν μὲν τοὺς φιλοκόλους  
 καὶ πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται, ὅπως  
 ἐμβύβλη αὐτοὺς εἰς τὰ σὰ δίκτυα. — Καὶ ποῖα, ἔφη, 10  
 ἐγὼ δίκτυα ἔχω; — Ἐν μὲν δῆπου, ἔφη, καὶ μάλα  
 εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχὴν, ἥ  
 καταμανθάνεις, καὶ ὡς ἂν ἐμβλέπουσα χαρίζοιο, καὶ  
 ὅτι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν ἐπι-  
 μελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα  
 ἀποκλείειν, καὶ ἀρρώστησαντός γε φίλου φροντιστικῶς  
 ἐπισκέψασθαι, καὶ καλὸν τι πράξαντος σφόδρα συνη-  
 σθῆναι, καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλη τῇ ψυχῇ  
 κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι οὐ  
 μόνον μαλακῶς, ἀλλὰ καὶ εὐνοικῶς· καὶ ὅτι ἀρεστοί  
 σοί εἰσιν οἱ φίλοι, οἶδ' ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ ἀνα-  
 πειθεῖς. — Μὰ τὸν Δί', ἔφη ἡ Θεοδότῃ, ἐγὼ τούτων  
 οὐδὲν μηχανῶμαι. — Καὶ μὴν, ἔφη, πολὺ διαφέρει τὸ 11  
 κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι·  
 καὶ γὰρ δὴ βία μὲν οὔτ' ἂν ἔλοις οὔτε κατὰσχους  
 φίλον, εὐεργεσία δὲ καὶ ἡδονὴ τὸ θηρίον τοῦτο ἀλώ-  
 σιμὸν τε καὶ παραμόνιμὸν ἐστίν. — Ἀληθῆ λέγεις,  
 ἔφη. — Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς 12  
 σου τοιαῦτα ἀξιοῦν, ὅλα ποιοῦσιν αὐτοῖς σμικρότατα  
 μελήσει, ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν  
 αὐτὸν τρόπον· οὔτω γὰρ ἂν μάλιστα φίλοι γίγνοντο,  
 καὶ πλείστον χρόνον φιλοῖεν, καὶ μέγιστα εὐεργετοῖεν.

- 13 **Χαρίξιο** δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὄρῳ γὰρ, ὅτι καὶ τῶν βρωμάτων τὰ ἥδιστα, εἰ μὲν τις προσφέρῃ, πρὶν ἐπιδυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελύγμιαν παρέχει, εἰ δὲ τις προσφέρῃ λιμὸν ἐμποιήσας, κἂν φαυλότερα ᾖ, πάνυ
- 14 ἡδέα φαίνεται. — Πῶς οὖν ἂν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; — Εἰ νῆ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις μήτε ὑπομνησκόις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομνησκόις ὡς κοσμιωτάτῃ τε ὀμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη **χαρίζεσθαι**, καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι· **τηνικαῦτα** γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν
- 15 ἐπιδυμῆσαι, δίδοναι. — Καὶ ἡ Θεοδότῃ· Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; — Ἐάν γε νῆ Δί', ἔφη, πείθῃς με σύ. — Πῶς οὖν ἂν, ἔφη, πείσαιμί σε; — Ζητήσεις, ἔφη, τοῦτο αὐτῆ καὶ
- 16 μηχανήσῃ, εἰάν τί μου δέῃ. — Εἰσιδὶ τοίνυν, ἔφη, **δαμνία**. Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην· Ἄλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι **ράδιόν** ἐστὶ σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν, εἰσὶ δὲ καὶ φίλαι μοι, αἱ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσί με ἀπιέναι, φίλτρα τε **μανθάνουσαι** παρ' ἐμοῦ καὶ ἐπιφ-
- 17 **δάς**. — Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; — Ἄλλὰ διὰ τί οἶε, ἔφη, Ἄπολλόδωρόν τε τόνδε καὶ Ἄντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλων τε καὶ
- 18 ἐπιφθῶν καὶ ἰγγων ἐστί. — Χρήσον τοίνυν μοι, ἔφη, τὴν ἰγγυα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. — Ἄλλὰ μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σέ βούλομαι, ἀλλὰ σέ πρὸς ἐμέ πορεύεσθαι. — Ἄλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. — Ἄλλ' ὑποδέξομαι σε, ἔφη, εἰ μὴ τις φιλωτέρα σου εἶδεν ἢ.

## CHAPTER XII.

## ARGUMENT.

SOCRATES enjoined upon Epigeneas, one of his disciples, who, although a youth, was suffering from physical debility, the duty of engaging in gymnastic exercises. As a citizen of Athens, and hence bound to fight against her enemies, he, as much as those who contended in the Olympic Games, needed to cultivate his physical powers. The dangers and inconveniences are many to those who neglect physical exercise, whilst those who are robust and firm in health, can easily extricate themselves from peril and danger, and by succoring their friends and country, obtain honor and glory, and thus provide happily for the future life of themselves and families (§ 1—4). But health is not a boon to be desired for warlike purposes only; it contributes to soundness and vigor of mind, and cannot be neglected with impunity (§ 5—8).

Ἐπιγένην δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ 1  
τὸ σῶμα κακῶς ἔχοντα, ἰδών· Ὡς ἰδιωτικῶς, ἔφη, τὸ  
σῶμα ἔχεις, ὦ Ἐπίγενης. Καὶ ὅς· Ἰδιώτης μὲν, ἔφη,  
εἰμί, ὦ Σώκρατες.—Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν  
Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι· ἢ δοκεῖ σοι μικρὸς  
εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών,  
ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχωσιν; Καὶ μὴν οὐκ 2  
ὀλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεξίαν ἀποδνή-  
σκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις, καὶ αἰσχροῦς  
σώζονται, πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντες ἀλίσκονται,  
καὶ ἀλόντες ἤτοι δουλεύουσι τὸν λοιπὸν βίον, ἐὰν  
οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἢ εἰς τὰς  
ἀνάγκας τὰς ἀλγειωτάτας ἐμπεσόντες, καὶ ἐκτίσαντες  
ἐνίοτε πλεῖω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον  
ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κοκοπαθοῦντες δια-  
ζῶσι, πολλοὶ δὲ δόξαν αἰσχροῦ κτῶνται, διὰ τὴν τοῦ  
σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν· ἢ καταφρο- 3

νεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων, καὶ ῥαδίως ἂν οἶε φέρειν τὰ τοιαῦτα ; καὶ μὴν οἰμαί γε πολλῶ ῥάω καὶ ἡδίω τούτων εἶναι ἢ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας ; ἢ τῶν διὰ τὴν εὐεξίαν γιγνο-  
 4 μένων καταφρονεῖς ; Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὐ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὐ ἔχοντες καὶ ἰσχύουσι, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγῶνων σώζονται τε εὐσχημόνως, καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται, καὶ δόξαν μεγάλην κτῶνται, καὶ τιμῶν καλλίστων τυγχάνουσι, καὶ διὰ ταῦτα τὸν τε λοιπὸν βίον ἡδιον καὶ κάλλιον διαζῶσι, καὶ τοῖς ἑαντῶν παισὶ καλ-  
 5 λίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. Οὗτοι χρῆ, ὅτι ἡ πόλις οὐκ ἄσκει δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἤττον ἐπιμελεῖσθαι· εὐ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γὰρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρεαῖς πολὺ διαφέρει  
 6 ὡς βέλτιστα τὸ σῶμα ἔχειν· ἐπεὶ καὶ ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρεῖαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλονται, διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα ; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπύπτουσι οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν.  
 7 Τοῖς δὲ τὰ σώματα εὐ ἔχουσι πολλὴ ὑσφύλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶς

διὰ τὴν καχεξίαν γυγνομένων καὶ τὴν εὐεξίαν χρήσι-  
μον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἕνεκα  
τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; — Δίσχυρον δὲ 8  
καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι πρὶν ἰδεῖν ἑαυτὸν,  
ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο·  
ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει  
αὐτόματα γίγνεσθαι.

## CHAPTER XIII.

## ARGUMENT.

SEVERAL short sayings or apothegms of Socrates upon the conduct of life, are preserved in this chapter. They are briefly the following:

1. Rusticity of conduct as well as physical deformity should be overlooked (§ 1).
2. The best remedy for loss of appetite is fasting (§ 2).
3. The necessity of guarding against being too much troubled by the little ills of life, such as the impalatableness of food and drink (§ 3).
4. If you would correct a servant's faults, see to it that you are not yourself equally culpable (§ 4).
5. One who is accustomed to walk every day, need not fear a long journey, which may be considered merely as an extended walk; still it is better to hasten in starting, than while on a journey (§ 5).
6. A man of liberal training cannot honorably allow himself to be *εταλλῶν*, in encountering difficulties, by a slave (§ 6).

Ὁργιζόμενοι δὲ ποτέ τινας, ὅτι προσειπῶν τινα 1  
χαίρειν οὐκ ἀντιπροσεβήθη· Γελοῖον, ἔφη, τὸ, εἰ μὲν  
τὸ σῶμα κάκιον ἔχοντι ἀπήνησάς τῳ, μὴ ἂν ὀργίζε-  
σθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικότερως διακειμένῳ  
περιέτυχες, τοῦτό σε λυπεῖ.

Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι· Ἀκουμένος, 2  
ἔφη, τοῦτου φάρμακον ἀγαθὸν διδάσκει. Ἐρωμένου δέ·

Ποῖον ; Παύσασθαι ἐσθίοντα, ἔφη· καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον [φησὶ] διάξειν πανσάμενον.

- 3 Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἴη παρ' ἑαυτῷ τὸ ὕδωρ, ὃ πῖνοι· Ὅταν ἄρ', ἔφη, βούληθαι θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι.— Ἄλλὰ ψυχρόν, ἔφη, ὥστε λούσασθαι, ἐστίν.— Ἄρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντες τε αὐτὸ καὶ λουόμενοι αὐτῷ ; — Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ πολλὰκις τεθαύμακα, ὡς ἡδέως αὐτῷ πρὸς ἀμφοτέρα ταῦτα χρώνται.— Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστίν, ἢ τὸ ἐν Ἀσκληπιῷ ; — Τὸ ἐν Ἀσκληπιῷ, ἔφη.— Πότερον δέ λούσασθαι ψυχρότερον, τὸ παρὰ σοί, ἢ τὸ ἐν Ἀμφιαράῳ ; — Τὸ ἐν Ἀμφιαράῳ, ἔφη.— Ἐνδυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρῶστούντων.
- 4 Κολάσαντος δέ τις ἰσχυρῶς ἀκόλουθον ἤρετο, τί χαλεπαῖνοι τῷ θερμάποντι.— Ὅτι, ἔφη, ὕψοφαγίστατος τε ὢν βλακίστατος ἐστίν, καὶ φιλαργυρότατος ὢν ἀργότατος.— Ἢδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν δεῖται, σύ ἢ ὁ θερμάπων ;
- 5 Φοβουμένου δέ τις τὴν εἰς Ὀλυμπίαν ὁδόν· Τί, ἔφη, φοβῆσθαι σὺ τὴν πορείαν ; οὐ καὶ οἶκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς ; καὶ ἐκεῖσε πορευόμενος, περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὐδὲ ἐν πέντε ἢ ἕξι ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκαιο ; Χαριέστερον δέ καὶ προεξορμᾶν ἡμέρα μὴ μᾶλλον ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνει τὰς ὁδοὺς χαλεπὸν, τὸ δὲ μὴ ἡμέρα πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.
- 6 Ἄλλου δὲ λέγοντος, ὡς παρετάθη μακρὰν ὁδόν

πορευθεῖς, ἤρετο αὐτὸν, εἰ καὶ φορτίον ἔφερε. — Μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἰμάτιον. — Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουδός σοι ἠκολούδει; — Ἐκολούθει, ἔφη. — Πότερον κενός, ἔφη, ἢ φέρων τι; — Φέρων νῆ Δί', ἔφη, τά τε στρώματα καὶ τὰλλα σκευή. — Καὶ πῶς δῆ, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; — Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. — Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἂν οἶει διατεθῆναι; — Κακῶς νῆ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἠδυνήθην κομίσαι. — Τὸ οὖν τοσοῦτῳ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἠσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

## CHAPTER XIV.

## ARGUMENT.

ΣΚΗΘΗΘΗΝ gives in this chapter a specimen of the conversation by which Socrates sought to benefit his friends on festive occasions.

1. The manner in which he effected an equal distribution in the furnishing of the food at a feast, is explained (§ 1).

2. One who ate little or no bread with his other food, Socrates called a gourmand, *βροφάγος* (§ 2—4).

3. A caution is given against too luxurious living, as an offence against the art of cookery, and as injurious to the offender (§ 5, 6).

4. He is said to live well, who eats food that is not injurious to body or mind, and is easily obtained (§ 7).

Ὅποτε δὲ τῶν ξυνιόντων ἐπὶ τὸ δαῖπνον οἱ μὲν 1  
μικρὸν ὄψον, οἱ δὲ πολὺ φέροισιν, ἐκέλευεν ὁ Σωκράτης  
τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ διανε-  
μειν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἠσχύ-  
νοντο τὸ τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου,



καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

- 2 Καταμαθῶν δέ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένου, τὸ δὲ ὄψων αὐτὸ καδ' αὐτὸ ἐσθίουσα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷα ἔργω ἕκαστον εἶη· Ἐχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργω ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψων, ὅταν παρῆ· ἀλλ' οὐκ οἰμαί πω ἐπὶ γε τούτῳ ὀψοφάγοι καλοῦνται.
- 3 — Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. — Τί γάρ; ἔφη, εἴαν τις ἄνευ τοῦ σίτου τὸ ὄψων αὐτὸ ἐσθίῃ, μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ, ἢ οὐ; — Σχολῆ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. — Καί τις ἄλλος τῶν παρόντων. Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψων ἐπεσθίων; — Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν
- † εὐχοίτο. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεχθέντα, τὸ μὲν ὄψων οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθῶν· Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον, ὁπότερα τῷ σίτῳ ὄψω, ἢ τῷ ὄψω σίτῳ χρήσεται.
- 3 Ἄλλον δὲ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐν ψωμῷ πλείονων ὄψων γενόμενον· Ἄρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιία ἢ μάλλον τὰ ὄψα λυμαινομένη, ἢ ἦν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελεστέρα ποιεῖ, ἃ δὲ ἐκεῖνοι μὴ συμμιγνύουσιν, ὡς οὐχ ἀρμόττοντα, ὁ συμμιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιούσιν, ἀμαρτάνει τε καὶ καταλείπει τὴν τέχνην αὐτῶν.

Καίτοι πῶς οὐ γελοῖόν ἐστι παρασκευάζεσθαι μὲν εὐψοποιοὺς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιοῦμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἂν τι δοκοίη, ποδῶν τὸ σύνηδες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπει, ὅτε μὴ παρῆι πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι.

Ἔλεγε δὲ καὶ, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων ἡ γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μῆτε τὴν ψυχὴν μῆτε τὸ σῶμα λυποίη, μῆτε δυσεύρετα εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνετίθει.



ΞΕΝΟΦΩΝΤΟΣ  
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ.

ΤΕΤΑΡΤΟΝ.

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CHAPTER I.

ARGUMENT.

In the preceding Books, Xenophon illustrates the manner in which Socrates benefitted his fellow-citizens in general; in this Book he exhibits him more particularly in his relation to his disciples, his selection of and manner of instructing them, and such like things. The first two chapters are closely connected, and show, first, the kind of persons whom he preferred as pupils; and secondly, the different manner in which he treated different individuals, and attempted to win them over to an attendance upon his instructions.

1. Socrates' love for the youth was not founded on beauty of person, but upon mental and moral excellence; by which he understood facility in learning, a good memory, and a desire of acquiring and using every species of useful knowledge. Those who were possessed of these qualities he supposed would themselves be made better and happier by instruction, and would in turn communicate good to others (§ 1, 2).

2. He adapted his instructions to the character of his pupils. First, he showed those who trusted to their natural endowments or genius, and despised instruction, that they were in especial danger of running into error and folly (§ 3, 4). Secondly, those who trusted to their wealth as a means of procuring every good thing, he recalled to sanity, by showing the folly of supposing that any one who was uninstructed could understand what is good or evil, or adapt his exertions to the attainment of the good; and, in fine, the impossibility of maintaining the

appearance of goodness, and the consequent esteem of others, by means of wealth (§ 5).

- 1 Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο, καὶ εἰ μετρίως αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι, καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὄψοις πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμῆσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνον· καὶ γὰρ παίζων οὐδὲν ἤττον ἢ σπουδάζων
- 2 ἐλυσιτέλει τοῖς συνδιατρίβουσι. Πολλάκις γὰρ ἔφη μὲν ἂν τινοσ ἐράν, φανερός δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὦραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐ πεφυκότων ἐφίεμενος· ἔτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν ὅς προσέχοιεν καὶ μνημονεύειν ἂν μάθοιεν, καὶ ἐπιθυμῆναι τῶν μαθημάτων πάντων, δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνους πράγμασι εὐ χρῆσθαι· τοὺς γὰρ τοιοῦτους ἠγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαιμόνας εἶναι καὶ τοὺς ἐαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους
- 3 καὶ πόλεις δύνασθαι εὐδαιμόνας ποιεῖν. Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἔχει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθούς εἶναι, μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν, ὅτι αἱ ἀρίσται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δεόνται, ἐπιδεικνύων τῶν τε ἵππων τοὺς εὐφνεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοιτο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφνεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθεῖσας ἀρίστας γίγνεσθαι πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας

ματαίους τε καὶ μανιώδεις καὶ δυσπαιδεστάτας. Ὅμοίως 4  
 δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφρονοτάτους, ἐρῶμενε-  
 στάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους  
 ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας ἂ  
 δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμωτάτους γίγνε-  
 σθαι (πλείστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι),  
 ἀπαιδευτούς δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε  
 καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπι-  
 σταμένους ἂ δεῖ πράττειν πολλακίς πονηροῖς ἐπιχει-  
 ρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδρούς ὄντας δυσ-  
 καδέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλείστα  
 καὶ μέγιστα κακὰ ἐργάζονται. Τοὺς δ' ἐπὶ πλούτῳ 5  
 μέγα φρονούντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι  
 παιδείας, ἐξαρκέσειν δὲ σφισι τὸν πλοῦτον οἰόμενος  
 πρὸς τὸ διαπράττεσθαι τε ὃ τι ἂν βούλωνται καὶ  
 τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μω-  
 ρὸς μὲν εἶη, εἴ τις οἶεται μὴ μαθῶν τά τε ὠφέλιμα  
 καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι, μωρὸς  
 δ', εἴ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦ-  
 τον ὃ τι ἂν βούληται ποριζόμενος οἶεται δυνήσεσθαι  
 καὶ τὰ συμφέροντα πράττειν, ἡλιθίος δ', εἴ τις μὴ δυνά-  
 μενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἶεται  
 καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἰκανῶς παρε-  
 σκευάσθαι, ἡλιθίος δὲ καὶ, εἴ τις οἶεται διὰ τὸν πλοῦ-  
 τον μηδὲν ἐπιστάμενος δόξειν τὶ ἀγαθὸς εἶναι, ἢ μηδὲν  
 ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

## CHAPTER II.

## ARGUMENT.

THE method of instruction which Socrates pursued with different individuals is further developed in this chapter, by an example. Having heard that one Euthydemus, a mere youth, had conceived the notion that he was possessed of great wisdom, and that he should soon distinguish himself as a statesman, without any aid from teachers, he sought to convince him that many who thought themselves wise were fools, and that thorough instruction and discipline could by no means be superseded by any natural endowments.

He first repaired with some of his disciples to the shop near the forum, where Euthydemus, who was not of a suitable age to appear in the public assembly, was accustomed to harangue his fellow-citizens. He then in his presence, in answer to the question whether Themistocles' influence in the State was the result of natural endowments or of thorough discipline, showed the folly of supposing that the successful pursuit of the inferior arts and employments, required the instruction of teachers, whilst the more important one of governing the State could be assumed at will (§ 1, 2). At another time, he, in the presence of Euthydemus, showed with much dexterity the folly of a public speaker, who pretended to have never learned any thing from teachers (§ 3—5); and after he had gained the attention of Euthydemus, although he yet took no part in the discussion, Socrates again recurred to the necessity of previous training to one who would rule (§ 6, 7).

After Socrates had thus excited the interest of Euthydemus, he repaired to the shop of the young man, unattended by his disciples, and after praising his taste in collecting a library, inquired what use he intended to make of his books, and what pursuit in life he intended to follow. He finally obtained, by means of his interrogations, the unwilling confession, that his aspirations were for political honor (§ 8—11). Socrates praises the art which he calls royal, and by a series of questions upon the qualities and knowledge requisite for a statesman, and upon the abstract notion of *good* and *evil*, obliges Euthydemus to confess his ignorance of that with which he had before supposed himself perfectly acquainted, and that he could not accordingly abjure the name of uncultivated, ἀπαιδευμένος (§ 8—22).

Socrates then recommended to Euthydemus, who finds himself in a

state of entire uncertainty what course to pursue, to learn to know himself, as the foundation of all true knowledge, and the source of all real prosperity and happiness in life (§ 23—29). He also replied indirectly to the question of Euthydemus in regard to the manner of entering upon self-knowledge, by interrogatories in reference to good and evil, the useful and injurious, as pertaining to happiness, and also in regard to the nature of government, which gave Euthydemus a still deeper sense of his ignorance (§ 30—39).

The result of these exertions of Socrates was not to drive Euthydemus from him, as was frequently the case with others, but to make him a fast adherent. Hence Socrates ceased to confound him with questions, and imparted to him, with all simplicity and clearness, the knowledge of which he saw that he had need (§ 40).

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη- 1  
 κέναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο,  
 νῦν διηγῆσομαι. Καταμαδῶν γὰρ Εὐδύδημον τὸν κα-  
 λὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ  
 σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε  
 νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ, καὶ με-  
 γάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι  
 λέγειν τε καὶ πράττειν, πρῶτον μὲν αἰσθανόμενος αὐ-  
 τὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ  
 τι βούλοιο διαπράξασθαι, καδίζοντα εἰς ἡνιοποιεῖον 2  
 τι τῶν ἐγγύς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει τῶν  
 μεθ' ἑαυτοῦ τινας ἔχων. Καὶ πρῶτον μὲν πυνθανο- 3  
 μένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινός  
 τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν,  
 ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν, ὅπτε σπου-  
 δαίου ἀνδρὸς δεηθεῖη, ὁ Σωκράτης βουλόμενος κινεῖν  
 τὸν Εὐδύδημον εἰηδες ἔφη εἶναι τὸ οἰεσθαι τὰς μὲν  
 ὀλίγου ἀξίας τέχνας μὴ γίγνεσθαι σπουδαίους ἀνευ  
 διδασκάλων ἰκανῶν, τὸ δὲ προστάναι πόλεως, πάντων  
 ἔργων μέγιστον ὄν, ἀπὸ ταυτομάτου παραγίγνεσθαι  
 τοῖς ἀνθρώποις. Πάλιν δέ ποτε παρόντος τοῦ Εὐδύ- 3  
 δήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ



φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θανατῶσαι ἐπὶ σοφίᾳ· Ὅτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτως ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλευεῖν, εὐδελὸν ἔστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος μὴ δόξῃ μανθάνειν τι παρά του· δηλον γάρ, ὅτι λέγειν ἀρχόμενος ὡδε προοιμιάσεται· “Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον, οὐδ’ ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐξήγησα τοῦτοις ἐντυχεῖν, οὐδ’ ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γενέσθαι τῶν ἐπισταμένων, ἀλλὰ καὶ τάναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δὲ ὅ τι ἂν ἀπὸ ταῦτο-  
 4 μᾶτου ἐπὶ μοι συμβουλεύσω ὑμῖν.” Ἀρμόσειε δ’ ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρά τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν· ἐπιτηδεῖον γ’ ἂν αὐτοῖς εἶη τοῦ λόγου ἄρχεσθαι ἐντεῦθεν· “Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον, οὐδ’ ἐξήγησα διδάσκαλον ἐμαυτῷ γενέσθαι τῶν ἱατρῶν οὐδένα· διατετέλεκα γὰρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρά τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δὲ μοι τὸ ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.” Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ  
 8 τῷ προοίμῳ· Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτὸς τι φθέγγεσθαι, καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης, βουλόμενος αὐτὸν παῦσαι τοῦτου· Θαυμαστὸν γάρ, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἵππευεῖν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν ὅ τι ἂν βούλωνται δυνατοὶ γενέσθαι, καὶ οὐ κατ’ ἑαυτοῦς, ἀλλὰ παρά τοῖς ἀρί-

στοις δοκοῦσιν εἶναι, πάντα ποιούντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιώλογοι γενόμενοι· τῶν δε βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι.

Καίτοι γε τοσοῦτῳ ταῦτα ἐκείνων δυσκατεργαστότερα 7 φαίνεται, ὅσῳ περ πλείονων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι γίγνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυρότερας οἱ τούτων ἐφιεμένοι ἢ οἱ ἐκείνων. Κατ' ἀρχὰς 8 μὲν οὖν, ἀκούοντας Εὐθύδημου, τοιοῦτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἦσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον· παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθύδημου· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνημαι πλεῖστα. Νῆ τὴν Ἥραν, ἔφη ὁ 9 Σωκράτης, ἄγαμαί γέ σου, διότι οὐκ ἀργυρίου καὶ χρυσοῦ προεἶλου θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσοῦ οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν. Ὁ δὲ καταμαθὼν αὐτὸν ἦσθέντα τῷ ἐπαίνῳ 10 τούτῳ· Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; Ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν ὃ τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἄρα μὴ ἰατρός; ἔφη· πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε.— Ἄλλὰ μὴ ἀρχι-

- τέκτων βούλει γενέσθαι ; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ.—Οὐκ οὖν ἔγωγ', ἔφη.—'Ἄλλα μὴ γεωμέτρης ἐπιδυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὡς περ ὁ Θεόδωρος ;—Οὐδὲ γεωμέτρης, ἔφη.—'Ἄλλα μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι ; 'Ὡς δὲ καὶ τοῦτο ἠρνεῖτο· 'Ἄλλα μὴ ῥαψωδός ; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτήσθαι.—Μὰ Δί' οὐκ ἔγωγ', ἔφη· τοὺς γὰρ τοὶ ῥαψωδοὺς οἶδα τὰ μὲν ἔπη
- 11 ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. Καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτικοὶ γίνονται, καὶ οἰκονομικοί, καὶ ἄρχεῖν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς ; Καὶ ὁ Εὐθύδημος· Σφόδρα γ', ἔφη, ὦ Σωκράτες, ταύτης τῆς ἀρετῆς δέομαι. Νῆ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλείων αὕτη, καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανεόηκας, εἰ οἷόν τ' ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι ;—Καὶ μάλα, ἔφη, καὶ οὐχ οἷόν τέ γε ἕνε
- 12 δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι.—Τί οὖν ; ἔφη, σὺ δὴ τοῦτο κατείργασαι ;—Οἶμαί γε, ἔφη, ὦ Σωκράτες, οὐδενὸς ἂν ἤττον φανῆναι δίκαιος.—'Ἀρ' οὖν, [ἔφη,] τῶν δικαίων ἐστὶν ἔργα, ὡς περ τῶν τεκτόνων ;—'Ἔστι μέντοι, ἔφη.—'Ἀρ' οὖν, ἔφη, ὡς περ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι ; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι ; καὶ νῆ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καδ' ἐκάστην ἡμέραν τοιαῦτα
- 13 ὁρᾶν τε καὶ ἀκούειν. Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα ; εἶτα ὅ τι μὲν ἂν δοκῆ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι πρὸς τὸ δέλτα τιθῶμεν, ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ ἄλφα ;—Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν

τούτων, ποίει ταῦτα. Καὶ ὁ Σωκράτης γράψας ὡς- 14  
 περ εἶπεν· Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις [τὸ]  
 ψεύδεσθαι ; — Ἔστι μέντοι, ἔφη. — Ποτέρωσε οὖν,  
 ἔφη, θῶμεν τοῦτο ; — Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδι-  
 κίαν. — Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι ; — Καὶ  
 μάλα, ἔφη. — Τοῦτο οὖν ποτέρωσε θῶμεν ; Καὶ τοῦτο  
 δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. — Τί δέ ; τὸ κακουρ-  
 γεῖν ; — Καὶ τοῦτο, ἔφη. — Τὸ δὲ ἀνδραποδίζεσθαι ;  
 Καὶ τοῦτο. — Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τού-  
 των κείσεται, ὦ Εὐθύδημε ; — Δεινὸν γὰρ ἂν εἴη, ἔφη.  
 — Τί δ' ; ἐάν τις στρατηγὸς αἰρεθεῖς ἀδικὸν τε καὶ 15  
 ἐχθρὰν πόλιν ἐξανδραποδίσῃται, φήσομεν τοῦτον ἀδι-  
 κεῖν ; — Οὐ δῆτα, ἔφη. — Δίκαια δὲ ποιεῖν οὐ φήσο-  
 μεν ; — Καὶ μάλα. — Τί δ' ; ἐὰν ἐξαπατᾶ πολέμων  
 αὐτοῖς ; — Δίκαιον, ἔφη, καὶ τοῦτο. — Ἐὰν δὲ κλέπτη  
 τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσῃ ; — Καὶ  
 μάλα, ἔφη· ἀλλ' ἐγὼ σε τὸ πρῶτον ὑπελάμβανον  
 πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτᾶν. — Οὐκοῦν, ἔφη,  
 ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ  
 δικαιοσύνῃ δετέον ἂν εἴη ; — Ἔοικεν, ἔφη. — Βούλει, 16  
 οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς  
 μὲν τοὺς πολέμιους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν,  
 πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τού-  
 τους ὡς ἀπλούστατον εἶναι ; Πάνυ μὲν οὖν, ἔφη ὁ  
 Εὐθύδημος. Τί οὖν ; ἔφη ὁ Σωκράτης, ἐάν τις στρα- 17  
 τηγὸς ὀρῶν ἀδύμως ἔχον τὸ στρατεύμα ψευσάμενος  
 φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ  
 παύσῃ τὰς ἀδυσμίας τοῦ στρατεύματος, ποτέρωδι τὴν  
 ἀπάτην ταύτην θήσομεν ; — Δοκεῖ μοι, ἔφη, πρὸς τὴν  
 δικαιοσύνην. — Ἐὰν δὲ τις υἷον ἑαυτοῦ δεόμενον φαρ-  
 μακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς  
 σιτίον τὸ φάρμακον δῶ, καὶ τῷ ψεύδει χρησάμενος  
 οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὐτὴν ἀπάτην ποῖ δε-  
 τέον ; — Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. —

Τί δ' ; ἐάν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας μὴ  
 διαχρήσεται ἑαυτὸν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο  
 τι τοιοῦτον, τοῦτο αὐ ποτέρωσε θετέον ; — Καὶ τοῦτο  
 18 νῆ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. — Λέγεις, ἔφη, σὺ  
 οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοῖζεσθαι ; —  
 Μὰ Δί' οὐ δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα,  
 εἶπερ ἔξεστι. — Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξείναι  
 19 πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. Τῶν δὲ δὴ τοὺς  
 φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο πα-  
 ραλίπωμεν ἄσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἐκῶν,  
 ἢ ὁ ἄκων ; — Ἄλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε  
 πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα  
 νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε φόμην·  
 ὅμως δὲ εἰρήσῃω μοι ἀδικώτερον εἶναι τὸν ἐκόντα  
 20 ψευδόμενον τοῦ ἄκοντος. — Δοκεῖ δέ σοι μάθησις καὶ  
 ἐπιστήμη τοῦ δικαίου εἶναι, ὡς περ τῶν γραμμάτων ;  
 Ἔμοιγε. — Πότερον δὲ γραμματικώτερον κρίνεις, ἢς ἂν  
 ἐκῶν μὴ ὀρθῶς γράφῃ καὶ ἀναγινώσκῃ, ἢ ἢς ἂν  
 ἄκων ; — Ὅς ἂν ἐκῶν, ἔγωγε· δύναιτο γὰρ ἂν, ὅπῃτε  
 βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. — Οὐκοῦν ὁ μὲν ἐκῶν  
 μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων  
 ἀγράμματος ; — Πῶς γὰρ οὐ ; — Τὰ δίκαια δὲ πότε-  
 ρον ὁ ἐκῶν ψευδόμενος καὶ ἐξαπατῶν οἶδεν, ἢ ὁ ἄκων ;  
 — Δῆλον, ὅτι ὁ ἐκῶν. — Οὐκοῦν γραμματικώτερον μὲν  
 τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς  
 εἶναι ; — Ναί. — Δικαιώτερον, δὲ τὸν ἐπιστάμενον τὰ  
 δίκαια τοῦ μὴ ἐπισταμένου ; — Φαίνομαι· δοκῶ δέ μοι  
 21 καὶ ταῦτα, οὐκ οἶδ' ὅπως, λέγειν. — Τί δὲ δῆ, ἢς ἂν  
 βουλόμενος τάληθῆ λέγειν μηδέποτε τὰ αὐτὰ περὶ  
 τῶν αὐτῶν λέγῃ, ἀλλ' ὀδόν τε φράζων τὴν αὐτὴν τοτὲ  
 μὲν πρὸς ἑω, τοτὲ δὲ πρὸς ἐσπέραν φράξῃ, καὶ λογι-  
 σμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ'  
 ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος ; — Δῆλος  
 22 νῆ Δί' εἶναι, ὅτι ἂ φετο εἶδέναι οὐκ οἶδεν. — Οἴσθα

δέ τινας ἀνδραποδάδεις καλουμένους ; — Ἐγωγε. — Πότερον διὰ σοφίαν, ἢ δι' ἀμαθίαν ; — Δῆλον, ὅτι δι' ἀμαθίαν. — Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν ; — Οὐ δῆτα. — Ἄλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι ; — Οὐδὲ διὰ ταύτην. — Ἄλλὰ διὰ τὴν τοῦ σκυτεύειν ; — Οὐδὲ δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τούναντίον· οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδάδεις εἰσιν. — Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' ἐστίν ; — Ἐμοιγε δοκεῖ, ἔφη. — Οὐκοῦν 23 δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ὦμεν. — Ἀλλά, νῆ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶε με ἀδύμως ἔχειν, ὁρῶντα ἑμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα χρὴ εἰδέναί, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἢν ἂν πορευόμενος βελτίων γενοίμην ; — Καὶ ὁ Σω- 24 κράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ ἤδη πάποτε ἀφίκου ; — Καὶ δὲς γε νῆ Δία, ἔφη. — Κατέμαδες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γνώθι σαυτὸν ; — Ἐγωγε. — Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἶης ; — Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾤμην εἰδέναί· σχολῇ γὰρ ἂν ἄλλο τι ἦδειν, εἴγε μὴδ' ἑμαυτὸν ἐγίγνωσκον. — Πότερα δὲ σοι δοκεῖ γιγνώσκειν ἑαυτὸν 25 ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἴονται γιγνώσκειν, ὃν ἂν βούλωνται γινῶναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθής ἐστιν, ἢ δυσπειθής, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής, καὶ πότερον ταχύς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπι-

τῆδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ὁ ἑαυτὸν  
 ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην  
 χρείαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; — Οὕτως ἔμουγε  
 δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν  
 26 ἑαυτὸν. — Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ  
 εἰδέναι ἑαυτοὺς πλείστα ἀγαθὰ πάσχουσιν οἱ ἄνθρω-  
 ποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλείστα κακὰ; οἱ μὲν  
 γὰρ ἑαυτοὺς εἰδότες τά τε ἐπιτήδεια ἑαυτοῖς ἴσασιν, καὶ  
 διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν  
 ἐπίστανται πράττοντες πορίζονται τε ὧν δεόνται καὶ  
 εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀνα-  
 μάρτητοι γίνονται καὶ διαφεύγουσι τὸ κακῶς πράτ-  
 τειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνά-  
 μνοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τά τε  
 27 ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. Οἱ δὲ  
 μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως  
 πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώ-  
 πινα πράγματα ὁμοίως διάκεινται· καὶ οὔτε ὧν δεόν-  
 ται ἴσασιν, οὔτε ὃ τι πράττουσιν, οὔτε οἷς χρῶνται,  
 ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν  
 28 ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. Καὶ οἱ  
 μὲν εἰδότες ὃ τι ποιοῦσιν, ἐπιτυγχάνοντες ὧν πρᾶτ-  
 τουσιν, εὐδοξοί τε καὶ τίμοι γίνονται· καὶ οἱ τε  
 ὅμοιοι τούτοις ἠδέως χρῶνται, οἱ τε ἀποτυγχάνοντες  
 τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βου-  
 λεύεσθαι, καὶ προστάσθαι τε ἑαυτῶν τούτους, καὶ  
 τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι, καὶ διὰ  
 πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν.  
 29 Οἱ δὲ μὴ εἰδότες ὃ τι ποιοῦσι, κακῶς δὲ αἰρούμενοι,  
 καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν  
 αὐτοῖς τούτοις ζημοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ  
 ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται, καὶ  
 καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὄρῃς δὲ καὶ  
 τῶν πόλεων ὅτι ὄσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν

δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι  
 γυγνονται, αἱ δ' ἐξ ἐλευθέρων δοῦλαι. Καὶ ὁ Εὐθύ-  
 δημος· Ὡς πάνυ μοι δοκοῦν, ἔφη, ὦ Σώκρατες, περὶ 30  
 πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γυγνώσκειν, οὕτως  
 ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτὸν,  
 τοῦτο πρὸς σὲ ἀποβλέπω εἰ μοι ἐδελήσαις ἂν ἐξηγή-  
 σασθαι. Οὐκ οὖν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ 31  
 καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως που γυγνώσκεις ;—  
 Νῆ Δί', ἔφη· εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδρα-  
 πόδων φαυλότερος ἂν εἴην.—Ἴθι δὴ, ἔφη, καὶ ἐμοὶ  
 ἐξηγήσαι αὐτά.—Ἄλλ' οὐ χαλεπὸν, ἔφη· πρῶτον  
 μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ  
 νοσεῖν κακόν, ἔπειτα τὰ αἷτια ἑκατέρου αὐτῶν, καὶ  
 ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ  
 ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακά.  
 —Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν 32  
 μὲν ἀγαθοῦ τινας αἷτια γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν  
 δὲ κακοῦ, κακά.—Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν  
 κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ ;—Ὅταν  
 νῆ Δί', ἔφη, στρατείας τε αἰσχροῦς καὶ ναυτιλίας βλα-  
 βερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην  
 μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολει-  
 φθέντες σωθῶσιν.—Ἀληθῆ λέγεις· ἄλλ' ὄρᾶς, ἔφη,  
 ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν,  
 οἱ δὲ δι' ἀσθένειαν ἀπολείπονται.—Ταῦτα οὖν, ἔφη,  
 ποτὲ μὲν ὠφελούντα, ποτὲ δὲ βλάπτοντα μᾶλλον  
 ἀγαθὰ ἢ κακά ἐστιν ;—Οὐδὲν μὰ Δία φαίνεται κατὰ  
 γε τοῦτον τὸν λόγον. Ἄλλ' ἢ γέ τοι σοφία, ὦ Σώ- 33  
 κρατες, ἀναμφισβητήτως ἀγαθὸν ἐστίν· ποῖον γὰρ ἂν  
 τις πράγμα οὐ βέλτιον πράττοι σοφὸς ὢν ἢ ἀμαθής ;  
 —Τί δαί ; τὸν Δαιδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι  
 ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνου  
 δουλεῦν, καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθε-  
 ρίας ἐστερηθῆ, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ



υίου τόν τε παῖδα ἀπόλεσε καὶ αὐτὸς οὐκ ἠδυνήθη  
 σωθῆναι, ἀλλ' ἀπενεχθεῖς εἰς τοὺς βαρβάρους πάλι  
 ἐκεῖ ἐδούλευεν;—Λέγεται νῆ Δί', ἔφη, ταῦτα.—Τὰ  
 δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ; τούτον γὰρ δὴ  
 πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεῖς ὑπὸ τοῦ  
 Ὀδυσσεῶς ἀπόλλυται.—Λέγεται καὶ ταῦτα, ἔφη.—  
 "Ἄλλους δὲ πόσους οἶε διὰ σοφίαν ἀναρπάστους πρὸς  
 34 βασιλέα γεγυρῆναι, καὶ ἐκεῖ δουλεύειν;—Κινδυνεύει,  
 ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ  
 εὐδαιμονεῖν.—Εἶγε μὴ τις αὐτό, ἔφη, ὦ Εὐθύδημε,  
 ἐξ ἀμφιλόγων ἀγαθῶν συντιθεῖη.—Τί δ' ἂν, ἔφη,  
 τῶν εὐδαιμονικῶν ἀμφίλογον εἶη;—Οὐδέν, ἔφη, εἶγε  
 μὴ προσθήσομεν αὐτῷ κάλλος, ἢ ἰσχύν, ἢ πλοῦτον,  
 ἢ δόξαν, ἢ καὶ τι ἄλλο τῶν τοιούτων.—'Ἄλλὰ νῆ  
 Δία προσθήσομεν, ἔφη· πῶς γὰρ ἂν τις ἄνευ τούτων  
 35 εὐδαιμονοίῃ;—Νῆ Δί', ἔφη, προσθήσομεν ἄρα ἐξ ὧν  
 πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ  
 μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις  
 παρακεκνηκῶτων διαφθείρονται, πολλοὶ δὲ διὰ τὴν  
 ἰσχὺν μείζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς  
 περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτό-  
 μενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ  
 διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πε-  
 36 πόνθασιν.—'Ἄλλὰ μὴν, ἔφη, εἶγε μὴδὲ τὸ εὐδαιμονεῖν  
 ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μὴδὲ ὃ τι πρὸς τοὺς  
 θεοὺς εὐχεσθαι χρὴ εἶδέναι. 'Ἄλλὰ ταῦτα μὲν, ἔφη  
 ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἶδέναι  
 οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρα-  
 σκευάξῃ προσστάναι, δῆλον, ὅτι δημοκρατίαν γε οἶσθα  
 37 τί ἐστι.—Πάντως δήπου, ἔφη.—Δοκεῖ οὖν σοι δυνα-  
 τὸν εἶναι δημοκρατίαν εἶδέναι μὴ εἰδῶτα δήμον;—  
 Μὰ Δί' οὐκ ἔμοιγε.—Καὶ τί νομίζεις δήμον εἶναι;—  
 Τοὺς πένητας τῶν πολιτῶν ἔγωγε.—Καὶ τοὺς πένη-  
 τας ἄρα οἶσθα;—Πῶς γὰρ οὐ;—'Ἄρ' οὖν καὶ τοὺς

πλουσίους οἶδα ;—Οὐδέν γε ἦττον ἢ καὶ τοὺς πένη-  
 τας.—Ποίους δὲ πένητας καὶ ποίους πλουσίους κα-  
 λεῖς ;—Τοὺς μὲν, οἶμαι, μὴ ἰκανὰ ἔχοντας εἰς ἃ δεῖ  
 τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἰκανῶν πλουσίους ;  
 —Καταμεμάθηκας οὖν, ὅτι ἐνίοις μὲν πάνυ ὀλίγα 38  
 ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιού-  
 νται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἰκανά ἐστι ;  
 Καὶ νῆ Δί', ἔφη ὁ Εὐθύδημος, ὀρθῶς γὰρ με ἀνα-  
 μνησκει, οἶδα γὰρ καὶ τυράννους τινάς, οἳ δι' ἐν-  
 δειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν.  
 Οὐκοῦν, ἔφη ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς 39  
 μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα  
 κεκτημένους, εἰς οἰκονομικοὶ ὦσιν, εἰς τοὺς πλουσίους ;  
 Καὶ ὁ Εὐθύδημος ἔφη· Ἀναγκάζει με καὶ ταῦτα  
 ὁμολογεῖν, δηλονότι ἢ ἐμὴ φαυλότης· καὶ φροντίζω,  
 μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς  
 οὐδὲν εἶδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπήλθε καὶ καταφρο-  
 νήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι.  
 Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκρά- 40  
 τος οὐκέτι αὐτῷ προσήεσαν, οὓς καὶ βλακωτέρους  
 ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως  
 ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅ τι μάλιστα Σω-  
 κράτει συνείη· καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ  
 τι ἀναγκαῖον εἶη· ἔνια δὲ καὶ ἐμμεῖτο ὧν ἐκείνος  
 ἐπετηδεύεν· ὁ δὲ ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα  
 μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξη-  
 γεῖτο ἃ τε ἐνόμιζεν εἶδέναι δεῖν καὶ ἐπιτηδεύειν κρα-  
 τίστα εἶναι.

## CHAPTER III.

## ARGUMENT.

In the two preceding chapters, we have a brief exemplification of Socrates' method of acquainting himself with the character of different individuals, and gaining them as listeners to his instructions. Xenophon next presents more particularly the manner of his treatment of his disciples, and the subjects on which he was most accustomed to dwell in his teachings.

It was his earnest desire, first of all, to make them reasonable beings, and to inspire them with sentiments of reverence and gratitude to the gods, without which all knowledge would only give them ability to do evil (§ 1, 2). In a conversation with Euthydemus he first explained the care of the gods for men in providing for all their necessities and ministering to their happiness (§ 3—9). They have even made and sustained other animals for the use of man (§ 10). Besides the pleasures of sense they have given him reason, the ability to express his thoughts and feelings in language, and the knowledge of the future, by means of divination (§ 11, 12). In answer to the intimation of Euthydemus that Socrates is himself especially favored by the gods, alluding to his guiding deity (*δαίμονιον*), he answers, for substance, that all would be guided as well as himself, if they did not look for visible deities, but gave heed to their revelations of themselves in their works (§ 12—14). It is also the duty of all to honor and reverence the gods according to their ability (§ 15—18).

The general similarity of the contents of this chapter with Book I chap. IV, will not escape notice. There Socrates attempts to convince the skeptical Aristodemus that the gods have a direct regard for individual men. In this chapter, the real existence and agency of the gods is made prominent.

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- 1 *Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχανικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφροεῖν ταῦτα δυνάμεις ἀδίκωτέρας τε καὶ δυνατωτέρας κακουργεῖν*

ἐνόμιζεν εἶναι. Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο 2  
 σώφρονας ποιεῖν τοὺς συνόντας. "Ἄλλοι μὲν οὖν αὐτῷ  
 πρὸς ἄλλους οὕτως ὀμιλοῦντι παραγενόμενοι διηγούντο,  
 ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρε-  
 γενόμην. Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι 3  
 ἐπήλθεν ἐνδυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄν-  
 θρωποι δέονται κατεσκευάκασι; Καὶ ὅς· Μὰ τὸν Δί',  
 ἔφη, οὐκ ἔμοιγε.—'Ἄλλ' οἴσθ' ἄ γ', ἔφη, ὅτι πρῶτον  
 μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσιν;—  
 Νὴ Δί', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς  
 ἂν ἦμεν ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν.—'Ἄλλὰ  
 μὴν καὶ ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέ-  
 χουσι κάλλιστον ἀναπαυτήριον.— Πάνυ γ', ἔφη, καὶ 4  
 τοῦτο χάριτος ἄξιον.— Οὐκ οὖν καί, ἐπειδὴ ὁ μὲν ἥλιος  
 φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τὰλλα  
 πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσα-  
 φεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν  
 τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ  
 ὧν δεόμεθα πράττομεν;—'Ἔστι ταῦτα, ἔφη.—'Ἄλλὰ  
 μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ  
 μηνὸς τὰ μέρη φανερὰ ἡμῖν ποιεῖ.— Πάνυ μὲν οὖν,  
 ἔφη.— Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ 5  
 τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἀρμοττούσας πρὸς τοῦτο  
 παρέχειν, αἱ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ  
 παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραίνόμεθα;  
 — Πάνυ, ἔφη, καὶ ταῦτα φιλόανθρωπα.— Τὸ δὲ καὶ 6  
 ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φυ-  
 τεύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα  
 τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ  
 μινύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστό-  
 τερά τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτά, καί,  
 ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ  
 παρέχειν ἡμῖν;— Καὶ τοῦτο, ἔφη, προνοητικόν.— Τὸ 7  
 δὲ καὶ τὸ πῦρ πορίσσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπι-

κουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὡς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. — Ἐπερβάλλει, ἔφη, καὶ τοῦτο φιλοανθρωπία. — [Τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνωσ οὕτω πανταχοῦ διαχύσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἄλλους ἀλλαχόθεν καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον; — Ἀνέκφραστον. —] Τὸ δὲ τὸν ἥλιον, ἐπειδὴν ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μὴ τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίων βλάβῃ, καὶ ὅταν αὐτὸ πάλιν ἀπιὼν γένηται, ἔνθα καὶ ἡμῖν δηλόν ἐστιν, ὅτι, εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐτὸν τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ; — Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γυγνόμενα. — Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἐξαπίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τὰλλα ζῶα τούτων μετέχει.

10 Οὐ γὰρ καὶ τοῦτ', ἔφη ὁ Σωκράτης φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἔνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ ὄνων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω

τῶν φονῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἤττον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται.— Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται.— Τὸ δ', 11 ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστί, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, φ' περὶ ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ ἐρμηνεῖαν δοῦναι, δι' 12 τῆς πάντων τῶν ἀγαθῶν μεταδιδομένῃ τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ πολιτευόμεθα ;— Παντάπασιν εὐόκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιῶσθαι.— Τὸ δὲ καί, εἰ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα, καὶ διδάσκοντας, ἢ ἂν ἄριστα γίγνοιτο ;— Σοὶ δ', ἔφη, ὦ Σώκρατες, εὐόκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπό σου προσημαίνουσί σοι ἅ τε χρῆ ποιεῖν καὶ ἅ μή.— Ὅτι δέ γε ἀληθῆ λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀνα- 13 μένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῆ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβασθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δὲ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι ἡμῖν τὰγαθὰ δίδόντες

- οὐδὲν τούτων εἰς τούμφανές ἰόντες διδάσσει, καὶ ὁ τοῦ  
 ὄλου κόσμου συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα  
 καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ αἰεὶ μὲν χρωμένοις ἀτριβῆ  
 τε καὶ ὑγιᾶ καὶ ἀγήρατα παρέχων, θάττον δὲ νοήμα-  
 τος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν  
 πράττων ὁράται, τάδε δὲ οἰκονομῶν ἀράτος ἡμῖν ἐστίν.
- 14 Ἐννόει δ', ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶναι ἥλιος  
 οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν,  
 ἀλλ', ἐάν τις αὐτὸν ἀναιδῶς ἐγγχειρῆ θεᾶσθαι, τὴν  
 ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν  
 εὐρήσεις ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνω-  
 θεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἂν ἐντύχη πάντων  
 κρατεῖ, ὁρᾶται δ' οὐτ' ἐπιών, οὔτε κατασκήψας, οὔτε  
 ἀπιών· καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἀ δὲ ποι-  
 οῦσι φανερὰ ἡμῖν ἐστὶ, καὶ προσιόντων αὐτῶν αἰσθα-  
 νόμηδα. Ἄλλα μὴν καὶ ἀνθρώπου γε ψυχῆ, ἥ, εἴπερ  
 τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι  
 μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτή.  
 Ἄ χρῆ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων,  
 ἀλλ' ἐκ τῶν γυγνομένων τὴν δύναμιν αὐτῶν καταμαν-
- 15 θάνοντα τιμᾶν τὸ δαιμόνιον. Ἐγὼ μὲν, ὃ Σώκρατες,  
 ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ  
 δαιμονίου, σαφῶς οἶδα, ἐκεῖνο δὲ ἀδυμῶ, ὅτι μοι δοκεῖ  
 τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώ-
- 16 πων ἀξίας χάρισιν ἀμείβεσθαι. Ἄλλα μὴ τοῦτο  
 ἀδυμῆ, ἔφη, ὃ Εὐθύδημε· ὁρᾶς γὰρ, ὅτι ὁ ἐν Δελ-  
 φοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς  
 χαρίζοιτο, ἀποκρίνεται· Νόμφ πόλεως· νόμος δὲ  
 δήπου πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῦς ἀρέ-  
 σκεσθαι· πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον  
 τιμῆ θεοῦ, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν;
- 17 Ἄλλα χρῆ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν  
 γάρ τις τοῦτο ποιῆ, φανερός δήπου ἐστὶ τότε οὐ τιμᾶν  
 θεοῦ· χρῆ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν

τοὺς θεοὺς θαρρῆν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθά· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τούτοις ἀρέσκοι, ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα πείθονται αὐτοῖς; Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν 18 εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

## CHAPTER IV.

## ARGUMENT.

JUSTICE, *δικαιοσύνη* or τὸ δίκαιον, is the subject of this chapter, as piety, *σωφροσύνη περὶ θεῶν*, was of the preceding. Socrates inculcated this upon his disciples:

1. By his example; especially by his regard for law and his undeviating obedience to it, both in private and public life (§ 1—5).

2. By precept; an example of which is given in a conversation with Hippias, a sophist: After a considerable colloquy, the purport of which is that justice consists rather in right action than in ingenious and novel theories, Socrates defines it as obedience to law: τὸ νόμιμον δίκαιον εἶναι (§ 6—12); and he who is obedient to the laws, which are the prescriptions of the citizens in reference to what they shall do or abstain from doing, is just, and the reverse (§ 13). The fact that the laws are changed is no objection to them (§ 14). Those are indeed the best rulers who, like Lycurgus, make the citizens most obedient to the laws, and that State will best acquit itself in peace and war, whose laws are obeyed (§ 15). Even peace and concord in the State and families, and honor and confidence among individual citizens, are dependent upon obedience to law (§ 16—18).

But all laws are not written, Socrates adds; some are given by the gods to the whole human race, and are to be observed at all times. The violation of these laws brings certain punishment with it, and thus a higher than human authority is evinced for them (§ 19—24). The gods,



then, prescribe only just laws, and thus show that every thing that is νόμιμον is δίκαιον (§ 25).

- 1 Ἄλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος, καὶ κοινῇ ἄρχουσί τε ἃ οἱ νόμοι προστάττειεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως,
- 2 ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν, καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη τοιαύτῃ ὀρμῇ τοῦ δήμου, ἦν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι·
- 3 καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέιδετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι, καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις τισὶ τῶν πολιτῶν ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπέισθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι· καὶ ὅτε τὴν ὑπὸ Μελήτου γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χύριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκείνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθεῖς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ
- 5 παρανομῶν ζῆν. Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἴππίαν τὸν Ἥλειον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἴππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαναμαστὸν εἶη τὸ, εἰ μὲν τις βούλοιο σκυτέα διδάξασθαι τινα ἢ τέκτονα ἢ χαλκέα ἢ ἵππέα, μὴ ἀπορεῖν, ὅποι ἂν πέμψας τούτου

τύχοι· φασὶ δὲ τινες καὶ ἵππου καὶ βοῦν τῷ βουλομένῳ  
δικαίους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαζόντων·  
ἐὰν δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον, ἢ υἱὸν  
ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι, ὅποι ἂν ἐλθὼν τύχοι  
τούτου. Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ 6  
ἐπισκώπτων αὐτόν· Ἔτι γὰρ σύ, ἔφη, ὦ Σώκρατες,  
ἐκείνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτὲ σου ἤκουσα ;  
Καὶ ὁ Σωκράτης· Ὁ δὲ γε τούτου δεινότερον, ἔφη, ὦ  
Ἰππία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ  
τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθῆς εἶναι περὶ  
τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις.— Ἀμέλει, ἔφη,  
πειρῶμαι καινόν τι λέγειν αἰεὶ.— Πότερον, ἔφη, καὶ 7  
περὶ ὧν ἐπίστασαι, οἷον περὶ γραμμάτων, ἐάν τις ἔρη-  
ταί σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἀλλὰ μὲν  
πρότερον, ἀλλὰ δὲ νῦν πειρᾶ λέγειν ; ἢ περὶ ἀριθμῶν  
τοῖς ἐρωτώσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ  
νῦν, ἃ καὶ πρότερον, ἀποκρίνη ;— Περὶ μὲν τούτων,  
ἔφη, ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ  
λέγω, περὶ μέντοι τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν  
εἰπεῖν, πρὸς ἃ οὔτε σύ, οὔτ' ἂν ἄλλος οὐδεὶς δύναται  
ἀντειπεῖν.— Νῆ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν 8  
εὐρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφι-  
ζόμενοι, παύσονται δὲ οἱ πολῖται περὶ τῶν δικαίων  
ἀντιλέγοντές τε καὶ ἀντιδικούντες καὶ στασιάζοντες,  
παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων  
καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ', ὅπως ἂν ἀπο-  
λειφθεῖν σου πρὸ τοῦ ἀκούσαι τηλικούτου ἀγαθὸν  
εὐρηκότος.— Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούση, πρὶν γ' 9  
ἂν αὐτὸς ἀποφήνη, ὃ τι νομίζεις τὸ δίκαιον εἶναι· ἀρκεῖ  
γάρ, ὅτι τῶν ἄλλων καταγελαῖς ἐρωτῶν μὲν καὶ ἐλέγχων  
πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγον, οὐδὲ  
γνώμην ἀποφαίνεσθαι περὶ οὐδενός.— Τί δέ ; ὦ Ἰπ- 10  
πία, ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ ἃ δοκεῖ μοι δίκαια  
εἶναι οὐδὲν παύομαι ἀποδεικνύμενος ;— Καὶ ποῖος δὴ

σοι, ἔφη, οὗτος ὁ λόγος ἐστίν ; — Εἰ δὲ μὴ λόγῳ, ἔφη ἄλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι ; — Πολύ γε νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι, 11 δίκαια δὲ πράττων οὐδ' ἂν εἷς· ἄδικος εἶη. — "Ἡσθῆσαι οὖν πάποτε μου ἢ ψευδομαρτυροῦντος, ἢ συκοφαντοῦντος, ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος, ἢ ἄλλο τι ἄδικον πράττοντος ; — Οὐκ ἔγωγε, ἔφη. — Τὸ δὲ τῶν ἀδικῶν ἀπέχεσθαι οὐ δίκαιον ἡγή ; — Δῆλος, εἰ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὃ τι νομίζεις τὸ δίκαιον· οὐ γὰρ δὲ πράττουσιν οἱ δίκαιοι, ἀλλ', δὲ μὴ πράττουσι, 12 ταῦτα λέγεις. — "Ἄλλ' ὄμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐὰν τὸδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. — "Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι ; — "Ἐγωγε, ἔφη. — Οὐ γὰρ αἰσθάνομαι σου, ὁποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις. — Νόμους δὲ πόλεως, ἔφη, γινώσκεις ; — "Ἐγωγε, ἔφη. — Καὶ τίνας τούτους νομίζεις ; — "Ἄ οἱ πολῖται, ἔφη, συνδεδεμένοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. — Οὐκουν, ἔφη, νόμιμος μὲν ἂν εἶη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων ; — Πάνυ μὲν οὖν, ἔφη. — Οὐκουν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν ; — Πάνυ μὲν οὖν. — Οὐκουν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος ; — Πῶς γὰρ οὐ ; — "Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. 14 Καὶ ὁ Ἰππίας· Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ δέμενοι ἀποδοκιμάσαντες μετατίθενται ; — Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην

ποιούνται. — Καὶ μάλα, ἔφη. — Διάφορον οὖν τι οἶε  
 ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειδομένους φαυλίξων,  
 ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέ-  
 μοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ  
 καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως  
 βοηθοῦντας μέμφῃ; — Μὰ Δι' οὐκ ἔγωγ', ἔφη. 15  
 Λυκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης, κατα-  
 μεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων  
 τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νό-  
 μοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν  
 ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἵτινες ἂν τοῖς πολίταις  
 αἰτιώτατοι ᾧσι τοῦ τοῖς νόμοις πείθεσθαι, οὗτοι ἄρι-  
 στοὶ εἰσι; καὶ πόλις, ἐν ἣ μάλιστα οἱ πολῖται τοῖς  
 νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν  
 πολέμῳ ἀνυπόστατος ἔστιν; Ἄλλὰ μὴν καὶ ὁμόνοιά 16  
 γε μέγιστον τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ  
 πλειστάκις ἐν αὐταῖς αἶ τε γερουσίαι καὶ οἱ ἄριστοι  
 ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ  
 πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κείται τοὺς πολίτας  
 ὁμνύναι ὁμονοῆσειν, καὶ πανταχοῦ ὁμνύουσι τὸν ὄρκον  
 τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίνεσθαι, οὐχ ὅπως τοὺς  
 αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς  
 αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς  
 ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδωνται, ἀλλ'  
 ἵνα τοῖς νόμοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν  
 ἐμμενόντων, αἱ πόλεις ἰσχυρόταται τε καὶ εὐδαιμονέ-  
 σταται γίνονται· ἄνευ δὲ ὁμονομίας οὐτ' ἂν πόλις εὖ  
 πολιτευθεῖη, οὐτ' οἶκος καλῶς οἰκηθεῖη. Ἴδιᾱ δὲ πῶς 17  
 μὲν ἂν τις ἦττον ὑπὸ πόλεως ζημοῖτο, πῶς δ' ἂν μάλ-  
 λον τιμῶτο, ἢ εἰ τοῖς νόμοις πείδοιτο; πῶς δ' ἂν  
 ἦττον ἐν τοῖς δικαστηρίοις ἦττωτο, ἢ πῶς ἂν μᾶλλον  
 νικῶν; τίνοι δ' ἂν τις μᾶλλον πιστεύσειε παρακατα-  
 θέσθαι ἢ χρήματα, ἢ υἱούς, ἢ θυγατέρας, τίνα δ' ἂν  
 ἢ πόλις ὅλη ἀξιοπιστότερον ἠγήσαιτο τοῦ νομίμου;

παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς, ἢ οἰκεῖοι, ἢ οἰκέται, ἢ φίλοι, ἢ πολῖται, ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχάς, ἢ σπονδάς, ἢ συνθήκας περὶ εἰρήνης; τίνι δ' ἂν μᾶλλον ἢ τῷ νομίῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι, τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν, ἢ φρουραρχίαν, ἢ πόλεις; τίνα δ' ἂν τις εὐεργετήσας ὑπολάβοι χάριν κομῆσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσειεν ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τις βούλοιο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἦττον ἐχθρός; τῷ δ' ἂν τις ἦττον πολεμήσειεν ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιο, ἤκιστα δ' ἐχθρός, καὶ ὃ πλείστοι μὲν φίλοι καὶ σύμμαχοι βούλοιο εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; Ἐγὼ μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιμόν τε καὶ δίκαιον εἶναι, σὺ δ' εἰ τὰναντία γυγνώσκεις, διδάσκει. Καὶ ὁ Ἰππίας· Ἄλλὰ, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ τὰναντία γυγνώσκειν οἷς εἰρηκας περὶ τοῦ δικαίου.—

19 Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἰππία, νόμους;— Τούς γ' ἐν πάσῃ, ἔφη, χώρα κατὰ ταῦτα νομιζομένους.— Ἐχοῖς ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔδειντο;— Καὶ πῶς ἂν, ἔφη, οἷ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν, οὔτε ὁμόφωνοί εἰσι;— Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοῖς νόμοις τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοῖς νόμοις τούτοις τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώ-

20 ποῖς πρῶτον νομίζεται τοῖς θεοῖς σέβειν.— Οὐκουν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται;— Καὶ τοῦτο, ἔφη.— Οὐκουν καὶ μήτε γονέας παισὶ μίγνυσθαι, μήτε παῖδας γονεῦσιν;— Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ νόμος εἶναι.— Τί δὴ; ἔφη.— Ὅτι

21 αἰσθάνομαι τινας, ἔφη, παραβαίνοντας αὐτόν.— Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρανομοῦσιν· ἀλλ' οὖν δίκη

γέ τοι διδάσιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν  
 κειμένους νόμους, ἦν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ  
 διαφυγεῖν, ὡς περ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους  
 ἔνοι παραβαίνοντες διαφεύγουσι τὸ δίκην δίδοναι, οἱ  
 μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι.— Καὶ ποίαν, ἔφη, 22  
 δίκην, ὦ Σώκρατες, οὐ δύναται διαφεύγειν γονεῖς τε  
 παῖσὶ καὶ παῖδες γονεῦσι μιγνύμενοι;— Τὴν μεγίστην  
 νῆ Δί', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἀνθρώποι  
 τεκνοποιοῦμενοι τοῦ κακῶς τεκνοποιεῖσθαι;— Πῶς οὖν 23  
 ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει  
 ἀγαθοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι;—  
 Ὅτι νῆ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοῦθ' ἐξ ἀλ-  
 λήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμαζόντας  
 τοῖς σώμασιν· ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι  
 τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν  
 παρηκμακότων;— Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια  
 εἶναι.— Πότερα οὖν, ἔφη, βελτίω;— Δῆλον ὅτι, ἔφη,  
 τὰ τῶν ἀκμαζόντων.— Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ  
 σπουδαῖα;— Οὐκ εἰκὸς μὰ Δί', ἔφη.— Οὐκ οὐτῶ  
 γε οὐ δεῖ παιδοποιεῖσθαι;— Οὐ γὰρ οὖν, ἔφη.— Οὐ-  
 κουν οἱ γε οὕτω παιδοποιούμενοι ὡς οὐ δεῖ παιδοποι-  
 οῦνται;— Ἐμοιγε δοκεῖ, ἔφη.— Τίνες οὖν ἄλλοι, ἔφη,  
 κακῶς ἂν παιδοποιοῦντο, εἴγε μὴ οὗτοι;— Ὅμοιων-  
 μονῶ σοι, ἔφη, καὶ τοῦτο.— Τί δέ; τοὺς εὖ ποιοῦντας 24  
 ἀντευεργετῆιν οὐ πανταχοῦ νόμιμόν ἐστι;— Νόμιμον,  
 ἔφη· παραβαίνεται δὲ καὶ τοῦτο.— Οὐκ οὐ καὶ οἱ  
 τοῦτο παραβαίνοντες δίκην διδάσιν, φίλων μὲν ἀγα-  
 θῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς  
 ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς  
 χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀν-  
 τευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν  
 μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν  
 τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι;—  
 Νῆ τὸν Δί', ὦ Σώκρατες, ἔφη, θεοὶς ταῦτα πάντα

ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἀνθρώπον νομο-  
25 θέτου δοκεῖ μοι εἶναι.—Πότερον οὖν, ὦ Ἴππία, τοὺς θεοὺς ἡγή τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων;  
—Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῆ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσκειεν, εἰ μὴ θεός.—Καὶ τοῖς θεοῖς ἄρα, ὦ Ἴππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

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## CHAPTER V.

### ARGUMENT.

HAVING in the two preceding chapters showed the manner in which Socrates laid the foundation for a good character in his pupils, by inculcating the practice of religion and morality, Xenophon proceeds to his instructions which have a more direct bearing on practical life. In this chapter he presents the manner in which Socrates endeavored to qualify his disciples for action. He went back to the source from which energy in action springs, i. e., temperance or self-control, *ἐγκράτεια*. This virtue he recommended by his example and by his instructions (§ 1, 2). A conversation which he held with Euthydemus was substantially as follows:

The servitude of the passions is most abject; for they not only prevent from doing the greatest good, in which the highest freedom consists, but, confounding good and evil, urge to the commission of great evil (§ 2—7). As intemperance is the greatest of evils, so on the contrary the greatest virtues arise from temperance (§ 8—10). The man who is under the dominion of his passions is fitted for no virtuous action, and does not materially differ from a beast. But the man of temperate habits, is attended by the best gifts of fortune, and is most worthy and happy (§ 11, 12).

With this conversation Book I. chap. V, and VI. § 5; also Book II. chap. I. § 21—34, may be compared.

Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας 1  
 ἑαυτῶ, νῦν αὖ τοῦτο λέξω· νομίζων γὰρ ἐγκράτειαν  
 ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν,  
 πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἡσκηκῶς  
 ἑαυτὸν μάλιστα πάντων ἀνθρώπων, ἔπειτα διαλεγό-  
 μενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς  
 ἐγκράτειαν. Ἄει μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρη- 2  
 σίμων αὐτὸς τε διετέλει μεμνημένος καὶ τοὺς συνόντας  
 πάντας ὑπομνήσκων· οἶδα δὲ ποτε αὐτὸν καὶ πρὸς  
 Εὐθύδημον περὶ ἐγκρατείας τοιαύδε διαλεχθέντα· Εἰπέ  
 μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλείον νομί-  
 ζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτήμα ἐλευθερίαν;—  
 Ὡς οἷόν τέ γε μάλιστα, ἔφη.—Ὅστις οὖν ἄρχεται 3  
 ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταύτας μὴ  
 δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλευ-  
 θερον εἶναι;—Ἠκιστα, ἔφη.—Ἴσως γὰρ ἐλεύθερον  
 φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν  
 τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομί-  
 ζεις;—Παντάπασι γε, ἔφη.—Παντάπασι ἄρα σοι 4  
 δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι;—Νῆ τὸν Δί',  
 ἔφη, εἰκότως.—Πότερον δὲ σοι δοκοῦσιν οἱ ἀκρατεῖς  
 κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀνα-  
 γκάζεσθαι τὰ αἰσχιστα ποιεῖν;—Οὐδὲν ἤττον ἔμοιγ',  
 ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι ἢ ἐκεῖνα κωλύεσθαι.  
 —Ποίους δὲ τινας δεσπότης ἡγή τοὺς τὰ μὲν ἄριστα 5  
 κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας;—Ὡς δυνα-  
 τὸν νῆ Δί', ἔφη, κακίστους.—Δουλείαν δὲ ποίαν κακί-  
 στην νομίζεις εἶναι;—Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς  
 κακίστοις δεσπότηαις.—Τὴν κακίστην ἄρα δουλείαν οἱ  
 ἀκρατεῖς δουλεύουσιν;—Ἐμοιγε δοκεῖ, ἔφη.—Σοφίαν 6  
 δὲ τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν  
 ἀνθρώπων ἢ ἀκρασία εἰς τὸνναντίον αὐτοὺς ἐμβάλ-  
 λειν; ἢ οὐ δοκεῖ σοι προσέχειν τὴν τοῖς ὠφελούσι καὶ  
 καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα,



- καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χειρόν ἀντὶ τοῦ βελτιότου 7 αἰρεῖσθαι ; — Γύγεται τοῦτ', ἔφη. — Σωφροσύνης δέ, ὦ Εὐθύδημε, τίτι ἀν φαίημεν ἤττον ἢ τῷ ἀκρατεὶ προσήκει ; αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν. — Ὁμολογῶ καὶ τοῦτο, ἔφη. — Τοῦ δ' ἐπιμελεῖσθαι ὧν προσήκει οἷε τι καλυτικώτερον ἀκρασίας εἶναι ; — Οὐκουν ἔγωγε, ἔφη. — Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιούντος, καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πειθόντος, καὶ τοῖς σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀγαγκάζοντος οἷε τι ἀνδρώπῳ κάκιον εἶναι ; — 8 Οὐδέν, ἔφη. — Οὐκουν τὴν ἐγκράτειαν τῶν ἐναντιῶν ἢ τὴν ἀκрасίαν εἰκὸς τοῖς ἀνδρώποισι αἰτίαν εἶναι ; — Πάνυ μὲν οὖν, ἔφη. — Οὐκουν καὶ τῶν ἐναντιῶν τὸ αἴτιον εἰκὸς ἄριστον εἶναι ; — Εἰκὸς γάρ, ἔφη. — Ἐοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνδρώπῳ ἡ ἐγκράτεια εἶναι ; — Εἰκότως γάρ, ἔφη, ὦ Σώκратες. — Ἐκείνο δέ, ὦ Εὐθύδημε, ἤδη πάποτε ἐνεδυμήθης ; — Ποῖον ; ἔφη. — Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνα δοκεῖ ἡ ἀκрасία τοῖς ἀνδρώποισι ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἢ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. — Πῶς ; ἔφη. — Ὡςπερ ἡ μὲν ἀκрасία, οὐκ ἐῷσα καρτερεῖν οὔτε λιμόν, οὔτε δίψαν, οὔτε ἀφροδισίων ἐπιθυμίαν, οὔτε ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι, καὶ περιμεινάντας καὶ λησσομένους, ἔως, ἀν ταῦτα ὡς ἐνὶ ἡδιστα γένηται, καλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστώτοις ἀξιολόγως ἡδεσθαι· ἢ δ' ἐγκράτεια μόνη ποιούσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. — Παντάπασι, ἔφη, ἀληθῆ λέγεις. 10 — Ἀλλὰ μὴν τοῦ μαθεῖν τι καλὸν καὶ ἀγαθόν, καὶ τοῦ ἐπιμελεθῆναι τῶν τοιούτων τινός, δι' ὧν ἄν τις

καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε, καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσειε, καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο, καὶ ἐχθροὺς κρατήσειεν, ἀφ' ὧν οὐ μόνον ὠφέλεια, ἀλλὰ καὶ ἡδοναὶ μέγιστα γίγνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δ' ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἦττον φησάμεν τῶν τοιούτων προσήκειν ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπουδάξειν περὶ τὰς ἐγγυτάτῳ ἡδονάς;—Καὶ ὁ Εὐδύδημος· Δοκεῖς μοι, ἔφη, 11 ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦττον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει.—Τί γὰρ διαφέρει, ἔφη, ὦ Εὐδύδημε, ἀνδρωπος ἀκρατῆς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκομάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ ἔργῳ καὶ λόγῳ διαλέγοντας κατὰ γένη τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. Καὶ οὕτως ἔφη ἀρίστους τε καὶ 12 εὐδαιμονεστάτους ἀνδρας γίγνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντος κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἔτοιμον παρασκευάζειν, καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἀνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

## CHAPTER VI.

## ARGUMENT.

SOCRATES also endeavored to make his disciples more expert in reasoning, *διαλεκτικωτέρους*. He supposed that those who had clear notions themselves could communicate them to others, but those who were ignorant were themselves liable to be deceived and to deceive others. He accordingly constantly labored to communicate definite ideas or definitions of things (§ 1). Some of his definitions are as follows:

1. Piety, *εὐσέβεια*, is the knowledge of that which is established by the laws in regard to the worship of the gods (§ 1—4). [Compare with this, Book III. chap. VIII., where every virtue is represented as consisting in wisdom, *σοφία*.]

2. Justice is the knowledge of the laws of the State, in regard to intercourse with men (§ 5, 6).

3. Wisdom, *σοφία*, is the knowledge of that in which one is versed (§ 7).

4. The good and beautiful, which are equivalent to each other, are discerned by their utility. Yet that which is useful is not so in itself, but in its relation to other things (§ 8, 9).

5. Manliness, *ἀνδρεία*, consists in knowing how to conduct ourselves in circumstances of difficulty and danger (§ 10, 11).

6. Definitions of several terms which relate to civil affairs, such as of kingdom, tyranny, aristocracy, etc. (§ 12).

In fine, Xenophon adds several particulars concerning Socrates' manner of disputation (§ 13—15).

1 Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίησε τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἶη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγήσθαι δύνασθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαναμαστὸν εἶναι αὐτοὺς τε σφάλλῃσθαι καὶ ἄλλους σφάλλῃν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἶη τῶν ὄντων, οὐδέποτε ἔληγε. Πάντα μὲν οὖν, ἧ διαρίζετο, πολὺ ἔργον ἂν εἶη διεξελθεῖν,

ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τσαῦτα λέξω. Πρῶτον δὲ περὶ εὐσεβείας ὠδέ 2 πὼς ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖον τι νομίζεις εὐσεβείαν εἶναι; Καὶ ὅς· Κάλλιστον νῆ Δί', ἔφη.—Ἐχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστιν;—Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν.—Ἐξεστί δὲ ἄν ἅν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν;—Οὐκ· ἀλλὰ νόμοι εἰσὶ κατ' οὗς δεῖ τοῦτο ποιεῖν.—Οὐκ οὖν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἄν, ὡς δεῖ 3 τοὺς θεοὺς τιμᾶν;—Οἶμαι ἔγωγ', ἔφη.—Ἄρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν ἢ ὡς οἶδεν;—Οὐ γὰρ οὖν, ἔφη.—Ἄλλως δέ τις θεοὺς τιμᾶ ἢ ὡς οἶεται δεῖν;—Οὐκ οἶμαι, ἔφη.—Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἄν 4 τοὺς θεοὺς τιμᾷ;—Πάνυ μὲν οὖν.—Οὐκ οὖν ὁ γε νομίμως τιμῶν ὡς δεῖ τιμᾶ;—Πῶς γὰρ οὐ;—Ὁ δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι;—Πάνυ μὲν οὖν, ἔφη.—Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἄν ἡμῶν εὐσεβής ὠρισμένος εἴη;—Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

Ἄνδρώποις δὲ ἄρα ἔξεστιν ἄν ἅν τις τρόπον βού- 5 ληται χρῆσθαι;—Οὐκ· ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἅ ἐστι νόμιμα, κατ' ἃ δεῖ πὼς ἀλλήλοις χρῆσθαι, νόμιμος ἄν εἴη.—Οὐκ οὖν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὡς δεῖ χρώνται;—Πῶς γὰρ οὐ;—Οὐκ οὖν οἳ γε ὡς δεῖ χρώμενοι καλῶς χρώνται;—Πάνυ μὲν οὖν, ἔφη.—Οὐκ οὖν οἳ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰνδρώπεια πράγματα;—Εἰκός γ', ἔφη.—Οὐκ οὖν οἳ τοῖς νόμοις περὶ δόμενοι δίκαια οὗτοι ποιοῦσι;—Πάνυ μὲν οὖν, ἔφη.—Δίκαια δὲ οἶσθα, ἔφη, ὅποια καλεῖται;—Ἄ οἳ 6 νόμοι κελεύουσιν, [ἔφη].—Οἳ ἄρα ποιοῦντες ἃ οἳ νόμοι κελεύουσιν δικάια, τε ποιοῦσι καὶ ἃ δεῖ;—Πῶς γὰρ οὐ;—Οὐκ οὖν οἳ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν;

—Οἶμαι ἔγωγ', ἔφη.—Οἶε οὖν τινας πεῖθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν ;—Οὐκ ἔγωγ', ἔφη.—Εἰδότας δὲ ἃ δεῖ ποιεῖν οἶε τινὰς οἴεσθαι δεῖν μὴ ποιεῖν ταῦτα ;—Οὐκ οἶμαι, ἔφη.—Οἶδας δὲ τινὰς ἄλλα ποιούντας ἢ ἃ οἴονται δεῖν ;—Οὐκ ἔγωγ', ἔφη.—Οἶ ἄρα τὰ περὶ ἀνθρώπους νόμιμα εἰδότες τὰ δίκαια οὗτοι ποιούσιν ;—Πάνν μὲν οὖν, ἔφη.—Οὐκουν οἷ γε τὰ δίκαια ποιούντες δίκαιοι εἰσι ;—Τίνες γὰρ ἄλλοι ; ἔφη.—'Ορθῶς ἂν ποτε ἄρα ὀρίζοιμεθα ὀρίζομενοι δίκαιοις εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα ;—'Εμοιγε δοκεῖ, ἔφη.

7 Σωφίαν δὲ τί ἂν φήσαιμεν εἶναι ; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοί ;—'Α ἐπίστανται δὴλον ὅτι, ἔφη· πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἶη ;—'Αρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἰσι ;—Τίτι γάρ, ἔφη, ἄλλω τις ἂν εἶη σοφός, εἰ γε μὴ ἐπιστήμη ;—'Αλλο δὲ τι σοφίαν οἶε εἶναι ἢ ἢ σοφοὶ εἰσιν ;—Οὐκ ἔγωγε.—'Επιστήμη ἄρα σοφία ἐστίν ;—'Εμοιγε δοκεῖ.—'Αρ' οὖν δοκεῖ σοι ἀνθρώπων δυνατὸν εἶναι τὰ δυνατὰ ἐπίστασθαι ;—Οὐδὲ μὰ Δί' ἔμοιγε πολλοστὸν μέρος αὐτῶν.—Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἀνθρώπων εἶναι ;—Μὰ Δί', οὐ δῆτα, ἔφη.—'Ο ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν ;—'Εμοιγε δοκεῖ.

8 'Αρ' οὖν, ὦ Εὐθύδημε, καὶ τὰγαθὸν οὕτω ζητητέον ἐστὶ ;—Πῶς ; ἔφη.—Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι ;—Οὐκ ἔμοιγε.—Τί δέ ; τὸ ἄλλω ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλω βλαβερὸν εἶναι ;—Καὶ μάλα, ἔφη.—'Αλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον ;—Οὐκ ἔγωγ', ἔφη.—Τὸ ἄρα ὠφέλιμον ἀγαθὸν ἐστίν, ὅτῳ ἂν ὠφέλιμον ᾖ ;—Δοκεῖ μοι, ἔφη.

9 Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἐστίν, ὀνομάξαις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὅτιοῦν.

δ ὁλοδα πρὸς πάντα καλὸν ὄν ;—Μὰ Δί' οὐκ ἔγωγ', ἔφη.—'Αρ' οὖν, πρὸς δ ἂν ἕκαστον χρήσιμον ᾗ, πρὸς τοῦτο ἐκάστῳ καλῶς ἔχει χρῆσθαι ;—Πάνυ μὲν οὖν, ἔφη.—Καλὸν δὲ πρὸς ἄλλο τί ἐστὶν ἕκαστου, ἢ πρὸς δ ἐκάστῳ καλῶς ἔχει χρῆσθαι ;—Οὐδὲ πρὸς ἓν ἄλλο, ἔφη.—Τὸ χρήσιμον ἄρα καλὸν ἐστὶ, πρὸς δ ἂν ᾗ Χρήσιμον ;—'Εμοιγε δοκεῖ, ἔφη.

'Ανδρίαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις 10 εἶναι ;—Κάλλιστον μὲν οὖν ἔγωγ', ἔφη.—Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν ;—Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν.—'Αρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά ;—'Ηκιστά γ', ἔφη.—Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναί τι ἐστὶν οὐκ ἀνδρείοι εἰσιν ;—Νῆ Δί', ἔφη, πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρείοι εἴεν.—Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοκότες ;—'Ετι γε, νῆ Δία, ἤττου, ἔφη.—'Αρ' οὖν τοὺς μὲν ἀγαθούς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρείους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς ;—Πάνυ μὲν οὖν, ἔφη.—'Αγαθούς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς 11 ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι ;—Οὐκ, ἀλλὰ τούτους, ἔφη.—Κακοὺς δὲ ἄρα τοὺς οἴους τούτοις κακῶς χρῆσθαι ;—Τίνας γὰρ ἄλλους ; ἔφη.—'Αρ' οὖν ἕκαστοι χρῶνται, ὡς οἴονται δεῖν ;—Πῶς γὰρ ἄλλως ; ἔφη.—'Αρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασι, ὡς δεῖ χρῆσθαι ;—Οὐ δήπου γε, ἔφη.—Οἱ ἄρα εἰδότες, ὡς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται ;—Μόνοι γ', ἔφη.—Τί δέ ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρῶνται τοῖς τοιούτοις ;—Οὐκ οἴομαι, ἔφη.—Οἱ ἄρα κάκως χρώμενοι διημαρτήκασιν ;—Εἰκὸς γ', ἔφη.—Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρείοι εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί ;—'Εμοιγε δοκοῦσιν, ἔφη.

- 12 Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων, καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων δημοκρατίαν.
- 13 Εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἤτοι σοφώτερον φάσκων εἶναι ἢν αὐτὸς λέγοι ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν
- 14 ἐπανήγειν ἂν πάντα τὸν λόγον ὡδὲ πως· Φῆς σὺ ἀμείνω πολίτην εἶναι ἢν σὺ ἐπαινεῖς ἢ ἢν ἐγώ;— Φημί γὰρ οὖν.—Τί οὖν οὐκ ἐκείνο πρῶτον ἐπεσκεψάμεθα, τί ἐστὶν ἔργον ἀγαθοῦ πολίτου;—Ποιῶμεν τοῦτο.—Οὐκ οὖν ἐν μὲν χρημάτων διοικήσει κρατοῖη ἢν ὁ χρήμασιν εὐπορωτέραν ποιῶν τὴν πόλιν;—Πάνυ μὲν οὖν, ἔφη.—Ἐν δὲ γε πολέμῳ ὁ καδυπερτέραν τῶν ἀντιπάλων;—Πῶς γὰρ οὐ;—Ἐν δὲ πρεσβείᾳ ἄρα ὃς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ;—Εἰκότως γε.—Οὐκ οὖν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν;—Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέγουσιν
- 15 αὐτοῖς φανερὸν ἐγίγνετο τάληδές. Ὅποτε δὲ αὐτὸς τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νόμιζον ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολλὸ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογούτας παρέιχεν· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

## CHAPTER VII.

## ARGUMENT.

IN the preceding chapters Xenophon has exhibited the manner in which Socrates made his disciples, *πρακτικούς* and *διαλεκτικούς*; he now proceeds to his influence in making them skilful in the application of every art and science to the uses of life, i. e., *μηχανικούς*, and thus independent of aid from others. He taught what and how much was useful for them to know of the separate arts and sciences, as of Geometry, Astronomy, and Arithmetic (§ 1—8). He also inculcated special care of health (§ 9); and that those who desired knowledge that was beyond the limits of human investigation should consult the gods by means of divination (§ 10).

It should be taken into the account, in forming a judgment of the contents of this chapter, that Socrates, in his more general instructions to his pupils, has in mind the subtleties and useless speculations of many of the sophists, and wishes in opposition to them to give prominence to the practical in life. This too is the part of his teaching that is especially important, for the accomplishment of Xenophon's design in writing his book, to bring to view. It must not be supposed that Socrates would limit all investigation, to the narrow bounds which he seems to prescribe here, or that he did not with his more gifted pupils, such as Plato and even Xenophon, enter upon far more subtle and elevated themes of discourse.

“Οτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο 1  
 Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον  
 ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς  
 προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο, νῦν  
 τοῦτο λέξω· πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα  
 ἔμελεν αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συ-  
 νόντων αὐτῷ, ὧν δὲ προσήκει ἀνδρὶ καλῷ κάγαθῷ  
 εἰδέναι, ὃ τι μὲν αὐτὸς εἶδείη, πάντων προθυμότερα  
 ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς  
 ἐπισταμένους ἦγεν αὐτούς. Ἐδίδασκε δὲ καὶ μέχρι 2



ὅτου δέοι ἔμπειρον εἶναι ἑκάστου πράγματος τὸν ὀρθῶς  
 πεπαιδευμένον· αὐτίκα γεωμετρίαν μέχρι μὲν τούτου  
 ἔφη δεῖν μαθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε  
 δεήσει, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι  
 ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι· οὕτω δὲ τοῦτο  
 ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα τὸν νοῦν τῇ  
 3 μετρήσει ἅμα τὴν τε γῆν ὀπόση ἐστὶν εἰδέναι, καὶ ὡς  
 ξυνέτων διαγραμμάτων γεωμετρίαν μαθάνειν ἀπεδο-  
 κίμαζεν· ὅ τι μὲν γὰρ ὠφελοῖή ταῦτα, οὐκ ἔφη ὄραν·  
 καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ  
 εἶναι ἀνθρώπου βίον κατατρίβειν, καὶ ἄλλων πολλῶν  
 4 τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν. Ἐκέλευε  
 δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης  
 μέντοι μέχρι τοῦ νυκτός τε ὥραν καὶ μηνός καὶ ἐνιαυ-  
 τοῦ δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ  
 καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτός, ἢ μηνός, ἢ ἐνιαυ-  
 τοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους χορησθαι,  
 τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας· καὶ ταῦτα  
 δὲ ῥάδια εἶναι μαθεῖν παρά τε [τῶν] νυκτοθηρῶν καὶ  
 5 κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελές ταῦτα  
 εἶδέναι. Τὸ δὲ μέχρι τούτου ἀστρονομίαν μαθάνειν,  
 μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα καὶ  
 τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας γινῶναι,  
 καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιό-  
 δους καὶ τὰς αἰτίας αὐτῶν ζητούντας κατατρίβεσθαι,  
 ἰσχυρῶς ἀπέτρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ'  
 ἐν τούτοις ἔφη ὄραν· καίτοι οὐδὲ τούτων γε ἀνήκοος  
 ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώ-  
 που βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.  
 6 Ὅλως δὲ τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μηχανᾶται,  
 φροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε γὰρ εὐρετὰ  
 ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς  
 ἂν ἠγεῖτο τὸν ζητοῦντα ἢ ἐκείνοι σαφηνίσαι οὐκ ἔβου-

λήθησαν· κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι  
 τὸν ταῦτα μεριμνῶντα, οὐδὲν ἤττον ἢ Ἀναξαγόρας  
 παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν  
 θεῶν μηχανὰς ἐξηγεῖσθαι. Ἐκείνος γὰρ λέγων μὲν 7.  
 τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἠγνόει, ὡς τὸ μὲν πῦρ  
 οἱ ἄνθρωποι ῥαδίως καθορώσιν, εἰς δὲ τὸν ἥλιον οὐ  
 δύναται ἀντιβλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου κατα-  
 λαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ  
 τοῦ πυρὸς οὐ· ἠγνόει δὲ, ὅτι καὶ τῶν ἐκ τῆς γῆς φυο-  
 μένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς  
 αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα  
 ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶ-  
 ναι καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε  
 λάμπει, οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν  
 πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.  
 Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν, καὶ τούτων δὲ 8  
 ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον  
 πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς  
 συνεπεσκόπει καὶ συνδιεξῆει τοῖς συνοῦσι. Προέτρεπε 9  
 δὲ σφόδρα καὶ ὑγείας ἐπιμελεῖσθαι τοὺς συνόντας,  
 παρά τε τῶν εἰδόντων μανθάνοντας ὅσα ἐνδέχοιτο, καὶ  
 ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί  
 βρῶμα ἢ τί πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ  
 πῶς τούτοις χρώμενος ὑγιεινότατ' ἂν διάγοι· τοῦ γὰρ  
 οὕτω προσέχοντος ἑαυτῷ ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν  
 τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγνώ-  
 σκοντα ἑαυτοῦ. Εἰ δὲ τις μᾶλλον ἢ κατὰ τὴν ἀνθρω- 10  
 πίνην σοφίαν ὠφελείσθαι βούλοιτο, συνεβούλευε μαν-  
 τικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ  
 τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν,  
 οὐδέποτε ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.

## CHAPTER VIII.

## ARGUMENT.

THE last section of the preceding chapter furnishes a transition to the subject of the last and closing chapter of these Reminiscences of the Life and Death of Socrates. This chapter is fitly occupied with the closing scenes of his mortal life. It might be objected that the *δαμόνιος*, in which the philosopher so confidently trusted during his life, forsook him in his last hours, since he suffered a violent death. But not so thought the philosopher or his pupil. His death rather showed the especial regard of the gods for him; since, first, he thus escaped the evils of old age which were fast coming upon him; and, secondly, in his trial and during the thirty days that intervened between it and his death, he exhibited a magnanimity and cheerfulness, which obtained for him immortal honor (§ 8). In proof of this Xenophon adduces a conversation which he held with Hermogenes after his condemnation. The leading thoughts in it are as follows:

Socrates replies to Hermogenes' entreaty that he will take into consideration the defence that he is to make, that his whole life, passed in the exercise of virtue, is his best defence. The fear of the injustice of the judges does not influence him, since his guiding genius dissuades him from making a defence; for if he should continue to live, he might be deprived of his powers of improvement and usefulness by age, and die with less honor than now (§ 5—8). The disgrace of an unjust condemnation would fall upon his judges, not upon himself; he should rather be held in grateful remembrance, since he had not only not done evil to men, but had always exerted himself for their improvement (§ 9, 10).

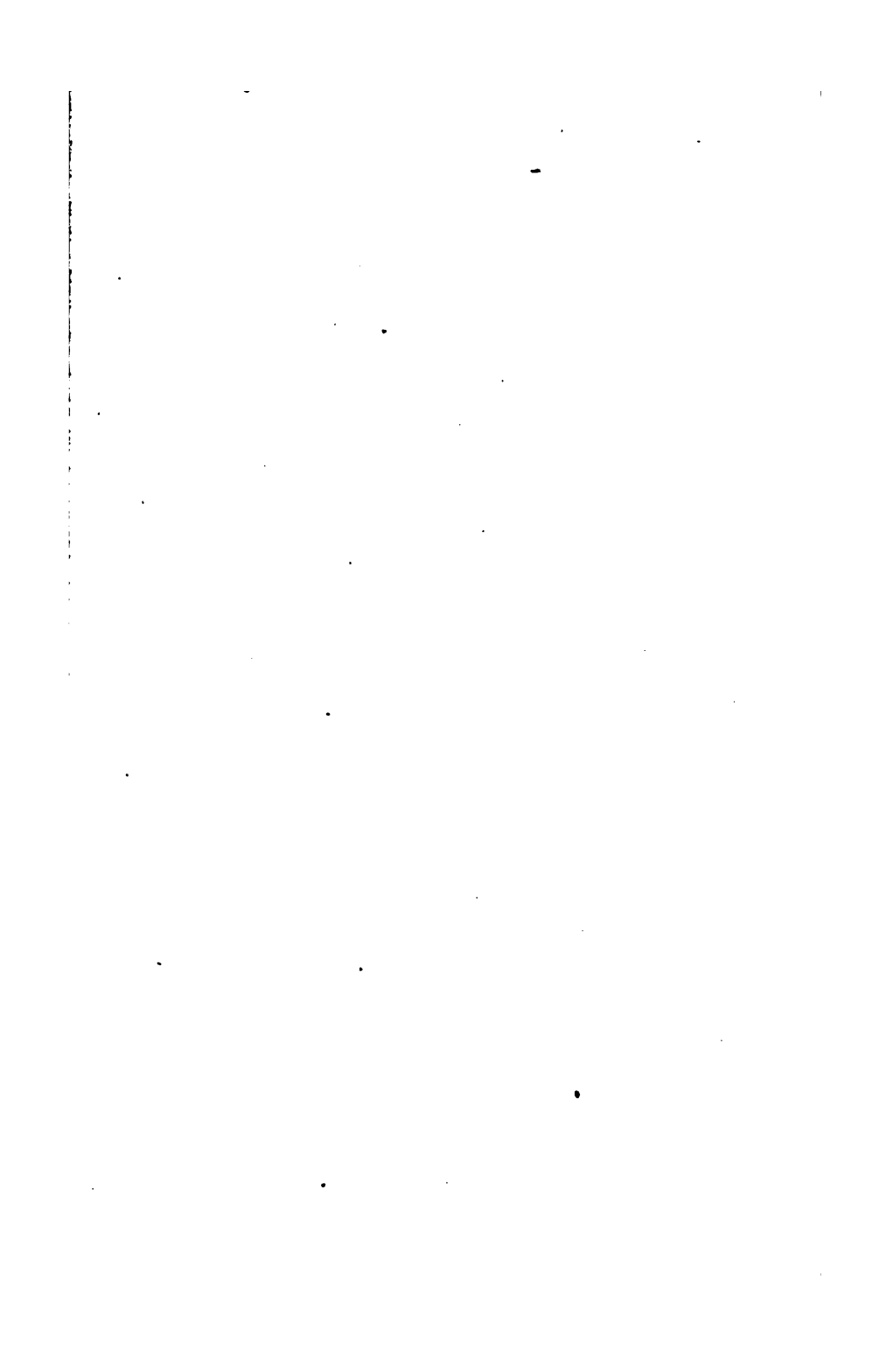
Xenophon concludes the chapter and his work, by an allusion to the regard felt for Socrates by all virtuous persons who knew him, and by a brief recapitulation of the qualities on which his own admiration, reverence, and esteem were based, and on account of, and by means of which, he had endeavored to commend him to others (§ 11).

- 1 *Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαμόνιον ἑαυτῷ προσημᾶναι, ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶεται αὐτὸν ἐλέγχε*

σθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἦδε τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῶ ὕστερον τελευτήσαι τὸν βίον, εἶτα ὅτι τὸ μὲν ἀχθεινότετον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται ἀπέλειπεν, ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλειαν προσεκτήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιοτάτα εἰπὼν, καὶ τὴν κατάγνωσιν τοῦ θανάτου πρατότατα καὶ ἀνδρωδέστατα ἐνεγκών. Ὁμολογεῖται γὰρ οὐδένα πῶ 2 τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώσαι διὰ τὸ Δῆλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα εἶναι δημοσίᾳ ἀποδνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασιν τοῖς συνηθεσι φανερὸς ἐγένετο οὐδὲν ἄλλοιότερον διαβίου ἢ τὸν ἔμπροσθεν χρόνον· καίτοι τὸν ἔμπροσθεν γε πάντων ἀνθρώπων μάλιστα ἔθουμάζετο ἐπὶ τῷ εὐδύμῳ τε καὶ εὐκόλῳ ζῆν. Καὶ 3 πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; Δέξω δὲ καὶ ἃ Ἐρμογένους τοῦ Ἰππονίκου ἤκουσα 4 περὶ αὐτοῦ· ἔφη γάρ, ἤδη Μελήτου γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρησσοπείν ὅτι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέσαι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἦν περ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. Αὐτὸς δὲ πάλιν εἰπεῖν· Οὐχ ὀρᾷς, ὦ Σώκρατες, 5

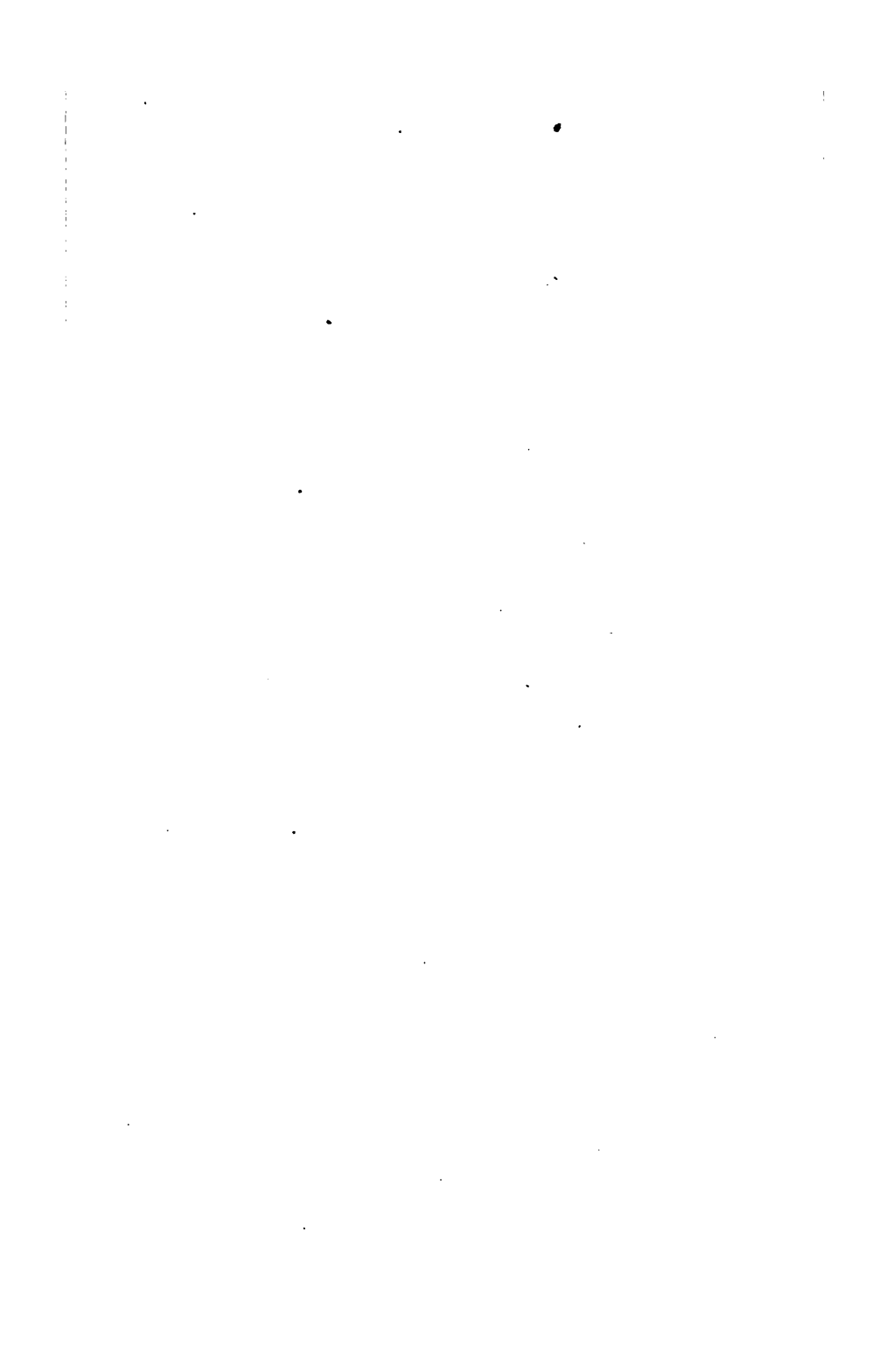
ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικούντας λόγῳ παραχθέντες, ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν; Ἄλλὰ νῆ τὸν Δία, φάμαι αὐ-  
 τυν, ὦ Ἐρμόγευες, ἤδη μου ἐπιχειροῦντος φροντίσαι  
 τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἠναυτιώδη τὸ δαι-  
 6 μόνιον. Καὶ αὐτὸς εἰπεῖν· Θαυμαστὰ λέγεις· τὸν δέ·  
 Θαυμάζεις, φάμαι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ  
 τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ', ὅτι μέχρι μὲν τοῦδε  
 τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων ὑφέμην ἂν οὔτε  
 βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ  
 οἶμαι ζῆν τοὺς ἄριστα ἐπίμελομένους τοῦ ὡς βελτί-  
 7 μένους, ὅτι βελτίους γίγνονται. Ἄ ἐγὼ μέχρι τοῦδε  
 τοῦ χρόνου ἡσδανόμην ἐμαυτῷ συμβαίοντα, καὶ τοῖς  
 ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους  
 παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ  
 γιγνώσκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι  
 οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν  
 ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον  
 πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν  
 8 οἶονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. Εἰ δὲ  
 βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ  
 γήρωσ ἐπιτελεῖσθαι, καὶ ὄραν τε καὶ ἀκούειν ἤττον,  
 καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον καὶ ἐπιλη-  
 σμονέστερον ἀποβαίνειν, καὶ ὢν πρότερον βελτίων ἦν,  
 τούτων χεῖρω γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ  
 αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμε-  
 νον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἀηδέστερον ζῆν;  
 9 Ἄλλὰ μὴν εἰ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδί-  
 κως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· εἰ γὰρ τὸ  
 ἀδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως  
 ὀτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτέρους μὴ δύνα-  
 σθαι περὶ ἐμοῦ τὰ δίκαια μῆτε γινῶναι μῆτε ποιῆσαι;  
 10 Ὅρῳ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνδρῶ-

παν ἐν τοῖς ἐπιγυγνομένοις οὐχ ὁμοίαν καταλειπομένην  
 τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων· οἶδα δὲ, ὅτι  
 καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν  
 ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ  
 αἰεὶ μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα  
 πώποτε ἀνθρώπων, οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ  
 ποιεῖν ἐπειρώμην αἰεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα  
 μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλ-  
 λους. Τῶν δὲ Σωκράτην γιγνωσκόντων, οἷος ἦν, οἱ 11  
 ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάν-  
 των μάλιστα ποθοῦντες ἐκείνον, ὡς ὠφελιμώτατον  
 ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. Ἐμοὶ μὲν δὴ τοιοῦτος  
 ὢν, οἶον ἐγὼ διήγημαι, εὐσεβῆς μὲν οὕτως, ὥστε μη-  
 δὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δὲ, ὥστε  
 βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέ-  
 γιστα τοὺς χρωμένους αὐτῷ, ἐγκρατῆς δὲ, ὥστε μηδέ-  
 ποτε προαιρέσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρό-  
 νιμος δὲ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ  
 τὰ χεῖρω, μηδὲ ἄλλου προσδέεσθαι, ἀλλ' αὐτάρκης  
 εἶναι πρὸς τὴν τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ  
 εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ  
 ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐξελέγξαι καὶ  
 προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαδιαν, ἐδόκει  
 τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαι-  
 μονέστατος· εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων  
 τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.



**NOTES.**





## NOTES.

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**ΚΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ:** ἀπομνημονεύματα, from ἀπομνημονεύειν, things related from memory. It is not, however, restricted to that which fell under the author's own observation, but includes also particulars which he received from other witnesses. The Latin term Memorabilia, things memorable or worthy to be remembered, although it does not correspond precisely to the Greek word, is a very good designation of the contents of these Books, and as such is very commonly used in English. We not unfrequently affix the termination *ana* to proper names to designate much the same thing; as Johnsoniana, the memorable sayings of Johnson. Aulus Gellius (N. H. XIV. 3.) called these books: Libros quos dictorum atque factorum Socratis commentarios composuit Xenophon. And some modern editors, as Kühner, retain Commentarii as the most fitting title of the work. Cicero de Nat. Deor. I. 12, refers to Xenophon in iis, quae a Socrate dicta retulit.

Instead of ἀπομνημονευμάτων, two Mss. Victorii have ὑπομνήματα; and one, Parisiensis F. has ἐκ τῶν τοῦ Κενοφώντος ὑπομνημονευμάτων, i. e., memoranda, things written down in order that they may be remembered. This name does not seem to apply so well to the contents of a work which consists not merely of hasty sketches, but in many parts exhibits signs of elaboration; still the two words ἀπομνημονεύματα and ὑπομνήματα may have been used, even in ancient times, as nearly synonymous. Thus ὑπομνήματα seems to be used like ἀπομνημονεύματα in Polybius I. 1. 1., 6. 32. 4 et al.

## BOOK I.

### CHAPTER I.

1.—Πολλὰκις εἰδάμεθα, τίσι... λόγοις; the interrogative τίσι instead of εἰσισι. Thus in Laced. Rep. I. 1, we find the compound εἰσισι: εἰδάμεθα, ὅτε ποτὲ τρέπη τοῦτ' ἀγέμετα; Apol. 11, and § 20 below;

but in IV. 2. 6: *Δαυμαστὸν . . . τί ποτε . . . περιῶνται*, the simple pronoun *τί*. In indirect questions the simple interrogatives *τίς*, *ποῖος*, *πότερος*, *πῶς*, etc., are somewhat often (Buttmann, 139. m. 63, says rather strongly, "just as often") employed instead of the compounds *ἔστις*, *ἄποῖος*, *ὑπότερος*, *ὅπως*, giving the phrase in a degree the force of a direct question. See Kühn. Gr. § 344, 3. R. 1; El. Gr. § 187. (9) R. 2. Sometimes both classes of words are used in the same sentence. See Plat. Gorg. p. 448. E. For the use of the modes in indirect interrogations, see Kühn. Gr. § 344. 6; B. 139. H. — *ποτέ* is often added to interrogative pronouns to indicate the desire for an answer, or astonishment or wonder; see Kühn. Gr. § 344. R. 2. Comp. § 2 and note upon it in § 20; III. 14. 2; IV. 2. 6. For the similar use of *tandem* in Latin to denote impatience for an answer to a question, see Zumpt's Lat. Gr. § 287. — *λόγοις*, *argumentis*. — *οἱ γραψάμενοι Σωκράτην*. The Mid. Voice here indicates causation: Those who caused his name to be written down, i. e., *the accusers of Socrates*. Kühn. Gr. 250. R. 2. Crosby, 559. d. So in Plat. Apol. Socr. p. 41. D.: *διὰ τοῦτο . . . ἔγωγε καταψηφισαμένοις μου . . . ἀπὸ πάντων χλευαίων*, the participle is used, followed however by the genitive. Cicero, in Tusc. Disp. 1. 41. 99, also employs a similar phrase: *ii, a quibus accusatus sum*. But *accusator* is sometimes used in Latin.—Socrates in his Apology speaks of two classes of accusers: those who had long been his enemies, many of whom, "setting a comedian [Aristophanes] at the head of the charge," themselves remained in concealment. The principal points of this first accusation, he says, may be found in the Comedy (the Clouds) of Aristophanes. See v. 248 sq. Those most active in the last trial (Apol. Socr. p. 23. B.), were Melitus, a man of rank and wealth, and author of poor tragedies (Aristoph. Ranae. v. 1302 sq. and also Stallb. Plato, Apol. Socr. 23. B.), Anytus, a tanner (Xenophon, Apol. § 29), and Lycon an orator (Aristoph. Vesp. 1301). Thus it is said: "Melitus stands by the poets, Anytus represents the politicians and tradesmen, and Lycon appears for the orators." The part that each took is more definitely stated by Max. Tyr., Diss. 9. 2: *Σωκράτην Μέλιτος μὲν ἐγράφτα, Ἄνυτος δὲ εἰσήγαγε, Λύκων δὲ ἐδίωκε*, κ.τ.λ., cf. Brandis' Gesch. Gr. u. Rom. Philosophy, Vol. II. p. 28 sq. The trial took place in the large court, called Ἡλιαία; concerning which see Potter's Gr. Antiquities I. p. 123; Fiske's Man. of Class. Lit. p. 185. — *ὡς ἔξιος εἶη θανάτου τῆ πόλει*, *that Socrates was worthy of death in respect to the State*. For *ὡς*, see note 2 below. In some phrases, and especially after *ὡς*, the Dative denotes the person in whose judgment, or in whose view a thing is; here more definitely, *from the State*, as it respects the State. See B. 133. 7. Kühn. Gr. § 224. (10) b.; L. Gr. II. 581. ε., and Rost 105, p. 501. Cf.

I. 2. 62, 63; II. 5. 1. The Optat. mode, εἴη, with εἰς after the Aor. Tense, *ἔπειτα*, in the final clause here is used instead of the Subj., to indicate that this was merely a persuasion of others, not believed by the writer; see Kühn. Gr. § 330. 2, and R. 2. (a).

Ἡ μέν. The particle μέν is usually followed by δέ or an equivalent word, and calls the attention to a distinction that is to be made between the clause in which it stands and the succeeding one. But the following adversative particle, and even the whole antithetic clause, may be omitted, as here, and be merely supplied by the mind; μέν is then called *solitarium*. See Kühn. Gr. § 322. R. 4; L. Gr. § 734. 2. Rost. § 134. Plato, Phaed. 58. A., and Stallbaum's note in h. l. Homer often omits the adversative clause after μέν γάρ; a. g. II. V. 901. Cf. also note, I. 2. 62: *ἐμοὶ μέν, κ.τ.λ.*; I. 5. 5; II. 6. 1, 3, 5; III. 13. 1, and Hackett's Plut. De Sera, etc. p. 120. — *γραφῆ*; an Attic law-term for an indictment for a public offence, and hence opposed to *δική* a private action. It is, however, as well as *γράφουσαι*, sometimes used in reference to private accusations. For the occasions on which the *γραφῆ* was used, see Meier and Schömann, Att. Process S. 198 sq. and Fiske's Man. p. 186, and also the word *γραφῆ* in the Index of Meier and Schömann. — *τοῖς δὲ τῆς ἡν*, was for *substantia this*, Lat. *haec fere*; so τῆς is frequently used with pronouns and numerals to give indefiniteness to the assertion. Kühn. Gr. 303. 4; L. Gr. II. § 638. 5. Crosby 517. Cf. II. 6. 11. Bornemann, Cyrop. II. 1. 2. and *ἃ δὲ πῶς* II. 1. 21 below.

*Ἀδικεὶ Ζευκράτης* οὗς μέν... ἕτερα δὲ κατὰ δαιμόνια εἰσφέρων. Μέν is here, as commonly, followed by δέ, introducing the counterpart of the declaration with μέν. It has been stated that the latter particle is sometimes omitted. Μέν too is frequently omitted in poetry and sometimes in prose; cf. II. 2. 8. and 6. 23. Cyropaed. IV, 3, 21: *πολλὰ γάρ φασι καὶ ἴκων ἀνδράποισ τοῖς ὀφθαλμοῖς προορῶντα θελοῦν, πολλὰ δὲ τοῖς ὦσι προακούοντα σημαίνειν*. So especially where the corresponding clauses are far separated, as in I. 2. 21. In III. 13. 5. both particles are omitted. The position here, after the words contrasted, is the most common, though the particles frequently qualify the predicate or the whole clause, and then take a different position; Kühner Gr. 322, R. 2. For unusual positions of these particles, see also note, § 12. — It should be noticed that in order to make good English the μέν... δέ must be rendered variously. Frequently the force of μέν is given merely by the tone of voice or emphasis, and sometimes the δέ is best translated by *while*, and both particles, by *both... and, whilst... yet*, etc. Either distinction and distribution may be indicated by these particles, or simple connection, relation; see B. 149. 11-13. — *νομίζει οὗς... οὐ νομίζων, κ.τ.λ.*, in not reverencing those, etc. The participle here introduces

a clause indicative of way or manner; so *εἰσφέρειν* and *διαφθείραν*; see Kühn. Gr. § 312. (e). The Latin would take a more specific form *injuste agit Socrates, quod deos non ducit*, etc. The participle may be said to have been a favorite part of speech with the Greeks, and the beautiful conciseness which its use often gave to a sentence, and the varied shades of idea which it so briefly designates, may well be considered a sufficient justification of this partiality. *νομίζειν θεούς*, means, to believe in the gods, to honor as gods, *colere deos*, although even without the article it may sometimes signify, to believe in the existence of gods, *deos esse credere*, for which *ἠγγείσθαι θεούς* is the more usual phrase. Hence *οἱ νομιζόμενοι θεοί*, the gods which are publicly received and worshipped, and in § 3 *μαντικῆν νομίζειν*, to put confidence in, to practise divination. It is used in a somewhat similar manner in the phrase: *βίον* or *τέχνην νομίζειν*, as in Aesch., Choeph. 994 (1003): *ἀργυροστερεῆ βίον νομίζων*, leading a robber's life. For the meaning of *δαίμονια*, deities, Lat. *dii*, see the Introduction. — *ἀδικεῖ δὲ καὶ*, the repetition of *ἀδικεῖ* here instead of a mere connection by particles *both... and*, *cum... tum*, is perhaps an imitation of the fulness and definiteness of the style in judicial proceedings. Anaphora, however, is oftener employed in Greek than in Latin where some rhetorical effect seems generally to be indicated by it. See *πολλάκις μὲν... πολλάκις δὲ* in § 2.

2.—*πρῶτον μὲν*, introduces the first part of the accusation, namely, that of impiety, and *δέ* in chap. II. 1, without any word answering to *πρῶτον*, introducing the second accusation, may be considered as corresponding with it. — *οὕτως* is perhaps derived from the neut. part. *ίδόν*, *δόν* of the verb *εἶδαι*, and hence refers to the present (being) state of things, hence = *thuis*, so, and in general marks a sequence or dependence of the thought on what has gone before; and then, a necessary consequence or deduction, Latin *ergo* or *igitur*. It is related to *ἔρα* in meaning, but has a wider range, and frequently denotes a *strong* conclusive force, which is not indicated by that particle. It here denotes the transition from the statement of the subject of discourse, to the examination of it, Lat. *igitur*, *then*; see Kühn. Gr. § 324. § (b). Hartung, Gr. Partik. II. 18 sq. Arn. 2 Gr. Pr. Com. Ch. 44. — *ὥς* is frequently used especially after *verba sentiendi et declarandi* with much the same significance as *εἶτι*, but perhaps the manner, the *how*, may be generally hinted at when *ὥς* is used, but the mere fact when *εἶτι* is employed; cf. just below: *ὥς φαίη* and see Lewis, Plat. Contr. Ath. p. 3. — *ποῖον ποτ'*; the force of *ποτ'* may be given here by *possible*, *what possible*, etc., see note upon *τίσι ποτ'* § 1, above, and § 20 below — *δῶν τε*; to this *τέ*

the *καί* with *μαντικῆ* corresponds. The connection by *τέ... καί, both... and, not only... but also*, or simply, *and*, with the last clause, is employed where two ideas are to be brought together as one whole, the second being *generally*, not always, the more important, and hence receiving the stronger particle, *καί*. The connection by *καί... καί*, on the other hand, is used where two distinct particulars are brought together. See Kühn. Gr. § 321. I. 1. (a). — *πολλάκις μὲν... πολλάκις δέ*; the correlative particles *μὲν... δέ* as above § 1; and *πολλάκις* is perhaps repeated for the sake of emphasis; cf. note upon *ἀδικεῖ*, § 1. — *οἴκοι*; i. e., *ἐν τῇ ἀλλῆ*. The *ἀλλή* was the open space, or court, around which the house was built, in which was placed the altar for private and domestic sacrifices. See Becker's Charikleia, p. 202; Wachsmuth, Hellen. Alterthumskunde II. S. 415 sq.; Plato, De Repub. 328. C. So among the Romans it was in the compluvium. — *μαντικῆ*, *divination*, *divinatio* or *vaticinia*, and *μαντικῆ χρώμενος*, supplying one's own need with, *using divination*, whilst *χρῶν* in the Act. Voice means, to give the needful answer. — *διετηδρόλητος γὰρ*, it was very commonly reported, *pervulgatum erat*. *Γὰρ* introduces a proof that he made use of divination. On the subject of divination among the Greeks, see Fiske's Manual and Wachsmuth, Hellen. Alterthumskunde, II. § 136. — *ἐαντῶ σημαίσειν*. In 4 below *προσημαίνειν* is used, as there is in that place direct reference to making known *future* events, while here only the fact of a revelation or disclosure is brought into view. — *φαίη*; optative in *oratio obliqua*; see Kühn. § 345. 4. and 330. 2. In general, not always, in dependent clauses, the Opt. is used after the Histor., and the Subj. after the Primary tenses. — *τὸ δαιμόνιον*; see Introduction. — *ἔθεν δὴ καὶ μάλιστα*; from which very thing (*ἔθεν δὴ*) they seem most especially (*καὶ μάλ.*) to have accused him, etc. *Δὴ* here qualifies the particle *ἔθεν* and gives it definiteness and force; see Kühn. Gr. § 315. 2. *καί* strengthens the superlative adj. *μάλιστα*; see Kühn. Gr. § 239. 1. R. 1. — *αὐτὸν αἰτιάσασθαι... εἰσφέρειν*. *Αἰτιάσασθαι*. The verb *αἰτιάσασθαι* is generally, like other verbs of kindred signification, followed by the Accus. of the person and Gen. (sometimes the Accus. of the thing, but here by the Accus. with the Inf. So also in II. 7. 12.

3.—*Ὅθεν καινότερον εἰσφέρει τῶν ἄλλων*; for this compendious comparison so common in Greek, by which the attribute of one object is compared with the other object itself, see Kühn. Gr. § 323. R. 6, and Felton's Note, Hom. II. I. 163. — *μαντικῆν νομίζοντες*, see note, § 1. — *φήμαι καὶ συμβόλοις καὶ θυσίαις*. *Φήμαι* are omens taken from the words of men. Cicero de Divin. I. 45. 102: *seque*

solum deorum voces Pythagorei observaverunt, sed etiam hominum quae vocant omina; Eustath., II. κ. p. 799: φήμη οὐ τὴν ἀπλῶς ἀδραπίην δηλοῖ λαλίαν, ἀλλὰ τινα δειοτέραν, δηλωτικὴν τοῦ μέλλοντος Xen. Apol. 12. Συμβάλα are various occurrences from which things concealed and future were supposed to be known; as thunder, lightning, the casual meeting of men (οἱ ἀπαυτῶντες), and other things of the like kind. Θυσίαι, extispiscia, the examination of the entrails, the *ezta*, of victims, which was performed by the *ίεροσκοπος*, the Haruspex. Cf. the Prometheus 484—500, where Prom. enumerates the different kinds of divination which he had taught man. — οὗτοι τε... καὶ κείνος δέ. Te here stands related to *καί* in *καὶ κείνος*, and contrasts οὗτοι with *-κείνος*. Καί... δέ like the Latin, et... et vero, or et vero etiam, or atque etiam. The δέ here connects, *and*, and *καί* means *also*. See B. 149. 10. Its position after *καί* with one or more words between is common in Attic Greek; see Xen. Anab. 2. 6. 8; 2. 6. below, etc. This position in Tragedy has been denied. But see Aesch. Prom. 975 and Wellauer's note upon it; and Kühn. Gr. 321. I. 1. (c). The use of the particles *καί... δέ* in this way is quite frequent in Xenophon; cf. I. 2. 11, 62; 3. 2; II. 1. 20, 21 et al.; more rare in Thucyd. or Plato. In like manner relative enunciations are connected by *καί... δέ* to what precedes, as in I. 1. 15: *καὶ ἀνέμους καὶ ὕδατα καὶ ἄρα καὶ ὄρον δ' ἂν ἕλλου δέονται*, Sympos. II. 9. Cf. Kühn. Gr. § 322. R. 7; L. Gr. 737. 2; Rost, § 134; Hartung Gr. Partik. I. p. 181 sq., and for the difference between the significance of *καὶ δέ* and *δὲ καί*, Hoogveen, p. 118. XXII. — τοὺς ἀπαυτῶντας, with ἀνδρόπους implied, the *ἐνοδίου συμβέλου* of Aeschylus Prom. 488.

4.—'Ἄλλ' οἱ μὲν πλεῖστοί. Σωκράτης δέ. 'Ἄλλδ (from the pron. ἄλλος, other, another) denotes naturally difference, separation, restriction, change, etc. It is very frequent in transitions from one subject to another, especially in colloquia, in quick answers or objections. Upon its origin and different significations, see Hartung Gr. Partik. II. 30 sq. Kühn. Gr. § 322. 6 and I. Gr. II. § 741, and Anm. 1, 2, 3. It here merely limits or restricts the meaning of the preceding affirmation, *ὁ δ' οὐδὲν καινότερον εἰσέφερε*, κ.τ.λ.: yet or however the multitude, etc. See Kühn. Gr. § 322. 6.—For the position and force of *μὲν* (whilst)... *δὲ*, see note § 1. — οἱ πλεῖστοί, the many, the multitude, Lat. *plerique* or *vulgus*. — ἀποτρέπεσθαι... προτρέπεσθαι, *deterri* or *revocari*... *impelli*, to dissuade from, or hinder, ... to persuade, urge forward. — πολλοῖς τῶν ξυνότων, many of his pupils, disciples, literally, those who were with him, associates; Latin: *cum quibus erat*, or *quorum consuetudine utebatur*. The Greeks were much more

fond of this partitive construction after numerals, etc. than the Latins. The pupils of Socrates are never called *μαθηταί*, since he disclaimed the appellation of teacher, *διδάσκαλος*. See Wiggers' Life of Socrates, ch. IV. and cf. note, I. 2. 3. — *προηγέρευε*, was accustomed to foretell or forewarn, like *προεῖπον*; the imperf., as frequently, denoting repeated or customary action. See Kühn. El. Gr. § 152. 9. R. 4. — *τὰ μὲν ποιεῖν*; *τὰ δὲ μὴ ποιεῖν*; acc. to Plato the *genius* of Socrates only dissuaded him from doing and did not incite him to action. See Theag. p. 128 D. et al., and cf. Introd. — *ὅς τοῦ δαιμονίου προσημαίνοντος*. This phrase is equivalent to the participle of the verb to think or say, and the Accus. with the Infin.: *λέγων τὸ δαιμόνιον προσημαίνειν*. 'Ὅς with the genitive of the participle frequently indicates the subjective ground of the foregoing action; as here the real cause in the mind of Socrates which enabled him to forewarn, etc. See Kühn. Gr. § 312. 6. (b); L. Gr. II. § 871. The Latins would use *quod*, with the subjunctive mode. Cf. 2. 20; 3. 2; 6, 5; II. 3. 3, et al. — *μὴ παιδευμένοις*. *Μή* is used with participles and adjectives when they may be resolved by a conditional clause. Latin: *si qui autem non parebant*. See Kühn. Gr. § 318. 5; El. Gr. § 177. 5; L. Gr. II. § 715. 2. — *μετέμελε*, had cause of repentance.

5.—*Καίτοι* signifies, *but*, and *yet*, *however*, Lat. *verum*, *sed tamen*; and *αἰθουή*, *quanquam*; here *and yet*. See Hartung Gr. Partik. II. p. 365. 6. — *τίς οὐκ ἂν δμολογήσειεν*; This form of the 1st Aor. Opt. in *-εας, -ει(ν)* commonly termed Aeolic, is used more frequently by Attic writers than the regular form; see Kühn. Gr. § 116. 9. According to Eustathius this form denoted the desire for an immediate result: *ὁ δὲ εἰπὼν τύφειας, ἢ λέξειας, ἢ γράφειας, εὔχεται τάχιον ἀνοσθῆναι, ὃ εὔχεται*; but this distinction between it and the regular form does not seem to have been always observed. For the use of the optative with *ἂν* by Attic writers to describe certain opinions, and sometimes even actual facts, see Kühn. Gr. § 260 (4) (a) and (c); and for the use of *οὐκ* and not *μὴ* in such cases, see also (a). — *ἰδοῦκε δ' ἂν* [*sc. εἶναι*]... *ἐφαίνετο*. The Subjunctive Imperf. is used in Latin in hypothetical clauses, like the Imperf. with *ἂν* here, for the pluperfect, when the writer wishes to convey the idea that the thing continued a long time, or was often repeated. Often also when the continued action has reference not to past only, but extends even to the present or future time. See Zumpt's Lat. Gr. § 525. Cf. Kühn. note upon Cic. Tusc. Disp. I. 12. 27. The reason of the use of the Imperf. instead of the Pluperf. seems to be, that the writer in mind places himself back in the past. Here, for example, Socrates would have seemed a fool if he had appeared to those of his own age to speak



falsely. So *ὅσα ἂν προέλεγε, εἰ μὴ ἐπίστευεν*, indicates the custom of Socrates when he was yet alive. Cf. note 1. 1. 16, 28, 29, 59. After *δοκῆναι*, the Inf. *εἶναι* is often to be supplied, as in I. 7. 1, 4; Anab. VII. 1. 6: *ὅς ἂν αὐτῷ δοκῆ ἀσφαλές*.

*Κἄτα*. *κἄτα* (καὶ εἶτα) and *κἄπειτα* (καὶ ἔπειτα) are often used after participles, where we might expect *εἶτα* and *ἔπειτα*. These participles originally denote sequence in time, but the transition is easy to the idea in this and similar passages, where the *strangeness* or *inconsistency* of doing the second thing after the first has been done, is indicated, *then*, *after that*, *after all*. See Stallb. Plat. Gorg. p. 457. B. and Phaedr. p. 40, and Kühn. Gr. § 312. R. 8, and L. Gr. II. § 667. c. — *Δήλον οὖν, ὅτι, ἂν προέλεγε, εἰ, κ.τ.λ.* It is clear that Socrates could not have made predictions if he had not, etc.: *patet igitur non eam praedicere nisi crederet*. When the reality both of the condition (*εἰ προσηγ, κ.τ.λ.*) and that which is consequent upon the condition is denied, we have *εἰ* with the indicative of the hist. tenses in the Protasis and the same mode with *ἂν* in the Apodosis; see Kühn. Gr. § 339. I. b; L. Gr. II. § 820. — *ἀληθεύσειν*; Verbs in *-εω* from nouns or adjectives indicate the being in a condition, or the exercise of that indicated by the primitive. See Kühn. Gr. § 232. (b). The idea of *real* truth is prominent in this word and not the mere *utterance* of truth: that it was truth which he uttered. See Lewis' Contr. Atheos p. 97 sq.—*ταῦτα* (i. e., *ἀληθεύσειν*). The Latin method of using the sing. *hoc*, is more logically definite, but the Greeks seemed to prefer to extend the thought by the use of the plural; see Kühn. Gr. § 241. 3. The idea here is: The knowledge of future events belongs only to the gods. No one then could feel confident in predicting the future, unless he referred his knowledge to them. — *Πιστεύουσιν δὲ θεοῖς πῶς οὐκ, κ.τ.λ.*, since he put confidence in the gods, how is it possible that he did not, etc. See note, § 1. For this use of the Greek participle where we use a particle with a verb, see Kühn. Gr. § 312. (b). It will be noticed, that in the statement of the accusations made against Socrates, § 1 above, it is not said that he denied the existence of all gods, although in the more particular statement of the accusations in Plato, Apol. Socr. 26. C. this is affirmed by Melitus.

6.—*Ἀλλὰ μὴν*; Lat. *at* or *sed vero*. These particles introduce another and stronger proof that Socrates believed in the existence of the gods; so, in reasoning, these particles denote a transition to a new and stronger argument. *Ἀλλὰ* denotes change, transition, and *μὴν*, = Lat. *vero*, confirmation, *but further* or *besides*. See note, § 4 above, and cf. I. 2. 4; II. 6, 27. — *καὶ τὰς, κ.τ.λ.*, also these things (which follow) he did for his friends. As if he had said, (*ὅθ' ἴδον ταῦτα, ἃ ἔλεξ, ἀλλὰ*)

καὶ τότε. Cf. note, § 7: καὶ ἀπὸ κ.τ.λ. For the use of καὶ referring to a suppressed clause, see Arn. 2 Gr. Pr. Comp. 348. — τὰ μὲν γὰρ ἀναγκαῖα. Γὰρ, compounded of γε (indicating confirmation) and ἔρα (result or consequence), may express a reason, an explanation, or assurance, as the meaning of the one or the other particle predominates. It is often used as explicative after demonstratives, etc., and sometimes it need scarcely be rendered into English at all; here after τότε it = *namely, to wit*. See B. Gr. 149. 17; Kühn. Gr. § 324. 2; L. Gr. II. § 754. 1. β.; Matth. II. § 615. 2; Hartung Gr. Partik. I. § 467 sq. Cf. II. 6. 88: ἐκ τῶνδε ἀκόσμου· εἰ γὰρ κ.τ.λ. IV. 4. 5. — τὰ... ἀναγκαῖα, *things necessary* (to be done), i. e., here, things about the result of which there is no question. — συνεβούλευε; this and following verbs in the Imperf. denote customary action; see note, § 4: προηγόρευε. — καὶ πράττει, ὡς ἐνόμουν, i. e., ὄντω καὶ πρ., contrasting the doing (πράττει) with the thinking (ἐνόμουν). The correlative is not unfrequently omitted, as in Herod. I. 79: ὡς δὲ οἱ ταῦτα εἶδε, καὶ ἐποίησε κατὰ τάχος. But in comparisons where it is in both members of the sentence we find καὶ repeated, as in L. 6. 3. ὅπερ καὶ... ὄντω καὶ; III. 5. 18. Anab. II. 1. 22. and Stallb. Plato Apol. p. 22. D. For the cases where one καὶ is omitted, see Kühn. I. Gr. II. § 729. — ἂν πράχθῃναι; for the use of the infinitive with ἂν after Verba sentiendi, see Kühn. Gr. § 260. 5. (a).

Περὶ δὲ ἀδύλων, ὅπως ἂν ἀποβῆσοιτο, but in regard to those things whose result would be doubtful (if performed). The idea would be more extended in Latin: de iis autem rebus, in quibus obcurum erat quomodo eventuræ essent, or quarum incertus esset eventus. Ἄν is omitted here in some editions, as in Ernesti, but apparently without good reason. The fact of its omission in 3. 2: ἢ εἰ ἄλλο τι εἴχοντο τῶν φανερωῶν ἀδύλων ὅπως ἀποβῆσοιτο, proves nothing. The idea there is simply: if they may pray for those things, the result of which is *plainly* uncertain; but here the expression is intended to indicate the uncertainty with less definiteness. See Kühn. Gr. § 260. (4). and R. 7. — μαρτυροσμένους, oraculum consulere, to consult an oracle. This use of the Fut. Participle after verbs of sending, etc., denoting purpose, where we may use *that*, in order that, or *in order to*, with the infinitive or the simple infinitive with *to*, is frequent in Greek; see Kühn. Gr. § 312. 4. (c); B. 144. The Present Participle is also used in a similar manner, as in the phrase ἐπεμψεν αὐτὸν ἀγγέλλοντα. — εἰ ποιητέα. The conjunction *ei* is used to denote a wavering between two possibilities, and hence is often found after verbs of deliberating, inquiring, etc. *whether, whether or not*. The context alone can decide whether the phrase which it introduces is to be understood affirmatively or negatively. Cf. Anab. I. 3. 5: εἰ μὲν δὴ δίκαια ποίησιν, οὐκ οἶδα, I am ignorant, whether

or not I shall do, etc. See also Anab. III. 2. 22. Even in the phrase, *οὐδ' εἰ*, this particle has an affirmative force, and also a negative as in I. 8. 5. See Kühn. Gr. § 344. 5. (i). Cf. the use of *si* in Latin, Zumpt's Lat. Gr. § 354. *fin.*, and of *an* after *dubito*, etc., which however has an affirmative force, Kühn. Tusc. Disp. IV. 22. 50. For the construction of the verbal Adj., see Kühn. Gr. § 284. 3. (12); B. 134. 10.

7.—*Καὶ τοὺς*. *Καί*, and so, accordingly, is here an expletive particle, introducing examples in illustration and confirmation of the preceding sentiment. Comp. Anab. § I. 9. 6. and V. 2. 29. For a similar use of *et* in Latin, Livy II. 13 is sometimes quoted: *Ita honorata virtute feminae quoque ad publica decora excitatae. Et Claelia virgo... dux agminis virginum inter tela hostium Tiberim tranavit.* See also Kühn. Tusc. Disp. I. 34. 82. — *τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν*, those who would manage either domestic or public affairs well. *Τε καί*, see n. 2 above. *Οἰκῆσειν* is here nearly synonymous with *διοικεῖν*. Cf. § 8; note, I. 2. 64; II. 1. 19; III. 6. 14; IV. 1. 2. — *πρὸς δεῖξαι, ἔχει* need, besides (in addition to other things, *πρὸς*). — *τεκτονικῶν μὲν γὰρ ἢ χαλκευτικῶν... πάντα τὰ τοιαῦτα μαθήματα, κτλ.* The idea is: that all such arts as those of the architect, brasier, etc., are to be undertaken, in accordance with human judgment and insight alone, without consulting oracles. The *καί* with *ἀνθρώπου γνώμη*, as in § 6: *καὶ τότε* (where see note), strictly refers to a suppressed clause; as if the author had said: *καὶ ἀνθ. γνώμη, καὶ οὐ μόνον θεῶν γνώμη*, cf. 2. 4. *καὶ τοῦ σώματος... οὐκ ἡμέλει (οὐ μόνον τῆς ψυχῆς, ἀλλὰ καὶ τοῦ σώματος)*. 18: *οἶδα καὶ Ἰωκράτην (ὡς περ ἄλλους διδασκάλους, οὕτω καὶ ἄ.)* 21. See Kühn. Gr. § 321. R. 5; L. Gr. II. § 728, and Hartung Gr. Partik. I. p. 133 sq. — *τῶν τοιούτων ἔργων*; i. e., such works as are *ἐν τῇ τεκτονικῇ, χαλκευτικῇ*, etc. The adjj. *τεκτονικός*, etc., are in the Accus. predicate after *γενέσθαι*, and *ἀνθρώπου* is to be supplied with that verb. For the idea of *ability, fitness, aptness*, implied in the termination *-ικός*, see Kühn. Gr. § 284. 1. (b). — *ἔξεταστικός*, an investigator, one who points out the excellences and defects of a thing, or is employed in *θεωρίᾳ* not in *πράξει*. For the Genitive with verbals in *-ικός*, see B. 132. 13; S. 187. 2. Kühn. L. Gr. II. § 530. hh. — *γνώμη*, Dat. of means. Instead of the simple Dat. sometimes *ἐν* with the Dat. is pleonastically used (B. 147. 2. (a), for the means or instrument. *Διὰ* with the Gen. is used if a person is indicated, and sometimes of things; even after Pass. verbs, when the person is the means and not the efficient cause, i. e., where *per* would be used in Latin. B. 147. 2. (a). See also the constr. of *ἀπὸ* with the Gen. of means in I. 2. 14.

8.—Τὰ δὲ μέγιστα, but the most important things in these arts, i. e., which would result from the practice of these arts, the gods have reserved for themselves, δὲ here answering to μέν in § 7: τεκταρ. μέν γάρ. See § 1 above; the sense will be most distinctly brought out by rendering: *for although...yet*. For the use of the infinitive εἶναι in the subordinate clause, see Kühn. Gr. § 345. 6. and cf. with Zumpt's Lat. Gr. § 603, and III. 11. 1. Also Apolog. § 3, 4, 5, and Anab. II. 2. 1. and Bornemann's note in h. l.—γάρ τοι. Γάρ introduces the proof or illustration of the fact, that the gods reserve for themselves, etc., which has just been affirmed, and τοι adds confirmation, *indeed*. φυτευσαμένῳ. There is great force in the use of the Mid. Voice here and in the corresponding clause: οἰκοδομησαμένῳ, indicating the object in planting, &c., the individual's own interest. θεῶν δστις, κτλ. θεῶν need not be repeated in translation. Xenophon in comparisons and parallel phrases loves to retain the full expression which would be avoided in Latin as well as in our own language. For the use of *ei* see note, § 6, and for the use of the indicative mode, Kühn. Gr. § 344. 6; Buttm. § 139. 22, 3. In the first two cases, with συμφέροι, *ei* may be rendered *whether*, and in the last two *whether...not*, Lat. an.—τῷ πολιτικῷ, one who takes part in the government.—ἀνίσταται...στερησεται; for this use of Fut. middle for. passives, see Buttm. Gr. § 113. 6. Compare below II. 7. 8; III. 3. 15, and IV. 8. 10. Plato often uses Fut. Mid. in the same way. See examples collected by Schneid. upon Civit. V. 470. A.

9.—Δαιμόνιον, *pertains to, or comes into the province of, the deity*, as contrasted with τῆς ἀνθρωπίνης γνώμης:—'ΑΛΛὰ πάντα τῆς ἀνθρωπίνης γνώμης, but that all things fall within the province of human reason or intelligence. The Latins in such disjunctive phrases generally express each member fully.—δαίμονῶν, *to be insane*, according to Hesychius: ἐπὶ δαίμονος κατέχεσθαι. The beauty and force of the oxymoron here with μηδὲν δαιμόνιον οἰομένους εἶναι will not escape the notice of the student.—δὲ καὶ, *and also*.—τοὺς μαρτυρομένους...ἀνθρώποις...μαδοῦσι διακρίνειν; in those things which the gods give to men to understand by learning, (by knowledge of the things themselves). Μαρτυρομένους and μαδοῦσι are placed in contrast here. Μαδοῦσι denotes the means, and is put in the dative by attraction to ἀνθρώποις, see Buttm. § 142. 2. (b). As the subject of the Inf. is omitted, the Part. takes the case in which that subject is found with the preceding verb; so sometimes in Latin, as the phrase: licet illis esse beatis.—οἶον, *ut, vel ut, for instance*, a frequent use in Attic Greek.—ἐπὶ ζεύγος λαβεῖν...ἐπὶ τὴν ναῦν...λαβεῖν. We should naturally expect the insertion of the Article before ζεύγος, or its omission before ναῦν.

But the construction seems to have been designed by the author. According to Kühn. *ἐπὶ ζεύγους* without the article has the force of the Latin *ad vehendum*; with *λαβεῖν*, *ad vehend. adhibere*; as the phrase, *λέναι ἐπὶ δεινῶν*, may be translated by *ad coenandum*, I. 3. 6. Anab. VII. 3. 16; Herod. I. 37: *ἐπὶ θήραν λέναι*, *venatum ire*. See Kühn. L. Gr. II. § 484. Anm. — With *αὐτῶν* the article has the force of a possessive pronoun. Sauppius explains the phrase *ἐπὶ τῆν αὐτῶν*, by, *in navem, quam quis habet*. See Kühn. Gr. § 244. 4. Cf. III. 9. 11: *ἐν τῇ νηϊ*, *in navigando*, *in nave regenda*,—indicating the action of navigating, as just after, *ἐν γεωργίᾳ* does that of cultivating the fields, and *ἐν σωμαστικῇ*, that of exercising the body, and *ἐν νόσῳ*, the condition of sickness. On the other hand, with the article, in II. 6. 38: *τῆν αὐτῶν*, his ship, and 7. 2. *ἐν τῇ οἰκίᾳ*, in my house, et al. The use of the article in Greek where we use the possessive pron. is frequent, particularly with the names of things that stand in some special relation, as *son, friend, master*, etc. See B. 127. 8. — *ἀριθμησάμεντας ἢ μετρήσαντες . . . εἰδέναι*; i. e., things that may be determined by the processes familiarly known among men. These participles denote the means (Kühn. Gr. 312. 4. (e)), and are equivalent to the Abl. of the Gerund in Latin. For the accusative with the Infin. without attraction after *ἔξεσθαι*, where the Dat. is not expressed, see Kühn. Gr. § 307. Rem.; L. Gr. II. § 645 and 647; and cf. III. 12. 8: *ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα*. The dative of the noun is also sometimes used, whilst the accusative of the Part. with the Infin. is retained, as in I. 2. 49; II. 6. 26: *εἰ ἐξῆν τοῖς κρατίστοις συνδεμένους ἐπὶ τοὺς χεῖρους λέναι*; III. 9. 9; IV. 5. 11. In like manner the construction varies after *δοῦναι*; II. 8. 1; Cyr. I. 6. 5. See Krüger in *Disquisit. Gram.* III. § 359—372; *Stallb. Plat. de Rep.* IX. p. 586. E.; *Roet's Gr.* § 121. — *τοὺς τὰ τοιαῦτα, κτλ.* This enunciation is asyndetic, because it contains a brief summary or recapitulation of what precedes; so often with *τὰ τοιαῦτα*. See Kühn. Gr. § 325. (e); L. Gr. II. § 760. b, and cf. II. 1. 33; 3. 19; 5. 5; IV. 3. 13. et al. — *ποιεῖν ἀδέμιστα*, *nefarie agere*. Some editions read *ἀδέμιστα*, but *ἀδέμιστα* is best authorized. The phrase is a more extended expression for *δαιμονῶν ἀνογα*. — *ἔφη δὲ*, *since, he said*. *Δέ* here introduces the ground, or reason of the preceding assertion, like the Latin *cum*. See Hartung *Gr. Partik.* S. 167. *ἃ μὲν . . . ἃ δὲ*, *et haec, quae . . . et illa, quae*. — *μαθόντας*, *having learned*, or, by gaining a knowledge of; the Part. indicates the manner or means, Kühn. Gr. § 312. 4. (e). — *ἔδωκαν*, *have given or permitted*, with the Infin. *μαθόντων*. For the use of this form of the Aorist, see Kühn. § 173. 2. and cf. IV. 2. 15. — *Ἦεν* Attic Nom. plural.

The idea of Socrates which lies at the basis of the preceding represen-

tation, § 6—9, in respect to divination, seems to be, 'that all phenomēna are divided into two classes; in one, the connection of antecedent and consequent is invariable, and can be traced by study; and hence the connected future results are within the sphere of human attainment. In the other, there is no invariable or ascertainable sequence, and the knowledge and results are reserved by the gods for themselves, and only made known to mortals by means of omēna, prophecy, or some other inspired communication from themselves. These two classes of events he supposed to be radically distinct, and not to be confounded, without impiety;' see Grote's *Hist. of Greece*, Vol. I. ch. 16, p. 498.

10.—'Αλλὰ μὴν, *moreover*, see § 6 above. — γε qualifies *ἐκεῖνος* after which it is placed, and gives it emphasis; but its force cannot well be expressed in English without a circumlocution; *he was one who*, etc. — ἐκεῖ μὲν ἦν ἐν τῷ φανερόφ, *he was always in view of the citizens, in public.* Δὲ in § 11, (*Οὐδέεις δὲ*) answers to this μὲν, and a μὲν... δὲ in similar construction intervenes: *ἔλεγε μὲν... τοῖς δὲ.* — τε... καί, both ... and; see Kühn. Gr. § 321. I. (a). — περιπάτους; the portico constructed for those who walked for exercise. Literally, *walkings*, just as in Latin *ambulatio* is used for *ambulatorium*. See Kühn. *Cic. Tusc. Disp. IV. 4. 7.* Thus Aristotle and his followers received the name *Peripatetics*, because they gave instruction in the place for walking, *περιπάτος*. — τὰ γυμνάσια. The Grecian *Gymnasia* were employed as a place of exercise, amusement, and instruction. The sophists and rhetoricians often assembled their pupils there for instruction. For a detailed account of them and their influence on Grecian life, see Becker, *Char.* p. 228 sq. — πλῆθοῦσης ἀγορᾶς, at the time of full market; i. e., the last half of the forenoon, perhaps from nine to about twelve o'clock, called also *περὶ πλῆθοῦσαν ἀγορᾶν*. In general, the genitive is used of time when it is indefinite and continued, the dative when it is definite; and the accusative denotes duration of time, (B. 132. 14. a; 133. 4. e. and 131. 9. See Becker, *Charicles*, p. 219. According to Dio Chrysostom the day was divided into five parts: 1. *πρωτὴ*, morning; 2. *περὶ ἀγορᾶν*, full market; 3. *μεσημβρία*, noon; 4. *δελήη*, afternoon; 5. *ἑσπέρα*, evening. Another division into twelve parts is given in Herodotus, 2. 109, as introduced into Greece from Babylonia. — ἐκεῖ φανερός ἦν, *was to be seen there.* *φανερός* from *φαίω*, hence open to sight, *to be seen*. — μέλλοι, optative (subjunct. in Latin). The *oratio obliqua* is used in subordinate clauses in connection with the *oratio recta* as indicating the intention, wish, or feeling of the person spoken of. See Kühn. Gr. § 345. 4; I. Gr. II. 845. Anm., and cf. *Cic. Tusc. Disp. V. 21. 62.* — καὶ ἔλεγε, *he was conversing*, engaged in conversation. — ὅς τὲ πολλό, *plerumque*, usually.

frequently construed, or with the preposition *μετ* and the Gen., it is intransitive, and the noun in the Gen. denotes that which causes thought or anxiety. Cf. III. 7. 7, and § 12 below. See Kühn. Gr. § 274. I. and R. 1; L. Gr. II. 538. I. *μεριμνάω* is used much in the same way, cf. note, § 14; III. 5, 28. Thus in Aristophanes' *Clouds*, *φροντιστήριον*, *μεριμνοφρονιστάι* (v. 101) are given as appellations of those who engage in minute and harassing investigations in physics. See further upon Socrates' opinion of such pursuits, note § 16.

12.—*Μέν* here has for its correlative *δέ* in the beginning of § 15: *ἐσκόπει δέ, κ.τ.λ.* — *αὐτῶν ἐσκόπει, κ.τ.λ.* *Αὐτῶν* is in the genitive after *ἐσκόπει*, referring back to *φροντιστάς τὰ τοιαῦτα*. See Note upon I. 6. 4: *τι χάλκων, κ.τ.λ.*; and for the constr. of the genitive, Kühn. Gr. § 278. 5. I, and L. Gr. II. § 528 and Anm. 3. — *τὰνδράπεια*. Some editions and Mss. have *τὰνδρῶπεια*. The two words are used almost promiscuously, see Kühn. in h. l. — *τὰ μὲν ἀνδρῶπεια... τὰ δαιμόνια δέ*; a similar collocation of the particles *μὲν... δέ* is found in 2, 24: *διὰ μὲν κάλλος, κ.τ.λ.*; II. 1. 16; III. 9. 8; IV. 5. 11. *τὰ ἀνδρῶπεια*, *res humanae*, and *τὰ δαιμόνια*, *res divinae*, when contrasted, designate things which relate to man as such, his duties, etc., in contrast with things of a speculative nature, questions in physics, metaphysics, etc., called also *οὐράνια* in IV. 7. 6. Cf. Cic. Acad. I. 15.

13.—*Ἐξάμαζε δ', εἰ μὴ*. *Εἰ* is here used somewhat like *ἔτι*; so not unfrequently in Attic discourse after verbs indicating emotion, and followed by the Indic. where the doubt is merely rhetorical, for *ἔτι* or *ἔτι*, in order to avoid harshness of expression. Athenian urbanity did not allow the direct imputation of such actions, etc., as excited the emotion indicated by the verb used; they accordingly threw a coloring of doubt over them by the use of the interrogative form of discourse. See Kühn. L. Gr. II. 339. R. 7; Buttm. § 149. m. 60, and Rost § 121. Anm. 5. p. 601. Cf. § 17; I. 2. 7; III. 7. 8; 9. 8, and observe a similar usage of the Latin *si* after *miror* in Cic. *Amicit.* XV. 53. — *φανερὸν αὐτοῖς ἔστιν ἔτι... οὐ δυνατόν ἔστιν*. For the use of the indicative mode in *oratio obliqua*, see Kühn. Gr. § 345. 5, and cf. § 12 above, *ἐσκόπει πότερα... ἔρχονται*, I. 2. 29, 50; II. 7. 12, et al. — *ἐπεὶ καὶ τοὺς μέγιστον φρονούντας, κ.τ.λ.*, since even those who are most confident in disputing upon these matters, etc. — Instead of *μέγιστον φρον.* we might expect *μέγα φρονεῖν*. In the poets this superlative neuter sing. is used as an *α*verb, as in Eurip. *Heracl.* 792, but its use is rare in good prose writers. Cf. Plato, *Phaed.* 257. E. — *δοξάζειν*; for the use of

the infinitive, see note and references, § 8 above: *θῆλον εἶναι*. The same idea is further developed in IV. 7. 6.

14.—*Τῶν τε γὰρ μαινομένων... τῶν τε... μεριμνόντων*. *Γάρ* introduces the proof of the previous assertion, which is contained in the parallel clauses introduced by *τε—τε*, *both—and*, or better, *like as—so*. Xenophon rarely joined phrases in this way by *τε—τε*. Yet they are found, as in I. 2. 4, and 3, 1; IV. 2. 28, and a few other passages. This form of connection is much oftener used by the older Epic writers. See Rost's Gr. § 134. 4. a, and Kühn. L. Gr. § 722, 3.—*τοὺς μὲν... τοὺς δὲ, τοῖς μὲν... τοῖς δὲ*. The Latins use greater variety in such expressions, as *partim... partim, pars... pars, alii... alii, hi... illi*, etc.—*δεδιέναι... φοβεῖσθαι, to fear... to be frightened*, Latin, *metuere* or *verere... timere*, in accordance with the distinction between *δέος* and *φόβος*. The former is fear of something foreseen or meditated upon, the latter, sudden fright.—*οὐδ' ἔν δ' ὄχλῳ*, not even in a crowd, Latin, *turba*.—*εἰς ἀνδράποους εἶναι*, to be out of doors, or among men.—*ἱερὸν*, a temple.—*καὶ λίθους καὶ ξύλα τὰ τυχόντα*. Some, as Schneider, suppose that by *λίθους* and *ξύλα*, Socrates understood idols made of these materials, but *τὰ τυχόντα* (of whatever kind, however worthless,) belongs to both words and seems to preclude that meaning. He speaks of what are sometimes termed *Fœtiches*.—*τιμᾶν... σέβασθαι*, to honor... revere.—*μεριμνόντων*, a more poetic and grave word than *φροντίσω* in § 12 above, designating those who anxiously and carefully inquire into things obscure. Lat. *persecrari anxie* or *solicite*.—*ἓν μόνον τὸ ἐν εἶναι*, Lat.: *unum esse ea, quae sint*. Many philosophers, as Thales, Pythagoras, Xenophanes, and others, laid down the general proposition: *ἓν τὸν κόσμον*. See Stobaeus Ecl. Phys. I. 23. p. 496, and cf. Plato, *Sophist*. 242. D. and *Parmenidea*, where he alludes to and explains the sentiment of Xenophanes, the founder of the Eleatic school of philosophy: *ἓν εἶναι τὰ πάντα καλούμενα*. Acad. II. 37. 118: *unum esse omnia*. Particular accounts of these speculations and their authors may be found in Ritter's, *Lewes'*, and *Brandis'* *Histories*.—*ἅπειρα τὰ πλῆθος*. *Τὰ ἕντα εἶναι* is to be supplied from the preceding *τὸ ἐν*; *ἅπειρα* is in the neut. plur. Allusion is probably made here to *Leucippus*, who lived about 500 B. C. and was the author of the Atomic theory, and his pupil *Democritus* who went even beyond his teacher in his speculations.—*ἅει κινεῖσθαι πάντα*. See Stobaeus Ecl. Phys. I. 20. p. 396, as quoted by Kühn. in h. l. *Heraclitus* of Ephesus surnamed *σκοτεινός*, "the obscure," affirmed that every thing was subject to constant change, which he called *τῆρ τῶν πάντων βίη*, and this is what constitutes life. See *Plutarch*.



Decret. I 23 Plato Theaetetus, p. 180. D. et al., and Cratylus, 402. A. λέγει που Ἡρόδοτος, ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει. — οὐδὲν ἔν ποτε κινήθηναί; the theory of Zeno Eleates. See Aristotle, Phys. VI 9. For an account of these two opposing systems of philosophy, the germ of the modern sensuous and supersensuous schools, see Lewis' Contr. Ath. p. 152 sq. Seiffert says that ἔν here may be translated, *facile*. But according to Kühner, the-infinitive with ἔν both here and just below (ἔν γενέσθαι) has the same meaning as the optative with ἔν in an independent clause. It softens the assertion. Cf. § 16: ἡγεῖτο.. ἀνδραπάθεισ ἔν, κ.τ.λ.

15.—Καὶ τῶδε, *this also*, this in addition to what has been stated. τῶδε is plural, where in Latin and English the singular would be used. See note, § 5 above: ταῦτα. — ἄρ'; this interrogative particle from the illative ἄρα does not of itself decide whether an affirmative or negative answer is expected, ἄρ' οὐ being used in the former case and ἄρα μή in the latter; and yet ἄρα is used in several cases like ἄρ' οὐ, as in Alcestis 229, 771, see Kühn. Gr. § 344. 5. (b). — ἔρας, *the seasons of the year*. — καὶ ἔρον δ' ἔν. Καὶ... δὲ, *denique, and in fine, or and also*. See note, § 3: κάκεινος δὲ ἀρκεῖ δὲ. Instead of the adversative conjunctive particle in such cases as this, the Latin employs more commonly the copulative que or atque.

16.—Μὲν οὖν. Οὖν, especially in repetitions and recapitulations, loses much of its deductive force and confirms the truth of what is said, *surely, indeed*. Especially in such combinations as γοῦν, γὰρ οὖν, οἴκου, μῶν and μὲν οὖν, "οὖν denotes the feeling of *certainty* raised to indifference." Ar. 2 Gr. Comp. 454. Kühn. Gr. § 324. (b). — πραγματευομένων τοιαῦτα, those giving their time and labor to such things. — αὐτὸς δὲ is contrasted with τῶν ταῦτα πραγμ. κ.τ.λ. — περὶ τῶν ἀφθροπέων ἔν ἐκεῖ διελέγετο. "Ἄν is omitted in some editions, but without good authority. It is often used with the Indic. of the Histor. tenses, indicating that the action was *repeated* or *customary*, though dependent on conditions only suggested by the particle. So here with the indicative imperfect it indicates that the thing was not done once, but as often as the occasion required. Hermann ad Vig. explains it: quotiescunque occasio ferret. Cf. IV. 6. 18, and Anab. I. 5. 2 and Krüger's and Owen's notes upon it; also see B. Gr. 139. 12; Kühn. Gr. § 260. R. 6 and Examples; Rost's Gr. § 120. c. γ. It is placed here after τῶν ἀφθροπέων, since that is emphatic. See Kühn. Gr. § 261. 2; L. Gr. II. § 457. The practical bearing of the teaching of Socrates is here brought distinctly to view. So also in IV. 7. et al. See Ritter's Hist.

Phil. II. p. 45 sq.; Brandis, II. 35, and Wiggers' Life of Soer. Ch. IV. The often quoted eulogium of Cicero, Tusc. Quaest. V. 16, seems to be well merited: Socrates autem primus philosophorum devocavit e coelo et in urbibus collocavit et in domos etiam introduxit, etc. Cf. also Cic. de Finib. II. 1: S. qui parens phil. jure dici potest, and Tusc. Quaest. V. 2. — σκοπῶν, *considering*. — τί σωφροσύνη, τί μανία, soundness of mind, sana mens... insania (Cic. Tusc. Disp. III. 4), amentia (Catal. II. 11). — τί ἀνδρεία, τί δειλία. Some editions read ἀνδρία here, but without good reason. See Kühn. upon the passage. Ἀνδρεία is from the adj. ἀνδρείος, and corresponds to the Latin *virtus* in one of its signif., *manliness, courage*, and hence is the proper contrast of δειλία. — τί πολιτικός, rerum civilium peritus, a *statesman*. For the force of the termination -ικός in πολιτικός and ἀρχικός, see note upon 7 above. — καὶ περὶ τῶν ἄλλων, to sum up the whole in one general proposition. — ἔ τοὺς μὲν εἶδότες. κ.τ.λ. This position of the relative with the antecedent or subordinate part of the sentence is common both in Latin and Greek. See Zumpt, § 812. The omission of the antecedent when it is a general word, such as χρῆμα, πρᾶγμα, or can be easily supplied, is common. See Sophocles' Gr. § 150. 5. — καλοὺς καὶ γασθεὺς... ἀδρακοδόμους. Those are properly called καλοὺς καγαθεὺς, who are distinguished for physical, intellectual, and moral excellence combined, and the words are appropriately placed in contrast with ἀδρακοδόμους, the servile, low. Cf. I. 2. 29; IV. 2. 39; Plat. Theag. 130, B. In Socrates' idea, expressed by these words, moral excellence seems to be predominant, as this was the highest excellence with him; another might use them with more direct reference to honorable birth or intellectual preëminence. For the derivation of ἀγαθός from ἀγαμαί, to wonder at, admire, etc., see Plato, Cratylus, p. 412, and Lewis' Plato contr. Aethes. p. 1, n. 2; and cf. Cicero's explanation of the meaning of the word bonus, Offic. I. 7. 20. and De Orat. I. 47. 204. — ἔν δικ. κεκλησθεῖναι for ἔν with the Infin., see Kühn. Gr. § 260. 5. a. It may be rendered here in English by *seem*: should seem to be justly called, or, *might* justly be called.

17.—Ὅσα μὲν οὖν μὴ φανεροὺς ἦν δπως ἐγίνωσκεν, κ.τ.λ. For the position of the adjective clause here and the use of the demonstrative τούτων, see Kühn. Gr. § 332. 8. — οὖν denotes conclusion or inference from what precedes; see note, § 2 above, and cf. also § 20. The negative μὴ, not οὐ, is used on account of the condition implied in the relative construction: εἰ μὴ τινα φαν. ἦν δ ἐγίνω. — δπως ἐγίνωσκεν, how he thought, what his opinion was. — ἐπὶ τούτων, instead of the usual περὶ τούτ. on account of the following περὶ. Seiffert

renders the whole clause: In qua ergo non appareret quid ille sentiret, in hoc inique de eo sententiam tulisse iudices nihil mirum est. For the signification of *ei* after *οὐ δαυμαστόν*, see § 13 and grammatical references there. — *παραγῶναι*, from the trop. meaning of *παρά*, aside from, *beyond*, comes in composition that of *missing, failing*; hence, here, *παραγῶναι* signifies to misjudge, *to judge wrongly*. — *τούτων ἐνεδυμήθησαν*. The verb *ἐνδυμείσθαι* is construction with the genitive of the thing with or without the prep. *περί*, signifies, to meditate with one's self, to think upon, but with the accusative it means to ponder, to lay to heart. But it is not common in either of these constructions. For examples, see II. 1. 34; IV. 5. 9. A different construction is also found; i. e., with the genitive of the person who is the object of consideration and the accusative of the thing, or some secondary enunciation which takes its place, as in III. 6. 16: *ἐνδυμοῦ δὲ τῶν ἄλλων*, κ.τ.λ.

18.—*Βουλευσας*, Aor. Part., *having been made senator*, senator factus, indicating *individual* and *completed* action; in the present, *βουλευεῖν*, *to be senator*, I. 2. 35, action as in progress and incomplete. A similar distinction in the meaning of the Aor. and Pres. is frequent. Thus *ἄρξας*, having been made magistrate, III. 5. 1, but *ἄρχειν*, to be archon, II. 2. 13; *σοῦ στρατηγήσωντος*, you having been made leader; *βασιλεύσας*, having been made king; *ταμείσας*, quaestor factus. In like manner *ισχύων*, potens, and *ισχύσας*, potens factus; *ἀσθενῶν*, one sick, *ἀσθενήσας*, one who has been attacked by disease, Cyrop. 1. 4. 2; *δυνάμενος*, potens, and *δυνήθει*, potentium nactus. The place of senator was the only civil office ever held by Socrates. See Plat. Apol. p. 32, B. — *βουλευτικὸν ὄρκον ὀμόσας ἐν ᾧ ἦν... ἐπιστάτης... γινόμενος*, having taken the senator's oath (*lit.* in which it was that) etc., being *ἐπιστάτης*, he would not put the vote. The joining together of participles without connectives, as here, was common both among poets and prose writers. They were thus enabled to introduce several particulars into a sentence with energy and brevity. See Kühn. L. Gr. II § 876. 2, and cf. I. 2. 22; II. 2. 5; III. 13, 5, and Bornemann's Anab. III. 1, 13. Stallb.; Plat. Euthyphr. p. 127; Phaedr. p. 9; Phileb. p. 53 So genitives absolute as just below: *ἐπιδυμήσαντος τοῦ δήμου... ὀργισμένου τοῦ δήμου*, which may be translated: when the people desired, ... although the people were enraged. But, where the design of successive participles is the same, they are joined by the particles *καί*, *τὲ*... *καί*, *δέ*, etc., as *βουλευσας καὶ ὀμόσας*. Even genitives absolute are joined in this way with nominatives, see I. 2. 25: *τοιούτων δὲ συμβάντων αὐτοῖν καὶ ὄγκωμένω... ἐπὶ γένει*, when such things had happened

to them, and (when) etc. Cf. Thucyd. I. 85. and Anab. I. 10. 6. with Krüger's note; also see examples collected by Porpo, Thuc. III. 84, 2 (Part. III. Vol. 2, p. 334 sq.)

**Ἐπιστάτης.** The βουλή τῶν πεντακοσίων, or Athenian Senate, was composed of 500 members, chosen from the ten tribes (φυλαί). These 500 were divided according to the ten φυλαί, into ten πρυτάνεις, each of which presided over the state thirty-five or thirty-six days. From these *prytanes* ten were chosen each week, called πρόεδροι, who had the whole management of affairs for the time. The leader of these was called chief president, *ἐπιστάτης*, which was the office held by Socrates at the time alluded to in the text. See G. F. Schömann, de Comit. Athen. Ch. VII. p. 83 sq., and K. F. Hermann, Lehrb. d. Gr. Staatsalterth. § 127. — παρὰ τοὺς νόμους. The unlawfulness of the act consisted in voting for their condemnation all together (μὲ ψήφῳ) instead of separately: κρίνειν δίχα ἕκαστον. See the law in Thirlwall's Hist. of Greece, App. XIII. The position of the words, μὲ ψήφῳ, directly after ἐννέα στρατηγός, is chosen, to indicate the contrast between ἐννέα and μὲ, thus bringing into view, merely by the position, the principal point, in which the unlawfulness consisted. See Kühn. Gr. § 348. 10; L. Gr. II. § 716. 4. — ἐννέα στρατηγός... τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, κ.τ.λ., Thrasyllus and Erasinides with the other admirals, nine in all. For the elliptical construction, see Kühn. Gr. § 263. d.; L. Gr. II. 474. d. The occurrence here alluded to was briefly as follows: After the victory of the Athenians over the Peῖponnesians off the Arginusæ, three little islands between Lesbos and Aeolis (B. C. 404), it was decided by the admirals that they should pursue the enemy with their fleet, leaving behind some inferior officers, ταξιδάρχει, with men for the purpose of burying the dead. But a storm that immediately arose, prevented the performance of this most necessary office for the repose of the souls of the departed, and the leaders of the army were publicly arraigned for failure in duty in this matter. It was at their trial when all the other *prytanes* yielded to the clamor of the people for their condemnation, that Socrates remained unshaken, and refused to put the vote: οὐκ ἠδέλγησεν ἐπιψηφίσαι. By refusing to do it, he put a stop to their proceeding at the time, as it could be done by no other than an *ἐπιστάτης*. Thus the condemnation was at least postponed until the next day, when a new *prytanis* came into office. For a more particular account, see Thirlwall's Hist. of Greece, Ch. XXX. Vol. I. p. 475 sq.; Mitford's Hist. Ch. 20. 2 and 3. Thrasyllus and Erasinides alone are named, because the latter proposed and urged, that they all should pursue the enemy: ἐπὶ τοῖς ἐς Μιτυλήνην πολεμίοις τὴν τακίστην πλεῖν ἕκαστας; and the former advised the leaving behind of ships and men for burying

the dead: τὰς μὲν ναῦς καταλιπεῖν ταῖς δὲ ἐπὶ τοῖς πολεμίοις πλοῖαι Xen. Hellen. I. 7. 31 sq. Also cf. Xen. Hellen. I. 6. 28, 7 sq.; Diod. Sicul. XIII. 620 sq.; Plat. Apol. p. 32, and IV. 4. 2 below. — περιπλεῖονες ἐποίησατα, he thought it better, of more consequence. The Middle Voice here and in φυλάξασθαι below, limits the advantage of the action indicated, to the subject, *for or to himself*. — εὐορκεῖν ἤ... φυλάξασθαι τοὺς ἀπειλούντας, to keep his oath than... to escape those threatening, i. e., the threats of the people.

19.—Καὶ γὰρ, nam etiam. Γάρ introduces the ground or reason, and καὶ gives emphasis to what follows: *for he supposed that the gods even care for, etc.* — ἐπιμελεῖσθαι... ἀνδρόπων, to care for, to take cognizance of the actions of men. For the construction of ἐπιμελεῖσθαι with the Gen., see Kühn. § 274. 1. (b): with Prep. and Gen., see e. g. Xen. Cyrop. I. 6. 12; with Accus. and Infin. *to take care that*, see below IV. 5. 10; with ὥπως and the Indic. Fut., see Kühn. Gr. § 330. 6. — ὃν τρόπον, the Accus. of the *manner in which* any thing takes place, as an adverbial phrase, Kühn. Gr. § 278. 4. R. 3. — τὰ μὲν εἶδέναι, τὰ δ' οὐκ εἶδ. Some of the philosophers taught that the gods took cognizance only of more important things, and neglected those of inferior importance. See Cic. Nat. Deor. II. 66. III. 35, 39. — τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα. When several words which would require the article, if standing singly, are connected by καὶ and τὲ—καὶ, if they designate but one idea or conception, the article is not repeated, as with πραττόμενα, but when they are considered as independent of, or contrasted with each other, they receive it, as in τὰ σιγῇ βουλευόμενα; see Kühn. § 245. 2. For examples of its omission, see II. 1. 20: αἱ βῆθιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἦθοναί, also τῶν καλῶν τε κἀγαθῶν ἔργων; II. 2. 5; 4. 6; Anab. VIII. 3. 21: οἱ στρατηγοὶ καὶ λοχαγοὶ; and of its insertion, see III. 10. 5: τὰ μεγαλοπρεπέεσ τε καὶ ἐλευθέριον, καὶ τὰ ταπεινῶν τε καὶ ἀνελεύθερον. Hipparchus 1. 19. Even the most secret deliberations of men, according to Socrates, were known to the gods who are every where present. Cf. the sentiment of this passage with I. 4. 18. Sympos. IV. 48.

20.—Θανμάζω οὖν. This section comprises a repetition of the sentiment in § 1, with reference to one particular in the accusation, as a conclusion, indicated by οὖν, igitur, (see note, § 2 above,) from the preceding arguments, a summary of which (τὸν ἀσεβῆς, κ.τ.λ.) is given as a reason for the conclusion. — ὅπως ποτέ. The Latins would express this by a circumlocution: miror igitur, qui tandem factum sit, ut. The particles ὅπως ποτέ are equivalent to τίσι ποτέ λόγους

in § 1, but may be rendered *how... ever*, or more familiarly: *how in the world*. It should be remarked, that it is frequently difficult, if not impossible, to express in English the shade of idea indicated by *ποτε*, as well as by several other of the Greek particles, without too long a circumlocution. It sometimes may be suggested by the collocation of the words of a clause or by the tone of voice in reading, whilst its full force must be felt rather than expressed. See III. §. 13, for a similar construction, with *πως*: *καὶ θαυμάζω γε... ἡ πόλις πως ποτ' ἐπὶ τὸ χεῖρον ἐκλίεν*, and cf. note upon § 1. In the following clause, *οὐδὲν ποτὲ*, it has its more usual signif. *ever, at any time*. — *περὶ τοὺς θεοὺς μὴ σωφρονεῖν*, was not of sound mind, right judgment, in respect of the gods. The negative *μὴ* is used, because this is a mere supposition, opinion of the Athenians, whilst *οὕτε* is employed below with *εἰκόνητα* and *πράξαντα*, which express the author's own opinion of the conduct of Socrates. For the distinction in the use of *οὐ* and *μή*, see Kühn. Gr. § 318.

*Περὶ τοὺς θεοὺς... περὶ θεῶν*. A change of the construction of the Prep. in this way is not unusual. See Stallb. Plat. Phædr. p. 231. D.; Aeschin. Timarch. § 52: *περὶ τῶν ἀναδημάτων ἀκούω λόγου λεγομένου*, and afterwards: *περὶ δὲ τὸν τῶν ἀνδρῶν βίον καὶ τὸν λόγον, κ.τ.λ.* It is sometimes difficult to point out a distinction in meaning between the construction of *περὶ* with the Accus. and Gen. as in the cases above referred to. See Fischer, Plat. Phæd. § 11. 276; Plat. Euthyphr. p. 3. B.: *καινοτομεῖν περὶ τὰ δαῖτα*; 5. A.: *καινοτομεῖν περὶ τῶν δειῶν*. We even find the Accus. where we should expect the Gen. and the reverse. Plat. Menon. p. 90. B.; Stallb. Plat. de Repub. VII. p. 538. D. et al. See also Kühn. L. Gr. II. § 624. — *δὲ*, answering to *μὲν* in the preceding phrase, and introducing an affirmation of the reverse of what is there denied. Lat., *ac potius*. — *εἴη τε καὶ νομίζοιτο*, *would be and be considered*.

## CHAPTER II.

1.—*Θαυμαστὸν... τὸ πεισθῆναι τινὰς ὧς, κ.τ.λ.* The article *τὸ* gives the phrase the force of a substantive, (see Kühn. Gr. § 244. 11,) which is the subject of *φαίνεται*, and *θαυμαστὸν*, is predicate. For the emphatic position of *θαυμαστὸν* at the beginning of the sentence, see Kühn. Gr. § 348. 5, 6, 7. — *τοὺς νέους διέφθειρεν*. For a more definite statement of this accusation as answered by Socrates, see Plat. Apol. p. 19 sq. — *δὲ... καὶ, and... also*; see note, § 1. 3. — *πρὸς*

τοῖς εἰρημένοισι, in addition to what has already been said. — πρῶτον μὲν... εἶτα. The omission of δὲ after εἶτα, and ἔπειτα following πρῶτον μὲν is not infrequent; see Kühn. Gr. § 322. Rem. 4; L. Gr. II. § 734; cf. I. 4. 11; I. 7. 2; III. 6. 2, 9, et al. — ἀφροδισίων καὶ γαστρῶς, res venereas exercendi et edendi potandique. The omission of the article here, giving a kind of verbal force to the nouns, is worthy of notice; so χειμῶνα, δέρος, and πόνοις which follow; Kühn. Gr. § 244. R. 3. — πρὸς χειμῶνα, κ.τ.λ. The change from the genitive used in ἀφροδισίων and γαστρῶς (Kühn. § 275) to an accusative with the preposition, to express a more objective relation cannot escape the notice of the student. The Latins wou'd continue the genitive: "hyemis, aestatis, laborum omnium tolerantissimus." For the power of Socrates in enduring cold and heat, etc., see Plato, Sympos. 220. B., and cf. I. 6. 2, 3, and Introd.

Ἐτι δὲ, and besides, or nay more. — πρὸς τὸ μετρίῳ δεῖσθαι πεπαιδευμένος ὄντως, he was so trained (or accustomed) to moderation in his desires, ὥστε πᾶν, κ.τ.λ., that having very little he was very easily satisfied with what he had. The use of the participle, κεκτημένος, in the nominative by attraction here, is explained in Kühn. Gr. § 341. 3. 307. 4, compared with § 310. 3; L. Gr. II. § 825; and Viger. Idiot. 163. Cf. § 7; III. 3. 1; 9. 7; 11. 8, 14: τῷ φαίσεσθαι βουλομένη, et al. For the construction of the adverbial sentence with ὥστε, to which ὄντως corresponds in the principal sentence, see Kühn. Gr. § 341. 1. For the Infin. ἔχειν, where we might expect the Indic., see also Kühn. Gr. § 341. 3. (a); B. 139. F. 4., and L. Gr. II. § 825. 3. (a). The frugality of Socrates is described in I. 3. 5 sq.; Oecon. II. 3; cf. also I. 6. 2. The propriety of the strong expression, πᾶν μικρῶ, in reference to his possessions, is evident from his own declarations found in the Apol. of Plato, p. 38, and Oecon. 2. 3: "If I could find a reasonable purchaser, I should perhaps get five minae for all my property, including my house." Cf. also Cic. Tusc. Disp. 34. 97.

2.—Παρανόμους, regardless of law, like our use of the word lawless. — πρὸς τὸ ποιεῖν μαλακοῦς, incapable of enduring hardship, labores adire. Cf. the meaning of the Infin. with the article with that of the nouns πόνοις, κ.τ.λ. above, without it. — ἂν... ἐποίησεν, like our Potential Imperf., Lat. Imperf. Subj., How could he make, or have made, etc. For the use of ἂν with the Histor. tenses in questions, see Kühn. Gr. § 344. 6; L. Gr. § 454. 6. a. — Ἄλλ' ἔκταυσε. Ἄλλ' indicates the contrast with the implied negative answer to the preceding question. He could not, on the contrary he hindered (ἔκταυσε, avocare a,) many, etc. This word is here used as the Latins sometimes used in mo

vero, *nay rather*: "Si patriam prodero conabitur pater, ailebit ne filius Iupino vero obsecrabit patrem."—Cicero. Hartung, Vol. II. 37, says that ἀλλὰ is often used when one suddenly stops and turns to a thought which gives the whole idea another phase. Comp. § 27; II. 6. 21; Anab. IV. 6. 19. For the construction of verbs of this class with the accusative of the person and genitive of the thing, see Sophocles' Gr. § 180. 2. The verb παύω, in the Act. *to cause to cease*, in the Mid. generally, *to cease voluntarily*, and Pass. involuntarily. — μὲν here has reference to the words, § 3, καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκ. κ.λ., which restrict the clause with μὲν, while that is in contrast with the preceding, as above stated. See note 1. 1. — ποιήσας, *by making* them to desire virtue, denoting the means. So also παρασχών, see Kühn. Gr. § 312. 4. (e). — ἄν... ἐπιμελῶνται, after a past tense for εἰ ἐπιμελοῦντο; cf. I. 2. 55, 59; III. 2. 4: ἄν ἂν ἡγήται for ἄν ἡγοῖτο. ἄν for ἐάν, distinguished from the modal adverb ἄν by position at the beginning of a clause or by its connections. We have ἄν with the Subj. here, where we might expect εἰ with the Opt.: εἰ ἐπιμελοῦντο, since the Greeks were fond of recurring from indirect to direct discourse in subordinate clauses; see B. 139. m. 69, and also for the use of the Subj. after Histor. tenses, 139. m. 9.

3.—Καίτοι γε, *quanquam* or *quanquam quidem*. The particle γέ like *quidem* in Latin, gives emphasis to the restriction. See Kühn. Gr. § 317. 2. Cf. IV. 2. 7; Cyrop. III. 1. 38; also Cicero, de Legg. II. 6. 14: de ejus legis laude dicam; quod idem et Zaleucum et Charondam fuisse video; *quanquam quidem illi non studii et delectationis, sed reipublicae causa leges civitatibus suis conscripserunt*. When γέ is separated from καίτοι by intervening words, it frequently has not respect to the whole clause, but to the word which it follows, as in I. 6. 11; II. 3. 15; III. 12. 7; IV. 7. 5: καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν. See Hartung's Gr. Partik. I. S. 411; Kühn. L. Gr. II. § 704. I. 2. and Tusc. Disp. III. 34, 84. — ὑπέσχετο διδάσκαλος εἶναι τούτου, he never professed to be a teacher of these things, "*se harum rerum doctorem profiteri*." Cf. with ὑπέσχ. here the forms of ἐπαγγέλλεσθαι in § 7, 8. — τῷ φανερός εἶναι, *by appearing to be such*, etc., or on this account, because he appeared to be such. For the Nom. here by attraction with the Infin., see Kühn. Gr. § 310. 3, also § 1 above, and cf. III. 3. 1. — συνδιατρέβοντας ἑαυτῷ μιμουμένους ἐκείνων. In some Mss. ἀντὶ is found instead of ἑαυτῷ, but the latter pronoun is probably used, as referring to the thoughts of Socrates and not of the author; see note, § 49. In sentiment, Plato Apol. 33 is parallel with this: ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πάποτε' ἐγενόμην, κ.τ.λ. Accordingly, (see note 1. 4.) Socrates does not call those to whom he gave instruction μαθητάς,



(pupils), but *συνέριαι, συνδιατρίβοντας, γνωρίζοντες, and ἐκτελεῖντες*, cf. I. 6. 3. In this way he distinguished himself from the Sophists of his time, who boasted that they could effect all things by their teachings. — *ἐκείνων, him*, as contrasted with themselves. This Pron. is more emphatic and *distinct* than *αὐτός*, and hence appropriate where another is contrasted emphatically with the person speaking or thinking. Cf. IV. 1. 1; 2. 3; Anab. VII. 3. 4; Plat. Protag. p. 310. D. — *τοιούτους*. The pronouns *οὗτος, ἕδω, τοιούτους, and τοσούτους*, commonly refer to what follows; whilst *οὗτος, οὕτως, τοιούτος, and τοσούτος* have reference to what goes before; as in Cyrop. V. 2. 31: *Καὶ ὁ Κῦρος ἀκούσας τοῦ Γερβρίου τοιαῦτα τοιόδε πρὸς αὐτὸν ἔλεξε*. Yet the latter class somewhat often refer to what follows; as in I. 2. 61; II. 1. 10; IV. 6. 1; see also Krüger. ad Anab. II. 2. 2; and the former more seldom to what goes before, as *τοιούτους* here. See also *τοιόδε* in I. 7. 5, at the end, with note. Different from this is it, when *τάδε*, etc., refer to an object as present before the eyes, as in Cyrop. III. 3. 35: *ἐγὼ δὲ ὑμῖν μὲν παραυῶν, κολύμβησιν χερσὶ εἶμαι ἐν τῷ τοιούτῳ*, i. e., in the present state of things. So in Cyrop. III. 3. 38. Anab. VII. 3. 47. In like manner in Latin, *hic* is used for *is*. See Kühner's note upon Cic. Tusc. Disp. I. 3. 5. p. 63.— Socrates was distinguished from all his predecessors by the correspondence of his life with his teachings. This was one secret of his influence. He lived according to his philosophy; cf. I. 3. 1; IV. 4. 16; 7. 1, etc. See Brandis, Gesch. Gr. and Rom. Phil. II. S. 5.

4.—*Ἄλλὰ μὴν*, see Note, I. 1. 6. — *ὑπερσδιόντα ὑπερβολοῦσιν*, that one eating immoderately should labor excessively. Socrates probably alluded to the athletes whose voracity was proverbial. See Kühner's Note upon Cic. Tusc. II. 17. 40. — *τὸ δέ*, answering to *τὸ αὐτὸ* above. — *ψυχῆ*, the appetite for food and drink; so it is not unfrequently used; Cyrop. I. 3. 18. VIII. 7. 4: *τῷ δὲ ἡ ψυχῆ σίτων μὲν οὐκ ἐπιπείρωται*. In like manner the Latins use *anima* and *animus*. See Kühn. note on Cicero, Tusc. Disp. II. 22. 53. Cf. also, I. 3. 14, upon which Kühner says: *de vehementiore amoris appetitione*. — *ταῦτα ἱκανῶς ἐκπνεῖν*, to digest by suitable labor. — *ταύτην... τὴν ἕξιν ἐπιεικῶς τε ἱκανῶς εἶναι*. This manner of living (*ἕξιν*) is healthful (for the body), sufficiently so, etc. This position of the adverb is emphatic. See Stallb. Plat. Phaedr. 256. E. for abundant examples, and also Kühn. Gr. § 348. 5, and L. Gr. II. § 863. 1. Cf. Cicero de Oratore, I. 21. 96: *jucundum satis fore videbatur*. So of other adverbs both in Latin and Greek, e. g. *πάῦν, admodum, plane*, etc. — *ἐπιποδίζειν*, to hinder; literally, to fetter, from *ἐπ* and *πόδ*.

5.—'ΑΛΛ' οὐ μὴν, *δραπτικὸς γε... οὐ μὴν οὐδ'*. The particles οὐ μὴν are often used where one phrase is followed by another which might seem to oppose it, but does not. The latter thought is strongly affirmed, whilst the first remains true. The idea here is, that, although Socrates commended the care of the body, yet he was not effeminate, etc. Latin: profecto tamen non or neque tamen; see I. 2. 27: οὐ μὴν τὰ γε ἄλλα οὕτω κρίνεται, in respect to other things, *surely*, we do not so judge. Thuc. 1. 5; Isocr. Paneg. 54, 68. Where there is no opposition between the antecedent and consequent member, but an agreement in sentiment, the particle μὴν, in the phrase οὐ μὴν or οὐδὲ μὴν, not only connects, but enhances the meaning, like the Latin *vero* in *neque vero*. Οὐ μὴν οὐδὲ, therefore = *neque... quidem* or *ac ne... quidem*; see I. 2. 63, and Hartung, Gr. Partik. II. S. 373 sq. Kühn. Gr. § 316. 1. (a). L. Gr. II § 862. — ἀλαζονικὸς ἦν οὐτ' ἀμπεχόνρ, κ.τ.λ. 'Αλαζονικὸς is from ἄλα, a wandering, a roaming: thence ἀλαζών, a wanderer, and impostor, pretender, and the adjective ἀλαζονικὸς, disposed to make false pretensions, and here, desirous of display in dress (ἀμπεχόνρ, lit. a fine outer garment worn by women and effeminate men), etc. There is undoubtedly a secret thrust, in this passage, at the sophists who were fond of display in dress and equipage; and were hence sometimes called κατ' ἔξοχῆν the ἀλαζόνες.

'Ερασιχρημάτων from ἐρασις (ἐραμαι) love, and χρήμα, money, = money-loving, avaricious. — συνόντας, see note, § 3 above. — τῶν μὲν γὰρ ἄλλων... ἐπράττετο χρήματα. Γάρ introduces the proof that Socrates did not make his disciples avaricious; and a more condensed argument it would be difficult to find: For he both (μὲν) freed them from other desires, (and of course from a desire of money, as a means of gratifying them), and (ἔδ) did not take pay, exact money (ἐπράττετο χρήματα) from those who were desirous of his instructions (ἑαυτοῦ ἐπιθυμούντας, lit. those desirous of himself, *ii*, *qui sui cupidi essent*; and thus showed himself free from all avaricious desires. His course of conduct was thus strongly contrasted with that of the sophists, who, by their exactions from their disciples, were distinguished in the opinion of the common people for their avarice. See I. 2. 6, 11, 60; I. 5, 6; Stallb. Plato, Hipp. Maj. 282. D. and note; Gorgias p. 519. C; Oecon. 2. 8; Apol. p. 20; and Aristoph. Clouds, 99, 100:

"These are they,  
Who can show pleaders how to twist a cause,  
So you'll pay them for it, right or wrong."

6.—Τούτου δ' ἀπεχόμενος, abstaining (or, by abstaining) from this; i. e., from taking pay from his pupils. — ἀνδραποδιστὰς

ἑαυτῶν ἐπεκάλει. Ἀνδραποδιστής, a slave-dealer, from ἀνδραποδίζω, to reduce to slavery (prob. from ἀνδρός and ποός), a more emphatic than δουλόω, to subdue; hence in the plur. with ἑαυτῶν, *sellers of themselves*, of their own liberty. Ἐπεκάλει, to call in reproach, to stigmatize; see I. 5. 6: νομίζων τὸν παρὰ τοῦ τυχεύοντος χρήματα λαμβάνοντα δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεῖν δουλείαν οὐδεμιᾶς ἦντον αἰσχράν. — διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβοιεν, because the necessity was laid upon them of conversing with those, from whom they might receive a reward. In Latin, as in English, the pronoun corresponding to the demonstrative τούτοις, would generally be used before the relative (ὧν): cum iis... a quibus, with those, from whom. See examples of its omission in Greek in B. 127. 1. d. Kühn. Gr. § 331, Rem. 3, L. Gr. II § 782. 4; cf. also II. 6. 35. For the use of ὧν here with the optative in *oratio obli.*, see Kühn. Gr. § 333. 6, and Ex.; L. Gr. II § 798. Cf. a different use, IV. 1. 2.

7.—Εἰ...πράττειτο. In the use of this *ei* for *ἔτι* or *ὅτι* we have an example of the urbanity of the Greeks, who preferred not to express an odious sentiment as actually existing, but as possible; see note I. 1. 13, and notice the different significations of the Indic. and Opt. mode in the two passages. — τὸ μέγιστον κέρδος... φίλον ἀγαθόν. A beautiful illustration of this passage is found in the Life of Socrates by Diogenes Laertius, II, 34: Αἰσχίνου δὲ εἰπόντος· Πένης εἰμι καὶ ἄλλο μὲν οὐδὲν ἔχω, διδομι δὲ σοι ἑμαυτόν· Ἄρ' οὖν, εἶπεν (ὁ Σωκράτης), οὐκ αἰσδάνη τὰ μέγιστα μοι διδοῦς; — μὴ δ' γενόμενος καλῶς κἀγαθὸς τῷ τὰ μέγιστα ἐνεργηθήσωντι μὴ τῆν μέγιστην χάριν ἔξει. After verbs of fearing, etc., instead of μὴ...μὴ we more usually find μὴ οὐ as in II. 3. 10: δίδουκα, μὴ οὐκ ἔχω τσαύτην σοφίαν. But the double μὴ is used here to indicate more definitely that the sentiment was Socrates' own. The form of the *oratio obliqua* is retained in minor parts of the sentence as well as in the general enunciation of it. See Kühn. L. Gr. II. § 718. 1. Rem. 2; also cf. Thuc. II. 13. Hartung, Gr. Partik. II. S. 177, compares this construction with that of γὰρ after γάρ. For an explanation of which Kühner says: *subtilior quam verior mihi: videtur esse*, see Hermann, Adn. Viger. § 265. For the use of the participle with the article here = Latin, *is, qui*: ὁ γενόμενος... τῷ... ἐνεργηθήσωντι, see Kühn. Gr. § 244. 8. — χάριν ἔχειν to feel gratitude. Hence the idea of the whole phrase: *lest one who had become truly noble and good should not feel the most lively gratitude towards him who had conferred the greatest favors.*

8.—Τῶν ξυνότων ἑαυτῷ = Latin, *familiares* See note upon

§ 3 above. — *εἰ μὴ ἔρα*, Latin, *nisi forte*, used ironically. So *ἔρα* is often used in Attic prose. It must not be supposed, however, that *ἔρα* loses its inferential force in such cases. The idea in the mind of the writer here was undoubtedly something like this: unless, (which we did not suppose, but might naturally infer from the fact that such a man as Socrates was accused,) virtue is, etc. The employment of particles in this way, as suggestive of trains of thought passing through the mind of the writer or speaker, frequently of so subtle a nature that they could not well be expressed in language, is one of the most decided beauties of the Greek language, and strikingly indicative of the cultivation of the Greek mind. A close attention to such particles as ἀλλά, ἔρα, γάρ, τοῦ, δέ, etc., will not only convince the student of this fact, but will repay him by the acquaintance he will thus obtain with the ancient mode of thinking, and the reflex influence of Attic delicacy and refinement upon himself. *Εἰ μὴ* without *ἔρα* is also found in a very similar sense. The exception made is in such cases always an impossible, or at least a highly improbable one. See Kühn. Gr. § 324. 3, L. Gr. II. § 756. 5, and Stallb. Plat. Repub. II. 375, and cf. Kühn. Cic. Tusc. Disp. IV. 23. 51. — *διαφθερὰ*, like the Latin, *corruptela*, that which corrupts, contaminates, is perhaps here well rendered by the Part. adj., *corrupting*, or personifying it, a *corrupter*.

9.—*Ἄλλὰ*, very often introduces an objection. Hartung, Gr. Partik. II. 37. — *νῆ*, followed by the Acc. of the name of the deity invoked, indicates strong affirmation, and is frequently used after ἀλλά in answering objections. See B. 149. m. 23. — *ὁ κατηγοροῦς ἔφη*. The common position of the words is the reverse of that found here, as in § 36: *ἔφη ὁ Χαρικλῆς*. Still this order is not very unfrequent; as in II. 1. 18: *ὁ Ζευκράτης ἔφη*. 2. 7: *πρὸς ταῦτα ὁ νεανίσκος ἔφη*. Symp. VI. 5: *ὁ Καλλίας ἔφη*. Cyrop. VIII. 3. 27. Oecon. XIX. 2. We find the same construction in Latin: *accusator inquit*; see O. M. Müller ad Cic. de Orat. p. 98. — *διερωρᾶν*, lit., to look over; hence, to overlook, to despise; whilst *καταφρονεῖν* below means, lit., to think down upon; hence, to consider valueless, to contemn; like the Latin *despicere* and *contemnere*. See I. 3. 4: *πάντα τὰνδράκινα διερωρᾶ*. 4. 10: *ἰπερωρᾶ τὸ δαίμονιον*. — *τῶν καθεστῶτων νόμων*, the established or received laws. — *εἴη*, optative in Orat. obliqua. — *τοὺς μὲν τῆς πόλεως ἀρχοντας*; for this common construction of the Greek, with the article separated from its noun, by words which are combined with it in expressing a single conception, giving emphasis and *direction* to the qualifying words, see Kühn. Gr. § 245. 3. (a). — *λέγων*, *by saying*, or when he said. — *ἀπὸ κούμουν καθίστασθαι*. The Athenian ma-

gistrates were chosen by putting the names of candidates into an urn with black and white beans (*κράμοι*), and those whose names were drawn with the white beans were elected; hence they are called *οἱ ἀπὸ κνύμων ἄρχοντες* and *κναμευτοί*, 'bean Archons'; see Fiske's *Man. Class. Lit.* p. 180. *Καθίστασθαι*, Mid. Voice, sibi collocare, or creare. — *δὲ* after *μὲν* above, contrasts the conduct of men in respect to their choice of individuals for other occupations and for rulers, and may be rendered *whilst* or *although*.

*Θέλειν*, for which many read *ἰδέλειν*. The shorter form, never used by Homer and early Epic writers, and nearly always by the tragedians except in the Impf. *ἤθειλον*, is seldom found in Xenophon and the more ancient Attic prose writers, except in particular phrases; as *εἰ θέλεις, ἢν θεὸς θέλῃ*; hence the *εἰ* was probably here erased by the corrector. It is however used in a few passages of the *Memorabilia*; as in II. 1. 17, and 6. 4. In I. 4. 18, we have the full form after a word ending in a consonant, and the abbreviated form after a vowel. — *κεχωρησθαι*, perfect used as present, indicating possession or continued use, *to have in his service*, v. Kühn. Gr. § 255, Rem. 5; Buttman, § 113. 7. So this verb is generally used in Attic Greek. It is also used as a present in Epic writers, but frequently with signification, *to be in want*, need of a thing. So in a few cases in Attic writers. Cf. Demosthenes *de Corona*, p. 239, 40; 327, 304, and Homer, *Ody.* III. 266; XIV. 422 et al. — *κναμευτῶ*, chosen by a bean, i. e., by lot; implied of course with the following nouns, *τέκτονι, κ.τ.λ.* — *μηδ' ἐπ' ἄλλα τοιαῦτα*; Seiffert calls this construction a slight Anacoluthon for *μηδ' ἄλλῃ ἐπι τοιαῦτα*. It is better perhaps with Kühn. to supply *κεχωρησθαι κναμευτῶν*. — *ἄ... ἁμαρτανόμενα... τῶν... ἁμαρτανομένων*, which going wrong (or, in which if there is error), do far less injury than when wrong is done to (or, in reference to) the State. — *ἐπαίρειν*, *to induce or incite*. — *ἔφη*, i. e., [*κατήγορος*] *ἔφη*. — *τῆς καδεστῶσης πολιτείας*, the existing government. — *καὶ ποιεῖν βίαιους*, and made them violent, turbulent, disobedient; opposed to *πραῖς*, mild, gentle, obedient. *Ποιεῖν* is connected by *καὶ* to *ἐπαίρειν*. It will be observed, that Xenophon does not deny the fact that Socrates was not altogether pleased with the democratical government of Athens. Ælian, *Var. Hist.* III. 17, says: *Σωκράτης ἐν τῇ μὲν Ἀθηναίων πολιτείᾳ οὐκ ἠρέσκετο. Τυραννικὴν γὰρ καὶ μοναρχικὴν ἴδρα τὴν δημοκρατίαν οὐσα.*

10.—*φρόνησιν ἀσκαῶντας*, may be rendered, *acting prudently*, exercising practical wisdom, *prudentiam colere* or *exercere*. So Seiffert; but it seems more in accordance with the spirit of the passage to consider *φρόνησις* as antithetical to *ἁμαθία*, and to render the phrase:

those who devote themselves to mental culture. So Kühner: ego vero credo eos, qui animi cultui operam dant. — *νομίζοντας λαοὺς ἔσεσθαι*. For *ἔσεσθαι* many read *εἶναι*, supposing that after the forms of *νομίζειν*, to be construed with the nominative, Xenophon always uses the present infinitive; but we find both the future and aorist used to indicate different modifications of the same idea. For parallel cases of the Fut. and Aor. after verba putandi, etc., cf. § 8 above; II. 8. 6; III. 1. 1; 7. 8; IV. 1. 5; Cyrop. VII. 2. 28; see Kühn. I. Gr. § 445, note 2, and Gr. § 257. 2. Rem. 2. There seems to be special propriety and beauty in the use of the future here where a contingency is denoted; i. e., those who suppose that (if time and circumstances favor), they shall be suitable, etc.

*Πρόσεισιν, attend, are consequent upon.* — *οἱ βιασθέντες... οἱ ... πεισθέντες, compelled by force (βία)... induced by persuasion.* It should be observed that in Deponents which have both a middle and passive form in the Aor. (as *βιάσομαι, βιασάμην, ἐβιάσθην*) the passive form generally, not always, retains the passive signification. See Rost, Gr. § 113; Kühn. § 252. Rem. Cf. Hellen. VI. 1. 7; VII. 3. 9. — *ἀφαιρέθεις... κεχαρισμένοι*; these words are here contrasted, as also *βιασθέντες* and *πεισθέντες*; and *μισοῦσιν* and *φιλοῦσιν*, and hence the most forcible rendering of *κεχαρισμένοι* is, *those who have received favors, beneficio affici*, in antithesis with those who are deprived, despoiled; although the common, almost the universal meaning of *χαρίζεσθαι* is to gratify, to bestow favor, beneficio afficere. Cf. however, Herod. VIII. 5: *οἳτοι δὲ ἀνακτεισμένοι ἦσαν καὶ τοῖσι Εὐβοέσι ἐκεχάριστο.* — *τῶν ἰσχύων ἄνευ γνώμης ἐχόντων*, those who possess force, power, without understanding. In the words of Horace: qui "vim consilii expertem" habent. — *τὰ τοιαῦτα πράττειν*. This is the reading of all the Mss. and of all the ancient editions of any authority. Some later editors have supplied *τό* before *τὰ τοιαῦτα*, but although strict concinnity of construction would require the article to correspond with that before *βιάζεσθαι*, yet it does not so demand it as to set aside the authority of Mss. and early editions. For the infinitive, *βιάζεσθαι*, standing by itself, seems more to need the support of the *τό* than *πράττειν*, which is attended by its object; and besides, many passages are found in the most accurate Greek writers, where this strict conformity of the parts of the sentence is not observed. Kühn. in h. l.

11.—*Ἄλλὰ μὴν*, see note upon I. I. 6. — *συμμάχων δὲ μὴν βιάζεσθαι τολμῶν δέοι' ἂν οὐκ ἀλίγων... οὐδεὶς*, he who ventured to use force, (like vi grassari in Livy,) would indeed (μὴν) need

allies not a few, etc. This emphatic position of the *οὐκ ὀλίγων, not a few*, at the end of the clause and the corresponding place of the *οἰδενός, not one, none*, should not escape the student's notice. — *καὶ γὰρ*. See note I. 1. 19. The *γὰρ* gives a reason for the assertion in the last clause, and *καὶ* strengthens *μόνος*, even by himself, by himself alone; *μόνος* being the Nom. with the Inf., because referring to the same person with the subject of the verb. — *καὶ... δὲ*. See note I. 1. 3: *κακείνος δὲ* — *φορεύειν*, = Latin, *negare*, whilst *ἀποκτείνειν* = *interficere*;—Seiffert. — *ἢ ζῶντι κειδομένῳ χρῆσθαι*; the idea is: than to have him, living, as a willing friend.

12.—'Ἄλλ' ἔφη γε. The force of the particles *ἀλλ'... γε* is nearly that of *at enim*, in Latin, *but surely*, or *indeed*. The sense is the same as if the objector had said: *καίτοι γε τοῦτο οὕτως ἔχει, ὡς σὺ λέγεις, ἀλλὰ γε Κριτίας κ.τ.λ.* The *γέ* not only concedes what precedes, but does it in such a way that the following is more strongly opposed; though what you say is granted in general, yet it certainly cannot be denied that, etc. Cf. note upon *καίτοι γε* in I. 2. 3 above; and also Tusc. Disp. III. 34, 84: *verum quidem hæc hæc hactenus*. The particle *γέ* should seem most naturally to follow 'Ἄλλὰ, as both refer to the whole phrase, but in Attic Greek they are generally separated by intervening words, and no material difference in its force is discoverable, whether after *ἀλλὰ* or the predicate that immediately follows, as here. The predicate being the most important part of the enunciation, may properly take after it a word which qualifies the whole phrase. Cf. IV. 3. 3: 'Ἄλλ' οἶσδ' ἄ' ἔφη. But when *γέ* is not subjoined to the predicate, but to some other part of the phrase, it frequently does not qualify the meaning of the whole phrase, but of the particular word with which it is placed. Cf. however, § 49 and 51. For the exceptions with regard to separate positions of these particles, see Ast, *Lex. Plat.* I. p. 101. In the only instances of their use in N. T. they are written together. See Hackett's *Plutarch, De Sera*, etc., p. 95.

*Κριτίας*, the son of Callaeschrus, was one of the Thirty Tyrants who, after the end of the Peloponnesian war, were placed over the Athenians (B. C. 403) by the Lacedæmonians, who had obtained the principality of Greece. He possessed much influence and exercised the greatest rigor in his rule until put to death by Thrasybulus. *Hellen.* II. 8, 15 sq. Thirlwall's *Hist. of Greece*, Ch. XXIX., XXXI. Mitford, do. Ch. 21. 2. — 'Ἀλκιβιάδης, the son of Clinias, the inheritor of one of the largest fortunes in Athens, and possessed of many noble traits of character, excited the interest of Socrates, and led to his untiring exertion to win one possessing such talents and advantages for serving his

country, to the side of truth and virtue. They not only lived together for a time at Athens, but served in company at Potidaea, where Socrates saved the life of his pupil, and were afterwards comrades at the battle of Delium. But the subsequent course of Alcibiades is well known. See Thirlwall I. p. 395 sq. Ch. XXIV. sq. The fact that these individuals had been intimate with Socrates, without doubt had great influence upon the minds of the indiscriminating multitude in making up their decision against him. — μέν . . . δὲ αδ. The same succession of particles also appears in § 24; II. 2. 14; τοὺς μὲν θεοὺς . . . τοὺς δὲ ἀνθρώπους αδ; III. 1. 8. See Kühn. L. Gr. II. § 739. 2. — ὄβριστότατος, most insolent, for which some read ὄβριστικώτατος.

13.—Τὴν δὲ πρὸς Σωκράτην συνοισίαν αὐτοῖν ὡς ἐγένετο διεγήσονται, by a common attraction for ἡ συνοισία αὐτοῖν ὡς ἐγένετο, κ.τ.λ. Cf. I. 3. 8; 4. 13, et al. See Kühn. Gr. § 347. 3. A similar construction is found in Latin: "familiaritatem autem eorum cum Socrate qualis fuerit explicabo." With the imperative in Cic. Cn. Pompey XIII.: quae breviter qualia sint in Cn. Pompeio consideremus.

14.—Ἐγενέσθη μὲν γὰρ δὴ. Γὰρ is used here to begin a promised narration, sometimes called γὰρ expegetic. The δὴ is added to confirm the declaration, *indeed*. Cf. Sympos. 11. 4; Apolog. § 20. Infra III. 10. 10; 11. 17, et al. See Hartung's Gr. Partik. I. 287, and Kühn. L. Gr. II. § 692. Sometimes the particle δὴ following γὰρ does not qualify the meaning of that particle, but a preceding word in the sentence from which it is separated by γὰρ. Cf. II. 4. 1: τοῦτο μὲν γὰρ δὴ, i. e., τοῦτο δὴ, *this indeed*; Cyrop. V. 3. 8: Ἐδὲ μὲν οὖν, ἔφη, δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κάκεινος ἐπαρρησιασάμεθα πρὸς ἀλλήλους, i. e., πολλά δὴ, *prorsus multa*. See Hartung and Kühner, as above.— πάντων ὀνομαστώτατω γενέσθαι, to become *named*, most celebrated, by all. — Ἐγενέσθη μὲν . . . ἤθεσαν δὲ . . . ἐλαχίστων μὲν . . . ἠδονῶν δὲ . . . τοῖς δὲ. The consecution of the particles is here worthy of notice. The first two parts of the antithetic clause introduced by δὲ, and contrasted by μὲν . . . δέ, belong to one class or one general idea, whilst the last δὲ appends something of a different character, and may well enough be rendered by the Latin *denique*, and *in fine*. — ἀπ' ἐλαχίστων μὲν χρημάτων, having the least means, or with the least means. Hieron. XI. 1: ἀπὸ τῶν ἰσίων κτημάτων θαπανῶν εἰς τὸ κοινὸν ἀγαθόν. The same, 6; also Anab. I. 1. 9. The means or instrument with which any thing is accomplished is frequently designated in Greek by the Prep. ἀπὸ with the Gen. where the simple ablative would be used in Latin. Cf. § 9 above: τοὺς τῆς πόλεως ἐρχοντας ἀπὸ κυάμου καθίστασθαι, to appoint



by the bean; i. e., by casting lots with it. In like manner the material of which any thing is made, or from which it is derived, is denoted by *ἀπὸ*. 3. 3: *δυσίας δὲ δύων μικρὰς ἀπὸ μικρῶν*. II. 1. 25, 28. See Kühn. Gr. § 288. 1. (e) and (f). I. Gr. II. § 598. — *αὐταρξέστατα ζῶντα*, lived most contentedly, or plane contentum vivere. The use of the participle as a complement with *εἰδέναι* and *ἐπιστάσθαι*, as seen in *ζῶντα, ὄντα*, and *χρόμενον*, where we use the conjunction and finite verb, and the Latins the Accus. with the Inf., is frequent in Greek, and is distinguished from the use of the Infin., inasmuch as the Part. expresses the simple fact, and the Inf. generally indicates the manner; see Kühn. Gr. § 311. 2. — *ἐν τοῖς λόγοις, ὅπως βούλοιτο*, cf. Plato, *Laches*, p. 187. E. For the use of *ἐν* with the Dat. here, see Kühn. Gr. § 289. 1 (3). (a).

15.—*Ταῦτα δὲ δρῶντε*, perceiving these things, or, when they, etc., Lat. *quae quum illi viderent*. — *καὶ ὄντε οἶω προελησθῶν*, and being such as they have been before represented to be; or, and since they were such, etc., Lat. *ac tales essent*, etc. The participles *δρῶντε* and *ὄντε* are doubtless in the Accus. agreeing with *αὐτὰ*, and yet they may be rendered in Eng. as if Nom. Abs. — *πότερόν τις αὐτὰ φῆ;* for the use of the Subj. in *deliberative* questions, or questions implying doubt, see Kühn. Gr. § 259. 1. (b), and I. Gr. II. § 464. Cf. § 45: *ὅσα δὲ ἄλλοι τοῖς πολλοῖς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίῳ φῶμεν ἢ μὴ φῶμεν εἶναι*. — *ἐπιθυμήσαντε*, from love or desire, propter cupiditatem. For this use of the participle, denoting the cause, see Kühn. Gr. § 312. 4. (b). — *δρέξασθαι*, from *δρέγω*, lit. to reach after, to long for, means here, in the Mid. voice, with the preceding Accus. *αὐτὰ*, *εὐχῆ*, *expetere*. *Ὀρέξ. τῆς ὀμιλίας* corresponds in meaning with *Ἰωκράτους ἀρεχθήτην*, in § 16. Cf. *Symp. VIII. 35: ἐὰν καὶ ἀρεχθῆ τοῦ σώματος*. *Ὀμιλίας* is the Gen. of the end aimed at; see C. Gr. 373. 1 and 2. — *ἢ νομίσαντε*, or because they supposed; see Kühn. Gr. § 312. 4. (b). — *γενέσθαι ἄν;* for the use and signification of *ἄν* with the Infin., see Kühn. Gr. § 260. (5). — *ἄλγειν τε καὶ πρᾶττειν*. The Latin Gerund in the Accus. with *ad* corresponds to these infinitives: *ad dicendum agendumque*.

16.—*Θεοῦ δίδόντος*; the Latin would here take the conjunction with the Subj.: *si dens iis optionem daret*. For the use of the Part. in the Gen. absolute, where in Eng. we use a secondary clause introduced by some particle, see Kühn. Gr. § 312. 3 sq. — *ζῶντα... ἔδρων*. For the constr. of the Part. as a complement so frequent in Greek, with various classes of verbs, see Kühn. Gr. § 310. 4 sq. With *verba sentiendi* (spec. of sight), the Part. is generally to be expected, whilst with

those verbs which express mere opinion, conjecture, belief, hope, etc., espec. when relating to the future, the Inf. is more frequently used. With verbs of speaking, narrating, both forms are frequently employed. In general, from the nature of the two forms, the Inf. is used where the idea is general, indefinite, the Part. where it is limited by time, place, etc.; the Inf. simply *names*, the Part. *describes*. For a more extended discussion, see B. 144. 6 sq., espec. foot note; and for distinctions with particular words, see Kühn. Gr. § 311. — *ἰώρων*. Besides *ὄρω*, the verbs *ἀνολῶ* and *ἀλλασκομαι* take both the temporal and syllabic augment. — *ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνήναι*, Latin: "mortem vitae antepone." — *Δήλω δ' ἐγενέσθη, κ.τ.λ.*, they became known, etc., i. e., their subsequent conduct revealed their character. — *γὰρ* introduces the explanation of what they did, as the ground of the preceding assertion. — *ὥς...τάχιστα*, ut primum, just as soon as. — *ἀποκηθήσαντε*, a stronger word than *ἀποφοιτήσαντε*. Philostr. Vit. Apoll. IV. 88: *εἰ τις διὰ τοῦτο ἀποκηθῆ φιλοσοφίας*, is sometimes compared with this passage. — *ἐπραττέτην τὰ πολιτικά*, they immediately broke away from Socrates and engaged in political life.

17.—*ἴσως ὄν*, perhaps then, or perhaps now. The *ὄν* introduces an inference from what precedes; the conduct of the pupils might suggest this objection to the conduct of Socrates. With *ἴσως* it denotes possible result or consequence. — *σωφρονεῖν*, to be of sound mind, here, to have just views (in relation to government): Socrates ought not to teach his disciples the manner of governing, before he teaches them to do it with moderation, equity. — *οὐκ ἀντιλέγω*. Xenophon leaves this reproach unanswered for the present, but resumes it in IV. 3. 1. — *δὲ...ὄρω*, but this I see, "hoc certe video," or "tantum video." — *τῷ λόγῳ προσβιβάζοντας*, bringing them over to their opinion, persuading them by their arguments. Cf. Aesch. c. Ctesiphon, c. 28: *τῷ λόγῳ προσβιβάζων ὑμᾶς*; also Aristoph. Avv. 42b: *προβιβῆ λέγων*; Eqq. 35: *εὖ προσβιβάζεις με*, you teach me well, and Xen. Oecon. XIV. 4.

18.—*Οἶδα...δεικνύντα*; for this use of the Part. see note on 14 and 16 above. — *Οἶδα δὲ κἀκεῖνω*, I know too that these men, etc. — *σωφροσύντε* like *δεικν.* above. — *ἕστε* from *ἐς ἕτε*, until when = whilst. — *ὄφθουμένω...ἀλλ' οἰομένω*, not because they feared, but because, etc., Lat.: non quod vererentur, etc. The student cannot too carefully notice the frequent and varied constructions of the Greek Participle.

19.—*Εἴποιεν ἄν*. The Opt. with *ἄν* is used here to express a possibility, B. Gr. 189. m. 15. — *τῶν φασκόντων φιλοσοφεῖν*, those who pretend to be philosophers, the sophists; Seiffert says: qui se volunt esse philosophos. — *σώφρων ὑβριστής*, Lat. modestus and insolens, considerate or discreet, and presumptuous or insolent. The same words are used as antithetical in Cyr. 3. 1. 21. — *οὐδὲ ἕλλο οὐδέιν*; these accusatives depend upon the following verbal adjective *ἀνεπιστήμων*. See Kühn. Gr. § 279. 7; and cf. Cyr. III. 3. 9: *ἐπιστήμονες δὲ ἦσαν τὰ προήκοντα*; Plat. Epinom. R. 979. D.: *ὁ ταῦτ' ἐπιστήμων*; Aesch. Agam. 1096: *πολλὰ κακὰ ξυρίστωρ*, and 103, etc. — *οὕτω γιγνώσκω*. For more in reference to Socrates' opinion upon the question, so much discussed by the ancient philosophers, Whether virtue can be acquired, and also upon strengthening it by exercise, see III. 9. 1; IV. 1. and Sympos. II. 6. His idea seems to be, that it cannot even be retained without the constant practice of it. — *ὁρῶ γὰρ ὥσπερ... οὐ δυναμένους ποιεῖν*. We should naturally expect a different constr. here, i. e., *ὥσπερ... οἱ μὴ τὰ σώματα ἀσκούντες οὐ δύνανται ποιεῖν, οὕτω καὶ... τοὺς... οὐ δυναμένους*. This kind of attraction by which the structure in the secondary enunciation, introduced by *ὥσπερ*, is made to conform to that in the primary, is frequent in comparisons; cf. § 21, and Cyrop. I. 4. 15, and examples collected by Lobeck, in Parerg. c. VI. ad Phryn. p. 755; see Kühn. Gr. § 342. Rem. 3, and L. Gr. II. § 830. 3. For a similar attraction of the Infin. in constr. with the Acc., cf. I. 2. 29. An analogous construction is found also in the Latin. See Cic. de Amicit. I. 1: *te suspicor iisdem rebus, quibus me ipsum interdum gravius commoveri*; and Tusc. Disp. I. 17. 39, and Kühner's note in h. l. — *οὕτε γὰρ ἂν δεῖ πράττειν οὕτε ἂν δεῖ ἀπέχεσθαι δύνανται*; the Latin language can even excel the beautiful precision of the Greek here: "neque enim facere quas oportet neque abstinere possunt."

20.—*Ὡς... ὁδοσαν*. When *ὥς* is connected with a participle, the action expressed by the Part. is indicated as something imagined or conceived of, or a supposed reason, and is the same as a Part. denoting *to think* or *say* followed by an infinitive with or without an Accus. Lat.: Propterea quod putant esse, because they suppose, etc. This construction is employed with a simple participle or with the Gen. or Accus. absolute. The construction with the Accus. Abs., as here, is quite frequent; since, as Buttmann says, 145. note 7, "a cause or reason presented as in the mind of another seems to depend on a verb of thinking (sentiendi) implied." See Kühn. Gr. § 312. 6. (a), (b), (d); L. Gr. II. § 878. Cf. I. 3. 2: *εἵχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαδὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἶδέναι*. — *τὴν δὲ τῶν πονηρῶν κατάλυσιν*. If the ellipsis were

supplied here, it would read: τὴν δὲ τῶν ποιητῶν ὀμίλιαν κατάλ. οὐδ' αὖτε τῆς ἀρετῆς. — τῶν ποιητῶν δ' τε λέγων... καὶ ὁ λέγων, one of the poets who says:... and another who says:... The first lines are taken by Xenophon from Hesiod, Theogn. v. 35 and 36. It seems to have been a favorite couplet with Socrates, as it is put into his mouth both in Xen. Symp. II. 4, and in Plat. Menon. p. 95. D. It is not known from what poet the last verse is taken. — διδάξειαι is here used in the signif. of the Middle voice: to procure instruction for one's self = *to learn*. It is also used in the Mid. with the meaning: *to have one taught*. Cf. IV. 4. 5. — τὸν ἰόντα νόον, *mentis quod fuit ante*. This common usage of the Greek Part. is worthy of notice. — τὸτ' ἐν... ἄλλοτε δ', *at one time... at another*.

21.—Κἀγὰ δέ. See note I. 1. 3: κἀκεῖνος δέ. We should naturally expect μέν here, to correspond with the δέ: Ὁρῶ δέ, at the beginning of § 22. But the μέν is sometimes omitted before the δέ. Here its omission may be accounted for from the distance of the clauses, see note I. 1. 1. — μαρτυρῶ τοῦτοις, I give my testimony or assent to them. In the Latin we should, as Seiffert says, have a relative instead of the demonstrative: quibus ego quoque assentior (*testis sum*). — ὁρῶ γάρ, see I. 1. 6. note. — ὁσπερ; for the form of this comparison, see note, § 19. — ἐν μέτρῳ πεποιημένων, *numerus inclusus*. — τῶν διδασκαλικῶν λόγων, those things communicated by a teacher in his instructions; λόγων is here contrasted with ἐπῶν. — τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην; *lit. a forgetting occurs to those neglecting, etc.* — Ὅταν δὲ τῶν νοουδαιτικῶν λόγων ἐπιλάθῃται τις, κ.τ.λ., and when one is unmindful of monitory words (*admonitions, exhortations*), he also forgets those affections of the mind which led it to desire moderation. — ὅν ἡ ψυχὴ πάσχει. The antecedent is omitted here, and the relative attracted to its construction; see B. 143. 8, and also a somewhat similar constr., note § 6 above.

22.—Τοὺς εἰς ἔρωτας ἐγκυλ., κ.τ.λ., *those who plunge headlong into love-intrigues*. Concerning the use of the plural here, see I. 1. 11. note: ἀνάγκη. For ἐγκυλισθέντας some Mss. and editions have ἐκκυλισθέντας. But there is little difference in the use and signif. of the two forms, although, *lit. ἐγκυλίω means to roll in, and ἐκκυλίω, to roll out*, in accordance with the prepositions with which they are compounded. Ἐκκυλ. has been compared in respect to signification with ἀκφέρεισθαι, ἐξοκέλειν, ἐξολισθάνειν, ἐκχεῖσθαι πρὸς ἡδονάς. — τῶν τε δεόντων, *those things necessary to be done*; Seiffert: *ea quae facienda sunt*. — κερδῶν; concerning the variable use of the contracted and uncontracted

forms of this and other similar words, see Kühn. note in h. l. — καί... δύναμενοι, although able, καί here denoting concession; see Kühn. Gr. § 312. R. 8; B. 144. m. 15. The attraction or transposition of the antecedent into the relative clause, and the substitution of a demonstrative Pron. in its place, is somewhat common both in Latin and Greek, see Kühn. Gr. § 332. 4., and cf. Horace, Sat. I. 1. 1, 2, et al.

23.—Πῶς οὖν οὐκ ἐνδέχεται, How then is it not possible! — Ἐνδέχεται is used impersonally as not unfrequently, cf. IV. 7. 9: μανθάνοντας ὅσα ἐνδέχοιτο; III. 9. 4: προαιρουμένους ἐκ τῶν ἐνδεχομένων, choosing from those things which can be chosen from, Stallb. Plat. de Rep. VI. p. 501. C.; and in regard to the sentiment, cf. Plat. Theag. p. 130. A. — αἰδῆς, αἰδῆς in Homer and the Ionic writers, is a lengthened form of αἶ, with which it agrees, for the most part, in signification. Here it is an adverb of time in contrast with πρόσθεν, and = deinde. — ἀσκητὰ. Weiske supposes that this should be ἀσκηρία, but this conjecture is rejected by Schneider and others. The idea is, that all things good and honorable, are attained unto, established, strengthened, and perfected by practice. — οὐχ ἥκιστα δὲ, and not least, or especially, corresponding substantially with ἀλλὰ μάλιστα, which Herodotus often uses, but more forcible. Cf. § 32: πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον. See Kühn. L. Gr. II. § 590. h. — σωφροσύνη; we should naturally expect the article, as this is the name of a specific virtue, but see Kühn. Gr. § 244. 2. R. 4; L. Gr. II. § 485. n. 1., and cf. III. 9. 5: δικαιοσύνη... σοφία ἐστὶ; IV. 6. 7: Ἐπιστήμη ἔρα σοφία ἐστίν, and other examples cited by Bornemann on Plat. Apol. I. p. 33. — ἐν τῷ... αὐτῷ σώματι συμπεφυτευμένοι τῇ ψυχῇ. The preposition σύν here in composition is best rendered, together, and ψυχῇ put in the Dat. after τῷ αὐτῷ; although the meaning is the same if ψυχῆ is governed by σύν. — αἱ ἡδοναί. The Greeks as well as the Romans were accustomed to put pleasure for the love of pleasure. For the Plur. number here, see I. 1. 11.

24.—Καί... δὲ, νου. Δὴ here indicates a resuming of the subject of the conduct of Critias and Aloibiades, broken off in § 17 by answering an objection, which led to a disquisition upon the nature of virtue; and also indicates an application of what has been said, a satisfactory conclusion of the whole matter, a confidence that the conclusion about to be stated is established. Cf. § 56 and § 58; and see Hartung, Gr. Partik. I. p. 261 sq.; Kühn. L. Gr. II. § 691. The particles καὶ δὲ have a somewhat different signification in II. 6, 7, where see note. — συμμάχῳ, lit. a fellow-fighter, σύν and μάχῃ, but here simply, aid, helper. —

ἔκεινον δ' ἀπαλλαγέντα; concerning this Nom. of the participle added by τὸ σχῆμα καθ' ἑαυτὸν καὶ μέρος, or partitive apposition, see Kühn. Gr. § 313. 1 Rem. 1: 366. 3., and I<sub>4</sub> Gr. II. 678. 2. Cf. II. 1. 4. and the passage cited in Krüger Anab. II. 4. 1. p. 112 sq. — φυχὸν εἰς Θερραλίαν ... ἀνομίᾳ; when Critias was banished at a certain time, he fled to Thessaly, where the people were notorious for their extravagance in living, frauds, and other species of immorality. It was even called: *nebulosum patriam*. Cf. Plat. Crito, p. 53, D, and Stallbaum's note quoted from Fischer; also Hellen. II. 3. 36. — δ' αὖ, see § 12. above. — διὰ μὲν κάλλος... δὲ... καὶ. The clauses connected by δέ... δέ are parts of one general idea, but καὶ connects something of a different nature. For the position of μὲν here, see Hartung, Gr. Partik. II. 415, and cf. I. 1. 12. — διὰ... κάλλος, nearly like διὰ τὸ καλὸν εἶναι; hence, having a verbal force, it is without the article, see note upon I. 1. 9, and cf. III. 3. 11: διὰ λόγου μανθάνειν. The beauty of Alcibiades became proverbial in Greece. — πολλῶν καὶ σεμνῶν γυναικῶν. A little below we find πολλῶν καὶ δυνατῶν; in II. 9. 6: πολλὰ καὶ ποικιλῆ; III. 11. 4: δερπαταῖνας πολλὰς καὶ εὐειδεῖς; cf. also IV. 2. 35, and Anab. IV. 6. 27. In inverse order we find, for example, in Lya. p. 753: ποικίλοι καὶ πολλοί; Aesch. c. Ctesiph. p. 592: ἄφθορα καὶ πολλὰ. Also in the Comp. and Superl.: πλείω καὶ μείζω, πλειόστοι καὶ βέλτιστοι; and in inverse order III. 5. 3; Hellen. IV. 2. 5; Cyrop. I. 4. 17; Plat. Phaedr. p. 234. E. et al. From such examples as these we see that the Greeks, as also the Latins, did not consider the notion of multitude or number, as something merely external, but as inherent, a property or quality of things; and were consequently accustomed to connect numerals by καὶ with other attributive words. Cf. Hermann ad Viger. 323, and Kühn. L. Gr. II. § 726. 3, and 727 Anm. 2; Matth. II. § 444. 4. — δύναμιν... τὴν, the power which (he exercised or had).

Δυνατῶν κολακεῖν. Many editors, as Weiske, think that κολακεῖν should be omitted here, and that πολλῶν καὶ δυνατῶν ἀνδρῶν should stand in contrast with πολλῶν καὶ σεμνῶν γυναικῶν. But in that case ἄνδρων would have probably been written instead of ἀνδρῶν. And besides, there seems to be no good reason for the change, which is not authorized by the Mss. We are not to understand by τοὺς δυνατοὺς κολακεῖν, simply, men distinguished by the art of flattery (οἱ δεινοί or κωροὶ κολακεῖν), sycophants, but men able to flatter Alcibiades, i. e., who had great influence upon his mind. Accustomed to flattery from his childhood, he would spurn the common herd of sycophants, and be influenced only by the attentions of men of genius, authority, wealth, and renown. Such men might properly be called δυνατοὶ κολακεῖν. — διαδρυστέμενος is well chosen to designate the enervating



*indeed*. See Hartung, I. S. 414. The whole clause may be rendered: But *even* their fathers themselves, whilst they live with sons (i. e., though even with their sons), are not blamed when their children do wrong, if they themselves conduct properly. How then, the author intends to have implied, can masters be reproached for the faults of their pupils, since they are so much less favorably situated to exert an influence over them than parents.

28.—*Δίκαιον ἦν κρίν.* The use of the Imperf. Indic. here corresponds with the Latin usage: see Zumpt, Gr. § 518. 2. — *εἰ μὲν αὐτὸς ποιεῖ ... ἂν ἰδῶκεῖ.* By the use of the Indic. mode with *εἰ* here in the protasis, and the Indic. with *ἂν* in apodosis, the impossibility both of the thing conditioned and the result is implied, i. e., Socrates did: of conduct badly and was not therefore bad. The Imperf. is used of *past time* when we might expect the Aor., because continued action is implied; see B. 139. m. 28 and 29; Kühn. 339. 1. (b). — *εἰ δ' αὐτὸς σωφρονῶν διετέλει,* here we have *εἰ* with the indicative in the protasis, since the condition is a reality or fact, i. e., if he always was of a right mind (which he was), how, etc.; and *ἂν* with the Opt. in the Apod. to represent the thing conditioned as undetermined, uncertain, Kühn. § 339. II. 3. a. (a); L. Gr. II. § 811. b. Cf. II. 2. 7, and δ. 4: *εἰ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι*, II. 2. 3.

29.—*Ἄλλ' εἰ, κ.τ.λ.*, comprises an objection of the opposer of Socrates in the language of the writer, and grants that if the accusation were well founded, Socrates would be justly reproached: If that be true which is asserted, (but it is not, as is implied in the use of the tenses, see note, § 28 above), that although he did not himself do evil, yet when he saw it in others, he was accustomed to approve, etc. — *Κριτῆν μὲν.* The particle *μὲν* is here added, because the author has it in mind to speak afterward of Alcibiades. — *τοίνυν*, derived from *τοι* or *τη*, therefore, and the slightly deductive *νύν*, introduces the confutation of the preceding objection. It is here *μεταβατική*; i. e., it indicates transition. See Hartung, Gr. Partik. II. 348 sq.; Kühn. Gr. § 324. 3. (c), and Stallb. Plat. Rep. VII. p. 518 D. and VIII. p. 564. — *Εὐδύδημος δ καλός* in IV. 2. 1. — *πεισῶντα χρῆσθαι.* The Partic. *πειρῶντα* may be used here in the middle sense, *πειρᾶσθαι* (to attempt, conari); but it is perhaps better, supplying *αὐτὸν* after it, to consider it as active and equivalent to the Latin, *tentare aliquem* = ad amorem pellicere or pudicitiam tentare; and then *χρῆσθαι* is the infinitive, denoting design or purpose: *that he might, etc.* Hieron. XI. 11: *καὶ τοὺς καλοὺς οὐ πειρᾶν, ἀλλὰ πειρῶμενον ὑπ' αὐτῶν*



*ἀνεχέσθαι ἔν σε δέει*, pulchros non tentare, etc. *Cyrop.* V. 2. 28, and *Stallb. Plat. Phaedr.* p. 227. C. *Χρήσθαι* is elsewhere used of sexual intercourse. *Rep. Lac.* 31. 12: τῇ ἔργα χρώνται. *Symp.* VIII. 15: μορφῆς χρήσις, also 28, and 36 et al. — ἀπέτρπε φάσκων, he discourages him by saying, or, whilst he thus spoke, *Lat.* cum ita dicitaret. — § βούλεται. For the use of the Indicative Present in *oratio obliqua*, see note and references in I. 1. 13. — *προσαιτεῖν...ἱκετεύοντα* καὶ δεόμενον, to seek with supplications and prayers, supplicando ac precando petere. *Προσαιτεῖν* is properly used of mendicants or beggars. *Oecon.* XX. 15: *προσαιτῶν διανοεῖται βιοτεῖν*. *Plato, Phaedr.* p. 233. D, and *Symp.* p. 203. B; VIII. 23. — *ἔσπερ τοὺς πτωχοὺς*, by attraction for *ἔσπερ οἱ πτωχοί* (sc. *προσαιτούσιν*). See note upon § 19 above. — *προσδοῦναι, καὶ ταῦτα, κ.τ.λ.*, that he impart to himself, and that too of what is of no value, is positively bad (*φίλημα ἢ ἄλλο τι ψηλάφημα*, *Symp.* VIII. 23). Τὸ μηδὲν ἀγαθόν = vitium. *Προσδοῦναι* is here followed by the partitive genitive. See *Kühn. Gr.* § 273. 3. (b), and cf. *Eurip. Cycl.* 528; *Aristoph. Pac.* 1111. For the use of *καὶ ταῦτα*, see B. 150. m. 16.

30.—Τοῦ δὲ Κριτίου...τὸν Σικράτην...τοῦ Εὐδουδήμου...ὁ Κριτίας. It will be noticed that the article has not been previously used in this narrative with the proper names. It seems to be added here to make the distinction between the individuals more definite. With *Critias* too: ὁ Κριτίας, it may be considered as denoting contempt, *this Critias*. — *λέγεται*, *Impera. it is said*, etc. — *ὄϊκον*, *like a swine, swinishly*. One *Ma.* and some editors insert *τι* here with *ὄϊκον*, but it might have easily crept in from the *δτι*, and it is not necessary as the neuter adjective is not unfrequently used in this way without *τι*. Cf. II. 7. 13: *δαυμαστὸν ποιεῖς*; *Anab.* I. 4. 18: *ἐδόκει δὲ δεῖον εἶναι*; *Cyrop.* V. 3. 2; *Plat. Legg.* II. p. 657. A. *δαυμαστὸν λέγεις*, *Symp.* p. 175. A., and *Stallb. Plat. Phaedr.* p. 274. C. Concerning the word *ὄϊκον*, cf. *Cyrop.* V. 2. 17: τὸ δὲ κεινῆσθαι ὑπὸ τῶν βρωμάτων καὶ τῆς πόσεως πάνυ αὐτοῦ ὄϊκον καὶ θηριώδες δοκεῖ εἶναι. — *προσκνήσθαι*, *confricare aliquem*.

31.—Ἐξ ὧν δὴ καὶ. And on account of these things, (the reproofs related in the previous paragraph,) indeed; or, on account of even such things as these. Δὴ here qualifies the sense of the pronoun ὧν. — τῶν τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους. Cf. *Hellen.* II. 3. 2 and 13. Of the thirty tyrants besides Critias the leader, only Charicles is mentioned, because he, conspiring with Critias and aided by a few others, acquired great authority and influence in the republic. *Νομο*

**Ῥέτης**, *legislator, law-maker*. The *νομοδῆται* were a legislative committee chosen for the final revision of the laws before they were carried into execution; see *nomothetes* in Smith's *Dict. of Antiquities*. Critias, it seems, was one of this committee. See Thirlwall's *Hist. of Gr.* Vol. I. p. 460 sq. For the construction of the partitive genitive, τῶν τριάκ. with the Part. ὄν, see Kühn 273. 3. — ἀπεμνημόνευσεν αὐτῷ. 'Απομνημονεύειν τινί, to bear something in mind either for or against any one; here of course, *against*. Cf. II. XXIV. 428; Hesiod. *Theog.* 503; Thuc. I. 137. — λόγων τέχνην, not rhetoric merely, but the whole art of discoursing upon public affairs, or upon philosophy and other species of literature. It therefore referred not only to Socrates, but to all who taught any art of this kind. Hence, from its general character, the article is omitted with τέχνην. — ἐπηρεάζων ἐκείνῳ, lit. threatening, and hence seeking to abuse or calumniate him. The same verb is also used in III. 5. 16. — ὅπῃ ἐπιλάβῃ., that on which he might lay hold. — ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις... ἐπιτιμώμενον ἐπιφέρων αὐτῷ, but applying to him the reproach made by the multitude against the philosophers generally (i. e., that they possessed the art of making the worse appear the better reason, τὸν ἥττω λόγον κρείττω ποιῶν,) and [thus] calumniating him with them. Cf. Plato, *Apol.* p. 18. B. and Stallbaum's note; Aristophanes, *Nubes*, 95-100, et al., in reference to this reproach. — οὐδὲ γὰρ ἔγωγε οὔτε αὐτὸς... οὔτε ἔλλου, κ.τ.λ.; I have here followed Schutz, Weiske, and Kühner in reading οὐδὲ γὰρ instead of οὔτε γὰρ. The particles, οὐδὲ γὰρ, in a negative, correspond to καὶ γὰρ in a positive declaration; cf. I. 4. 9; and in *Mss.* οὔτε and οὐδέ as well as μήτε and μήδε are often confounded. The Greek γὰρ, like the Latin enim, often refers to a thought to be supplied from the preceding context; here: there was no just cause of complaint against Socrates, but the common reproach of the philosophers was transferred to him; for neither I myself have heard Socrates claiming any such art (as is made a reproach against the philosophers, i. e., τὸν ἥττω, κ.τ.λ., see above), nor have learned that any other one says, etc. Οὔτε is used by Anaphora with ἔγωγε... αὐτὸς in order to make the contrast of those words with ἔλλου more emphatic.

32.—'Ἐδήλωσε δέ. *Critias* is sometimes considered as the subject of ἐδήλωσε, but it is much better to treat this verb as intransitive and impersonal = δῆλον ἐγένετο, it was evident, or, the thing itself made it plain, viz. that Critias had special reference to Socrates, when he introduced this law. See Kühn. *Gr.* § 249; Buttm. § 129. 9; Matthiae. II. § 360. 2. and cf. *Cyrop.* VII. 1. 30: ὅς οὐκ ἔστω ἰσχυρότερα φάλαγξ... ἐδήλωσεν.—δὲ, continuative here, and. — ἐκεῖ γὰρ. For the use

of the explicative γάρ after such phrases as ἐδήλωσε δέ, see Kühn. L. Gr. 754. B; Hartung's Gr. Partik. § 470. a; cf. III. 4. 12; Symp. IV. 17: τεκμήριον δέ· θαλλοφόρους γάρ, κ.τ.λ. — οὐ τοὺς χειρίστους cf. § 23 and note above: οὐχ ἤχιστα. Concerning the cruelty and injustice of the thirty tyrants, see Hellen. II. 3. 12 sq.; Thirlwall's Greece, I. 408 sq., Ch. XXXI, and Sallust Catil. LI. 28-31. — πολλοὺς δὲ προετρέποντο, κ.τ.λ., turned, incited, impelled many; Lat.: impellere ad injuste agendum; see note upon § 64, and cf. Plat. Apol. p. 32. C. Mid. voice used to denote that they did it for their own advantage or gratification. — σου, perhaps, I suppose, or if I am not mistaken; Lat. opinor. It indicates here not that Socrates casually made the remark, but that Xenophon did not know that he made it except from circumstances that afterwards occurred, such as Charicles' allusion to it, as indicated in § 37. — βῶν ἀγέλης νομεύς, κ.τ.λ. Plato uses this same image more fully drawn out in his Gorgias, p. 516. A. B. — μὴ δμολογοίη... μὴ αἰσχύνεται, μὴδ' οἴεται, κ.τ.λ. The change from the optative to the indicative mode in these two clauses is worthy of notice, as showing the facility of the Greek in expressing nice shades of thought. The first is a comparison, a supposed case, and hence the optative; but the indicative is used in the last, since a real fact, which was before the eyes of Socrates, is brought to view. See Kühn. L. Gr. II. § 819. Anm. 5.

33.—Καλέσαντες δ τε Κριτίας καὶ ὁ Χαρικλῆς... ἐδείκνυτον.. ἀπειτέτην, κ.τ.λ. The interchange of number between the plur. and dual is not unusual, especially with the participle, as here, even in prose, though more frequent in poetry. See Kühn. § 241. R. 8; L. Gr. II. § 426. Anm. 2, and cf. II. 3. 18. — τὸν τε νόμον, the law mentioned in § 31: λόγων τέχνην μὴ διδάσκειν.—ἀπειτέτην μὴ διαλέγεσθαι. For this apparently pleonastic though emphatic use of the negative μὴ after verbs of forbidding and the like, see Kühn. § 318. 8; Hermann ad Viger. § 271. Cf. IV. 4. 3. De Repub. Lac. IX. 2: ὁ Λυκούργος... ἀπειπε μηδεὶνδὲς ἄπεισθαι. — Ὁ δὲ Σωκράτης; δέ may be here rendered by the Latin, tum, then. — Τὸ δ' ἐφάτην. The affirmative answer is frequently made in Greek by some form of φημί, and the negative by the same, with the addition of the negative οὐ.

34.—Τοῖνον; see § 29 above. This particle is not unfrequently used in dialogue where one quickly and promptly answers another, as here: Well then! I am prepared to obey, etc.; cf. § 35, 37 and I. 6. 9. In the last case Socrates answers a question put by himself. — ἄδῶο τι παρανομήσει. The Partic. here may be rendered as = verb, and

the verb as an adverb, *unconsciously*; so frequently with such verbs as *λαυδάω, τυγχάνω*, etc.; see Kühn. Gr. § 310. 4. (1). — Πότερον τῆν τῶν λόγων τέχνην σὺν τοῖς ὁρδῶς λεγομένοις, κ.τ.λ., considering the art of speaking as an aid to (*adjumento esse*) those things which are spoken, etc. Σὺν τινι εἶναι or γίγνεσθαι signifies, to be an aid or assistance to any one; the σὺν indicating accompaniment, and then, both accompaniment and the consequent aid. See Kühn. Gr. § 289. 2. — ἔηλον ὅτι ἀφεκτέον εἶη. This construction of the optative with ὅτι, after the present, ἔηλον (ἔστιν,) in the primary enunciation, is very rare; and indeed is never used, without there is allusion to what has been spoken by another. Here the reference is to the prohibition which is under discussion. In other cases the present tense is followed by the indicative. See Kühn. L. Gr. § 769. — πειρατέον ὁρδῶς λέγειν. This whole passage has been thus paraphrased: You prohibit the exercise of the art of speaking. The question therefore arises, whether you mean the art of speaking rightly (ὁρδῶς), or the art of speaking not rightly (μὴ ὁρδῶς). If you prohibit the art of speaking ὁρδῶς, such as I exercise, it is necessary to abstain from speaking ὁρδῶς, which is absurd; but if you forbid the art of speaking μὴ ὁρδῶς such, e. g. as the Sophists exercise, it is necessary to use exertions for speaking ὁρδῶς, and that kind of speaking which I employ must be approved, since it teaches ὁρδῶς λέγειν. For it cannot be supposed that all speech, whether well or ill, is forbidden by you; therefore your prohibition pertains not to me, who commit to my disciples the art of speaking rightly.

85.—Καί = tum, then; the Latin might also employ et and a relative, instead of a personal pronoun where there is a change of persons as interlocutors: cui Charicles. — τάδε, *something*; referring as τάδε usually does to what immediately follows; see note I. 2. 3. For the use of the plural here, see note upon § 1. 1. 5 ταῦτα. — σοι εὐμαθέστερα ὄντα προαγορεύομεν, κ.τ.λ., lit. (with τάδε) we announce to you something that is more easily understood. Notice the difference in meaning between the participle, as expressing a fact, and verb in the infin. indicating the result, the thing to be accomplished. — ὅλως μὴ, like the Lat. omnino nōn, Germ. gar nicht, *wholly not, or not at all*. — ἀμφίβηλον ᾗ ὥς, that I may not be in doubt, *so as to do, or and so do*, etc. Seiffert compares this construction with that of the Accus. with the Infin. in Latin, after dubito, (see Zumpt's Gr. § 541.) and Kühner renders ὥς, *as*, Germ. wie, but may it not here take the place of ὅστε, and denote result or consequence as above rendered. — μέχρι πόσων ἐτῶν, *within how many years, or, until what age*; cf. III. 5. 27: μέχρι τῆς ἐλαφρῆς ἡλικίας, *as long as active age continues*. Hellen. III. 1. 14:

μέχρι τετάρων ἡμερῶν, to the end of four days. — νόου .. τοῦ δὲ ἀνδράπων. Notice the use of the article in designating the subject here. *men are*, etc. — Ὅσου περ, εἶπε, χρόνου, the Gen. of the time within which something happens; see Kühn. § 273. 4. (b). The verb ἔφη is more usually employed in quoting the words of another in this way. Yet εἶπε is somewhat frequently found. Cf. Symp. III 8: Τί γὰρ σὺ, εἶπες, and Bornemann's note in h. l. where he quotes other instances. In Latin we sometimes find dixit used in the same manner, instead of inquit. Βουλευεῖν = βουλευτὴν εἶναι, see I. 1. 18 and note. The age at which one might be chosen to the senate was thirty years. See Smith's Dict. of Ant., Art. βουλῆ. So in the next clause it is added: you shall not converse with those who are under thirty years of age. — ἄς σὺν φρονίμοις οἴσσι. Ὡς is frequently used with a participle in the same case as the principal subject of the sentence (here a pronoun understood), to give a reason, motive, etc. — μῆδὲ σὺ, neither indeed shall you. If the preceding clause were positive instead of negative, we should in Attic prose have καὶ μὴ, although in Ionic and poetic writers μῆδὲ might even then be used; Kühn. Gr. § 321. 2.

36.—Μῆδὲ ἄν... ἤν. Great offence has been taken at the change in form, ἄν, ἤν, of this particle and its repetition without a connective; hence some propose καὶ for ἤν. But no change seems to be necessary, for the identity of meaning in the two particles is unquestionable. And when one of two conditional clauses is dependent on another, i. e., used for the sake of explanation, illustration or more accurate definition, they are not connected by a copula. Thus here the action of buying is dependent on that of selling. Cf. the repetition of εἰ in II. 3. 9 and Anab. III. 2. 31 with Bornemann's note. The same construction is found in Latin. Cf. Cic. pro S. Rosc. Amer. I. 2: si quis istorum dixisset... si verbum de re publica fecisset; also de Finib. I. 3, and Kühn. Tusc. Quaest. V. 9. 24, and also L. Gr. 823. 9. — ἔρωμαι ὁπόσου παλεῖ, "ask what he wants for it." In Latin the principle verb would follow the subordinate phrase. — Ναὶ τὰ γε τοιαῦτα. Ναὶ followed by ἀλλά makes a qualified assent: *yes*, such things indeed, (sc. it is right for you to ask] but, etc. Γε gives emphasis to τοιαῦτα, and thus strengthens the contrast between *these things* and those introduced by ἀλλά following. — ἀλλὰ τοι, *but certainly*, (τοι rendering the exception more emphatic); see Kühn. Gr. § 317. 3. These particles are used in the same way in II. 2. 7; III. 6. 10. A verb is frequently interposed between them. Cf. Cyrop. I. 5. 13: Ἀλλὰ πιστεύω τοι — σὺ γε. Γε renders the σὺ emphatic. We should give its force by an emphasis on you. — Μῆδ' ἀποκρίνωμαι... εἰδῶ οἶον, κτ.λ., shall I not answer... if I know, for example, where, etc.

37.—**Τῶν δέ.** For the use of *δέ τοιούτε*, etc., as preparatives, see Kühn. Gr. § 304. 2; L. Gr. II. § 631. 2. — *δεήσει* = oportet. — *τῶν σκυτέων*, κ.τ.λ.; an elliptical phrase for *τῶν παραδειγμάτων τῶν ἀπὸ τῶν σκυτέων*. Socrates was accustomed in his conversations, to illustrate and confirm his positions by examples or similitudes from common life, from potters, artists in wood and iron, etc. The sophists, on the other hand, far less wisely, drew their illustrations from objects that were splendid and magnificent, and endeavored to captivate their hearers by the elevation of their style. They often even ridiculed the Socratic manner of speaking, as common, low, trite. Cf. IV. 4. 5; Plat. Symp. p. 221. E; 491. A; see also Aristophanes' *Clouds*, 235. — *κατατριφθῆαι διαδρυλουμένους*, they are worn out by your constant harping upon them, by your constantly having them in your mouth. The verb *κατατριβειν* properly refers to the *examples* (which as we say are trite), but is here poetically transferred to the men themselves from whom illustrations were drawn. — *τῶν ἐπομένων τοῦτοις*, those things which are connected with these illustrations, i. e., *τοῦ δικαίου*, κ.τ.λ., which I am accustomed to connect with these when I make use of them, (sc. must I abstain from, *ἀπέχεσθαι δεήσει*). The phrase, *τέ τιμι ἐπομένων*, is often so used. See Plato de Rep. III. p. 406. D; p. 412; VI. 486. D. — *τῶν ἄλλων τῶν τοιοῦτων*, such like things, *alia id genus*. The article before *τοιοῦτων* is sometimes omitted. But see examples of its use in *Cyrop.* I. 22: *καὶ τᾶλλα τὰ τοιαῦτα*; Bornemann, ad *Apol.* § 33. p. 77. ed. 1824. The Vulg. reading for *τοιοῦτων* is *δικαίων*. — *καὶ τῶν βουκόλων γε*, and at least, from herdsmen. This is adduced as proof that the law was introduced with special reference to Socrates, § 32, above. — *δπως μὴ* is here followed by the 1st Aor. tense, Subj. mood, *ποιήσῃς*, in opposition to a canon of criticism which has sometimes been adopted, i. e., that it requires a Fut. indicative. Dawes' canon is now however given up by all scholars. See Kühn. L. Gr. Tom. II. § 777, and cf. II. 1. 19; 10. 1; Woolsey's *Gorgias*, 480. A. p. 169.

38.—**Ἐνθα καί**, then indeed. *Kaί* connects the fact, the becoming evident, *δῆλον ἐγένετο*, with the previous supposition of the fact, § 32 above. — *οἱ δὲ*. See note on l. 16 above. — *ὡς εἶχον πρὸς ἀλλήλους, εἴρηται*; lit., as they had themselves to each other, it has been related; i. e., their relation and intercourse which each other has been unfolded.

39.—**θαίην δ' ἂν ἔγωγε**, and I would add. We sometimes give the force of *γέ* in such cases as this, by emphasis upon *ί*. The idea is;

my opinion is, etc. — οὐκ ἀρέσκοντες αὐτοῖς Σωκρ. ὁμιλησάτην. The negative οὐκ should be joined with ὁμιλησάτην in translating here, and the Gen. Abs. with the Part. indicates the ground or reason: because S. was pleasing, etc. — ὅν χρόνον, κ.τ.λ., as long as they were with, or, in company with, etc. — οὐκ ἄλλοις τισὶ μάλλον... ἢ, they did not attempt to converse with others more than with those who, etc.; or, not so much as, etc., like the Latin, non tam... quam. Cf. Thuc. II. 40; Demosth. pro Megalop. 10. p. 183. — τοῖς μάλιστα πράττουσι τὰ πολιτικά, "qui potissimum rempublicam gerunt," most skilled in, etc.

40.—Ἐτῶν, partitive Gen. with εἶναι. See Kühn. Gr. § 273. 3.— Περικλεῖ, ἐπιτρόφῳ μὲν ὄντι ἑαυτοῦ, κ.τ.λ., with Pericles who was his guardian, and a leading man in the State, he was accustomed to converse, etc. Cf. Plat. Alcib. I. p. 104. B; p. 118. B. — τοιῶδε, as follows. See note § 3 above.

41.—Φάσαι. The sudden change here from *oratio obliqua* to *recta* should not escape notice. Such constructions are frequent in Latin, where the words of another are quoted. Cf. e. g. de Orat. I. 56, 239 sq. — ὦ Περικλεῖς. The interjection *O* with the Voc. in Latin, is never a simple form of address, as here, but indicates wonder, displeasure, or some other passion or affection of the mind. — ἔχουσ ἔν, potes ne — Πάντως δήπου, entirely, *I think*. — Δίδαξον δή, now then teach, etc. Δή sometimes adds urgency to the request, (Cf. II. 3. § 11: λέγε δή μοι,) and also, at the same time, indicates a consequence which follows from what has gone before; here an inference from πάντως δήπου, (since you are able,) and urgency with the Imper. and the formula of swearing, πρὸς τῶν δεῶν. Cf. III. 6. 5: Δίξον δή, tell me then. See Hartung, Gr. Partik. I. 260 sq.; Kühn. Gr. § 315. 1; L. Gr. II. § 691. B. — φάσαι τὸν Ἀλκιβιάδην. Cf. this with the beginning of the section, where the verb stands by itself with the pronoun implied. — νόμμοι, obedient to law, or, observant of law.

42.—'Ἄλλ' here denotes opposition to a sentiment implied in the preceding paragraph, i. e., that it is difficult to understand what law is. We need not render it in English, the shade of thought may be given by the manner of uttering the clause following. — οὐδὲν τι. The indefinite pronoun τί is used here, as elsewhere with adjectives, indefinite numerals, and adverbs, like the Latin quidem, to give emphasis; see Kühn. Gr. § 303. 4; L. Gr. II. § 633. Herbet renders the two words: nihil quicquam; cf. Symp. IV. 21: ἤττόν τί με οἶσι μεμῆσθαι αὐτοῦ. —

γνώναι; for the forms of the Aor. of verbs in -ω like verbs in -μι, see Kühn. Gr. § 191 sq. — πάντες γὰρ οὗτοι νόμοι εἰσίν, by attraction for πάντα ταῦτά ἐστι νόμοι, as in § 43: καὶ ταῦτα νόμος ἐστὶ. Cf. III. 11. 4: οὗτός μοι βίος ἐστὶ, he is my life or food to me; IV. 4. 13; Anab. V. 4. 27: ἦσαν δὲ ζεῖαι αἱ κλειστάι for ἦν δὲ ζεῖαι τὰ κλειστά. But this is by no means a universal principle of the language. Attraction does not take place, especially where the relative or demonstrative pronoun precedes. See τί ἐστὶ νόμος in § 41, and also in the preceding clause; III. 11. 6: ὅτι ἐν ἐνταῦθα ἐπέση, τούτῳ τροφῇ χρώνται, and καὶ ταῦτα νόμος ἐστὶ in § 43. Cf. other examples collected by Bornemann, Anab. I. 3. 18; see Kühn. Gr. § 240, 1; L. Gr. II. 421. A. 1. This law of attraction is carried much farther in Latin than in Greek; see Zumpt's Gr. § 376; and cf. Cic. Tusc. Disp. I. 10. 20; IV. 10. 23, et al. — δοκιμάσαν, approving. — ἔγραψε, propose or ordain. — φηδίζον, indicating or explaining, what, etc. For the Part. as a complement with *verba declarandi*, see Kühn. Gr. § 310. (b). — ἄ μή. There is a baldness in this form of expression which is seldom allowed in Latin. Either the verb *oportet* with the negative or a verb antithetical to *facere* (*ποιεῖν*), as, e. g. *omitte*, might be supplied. — τὰ γὰρ ἀθά, things that are good; see Kühn. § 244. 8. In the answer it is unnecessary to repeat the relative form in translating. — νομίσαν. The common reading is ἐνόμισαν; but the one which we have given, first proposed by Reiske, found in Ms. F, and received by Wolf and others, seems to be preferable. The participle is frequently used in this way, with a verb implied from the preceding or succeeding context. Cf. Symp. IV. 53, and also § 2 with Bornemann's note. Also II. 1. 23 below, and note. See Hermann ad Viger. § 215; Kühn. Gr. § 313. R. 1; L. Gr. § 680. — ὦ μενέριον. O youth! or in familiar language of address ὦ may be rendered *my*: my son! — τὰ δὲ κακὰ ὀβ. The negative ὀβ is rendered emphatic by being placed last. In Latin the same idea would be expressed by *minime*, but with a reversed position; *minimeque mala*.

43.—Ἐὰν δὲ, now if indeed. — Πάντα... ὅσα ἔν, all things whatsoever; like the Lat.: omnia, quaecunque. — τὸ κρατοῦν, the ruling power of the city, those who [at the time] rule it. — κρατῶν τῆς πόλεως, ruler of the city; Partic. as a *nomen agentis*, followed by the Genit. — καὶ ταῦτα νόμος ἐστὶ; ... καλεῖται. In Latin, if there was not an attraction in gender as in the preceding section: πάντες, κ.τ.λ., yet the singular number of the pronoun would be employed: hoc lex est; and, as a general principle, the singular relative, quod, is used where the Greek has the plural; as ὅσα in this same sentence.



44.—Ἄρ' οὐχ, *nonne*. The οὐχ indicates that an affirmative answer is expected, cf. note, I. 1. 15, and Kühn. § 344. 5. (b). The deductive force of the interrogative ἄρα can scarcely be traced in many cases, although it undoubtedly implies the idea of consequence, result, in the mind of the speaker. — ὅταν ὁ κρείττων... ἀναγκάζῃ, where the stronger constrains the weaker, not *by persuasion* but *by force*. The participles indicating the means; Kühn. Gr. § 312. 4. (c). — ὅσα ἄρα, *whatever things then*. Ἄρα is here an illative particle, denoting an inference or conclusion from what precedes. Cf. note I. 1. 2, and § 8 above, and see Kühn. Gr. § 324. 3. (a). — ἀνατίθεμαι γὰρ τὸ, κ.τ.λ., for I retract what I before said, that, etc. This metaphor is drawn from the game of draughts (πετῶν); ἀναδύναμι πεττούς, is to take back the draughts; i. e., to put them in another place, when they are found to be placed wrongly (δύναμι πεττούς, to place the draughts, is antithetical to this). Hence ἀνατίθεσθαι receives the meaning: *to correct an error, or retract any thing done amiss*. Cf. II. 4. 4. It is often used with this significance in Plato as in Gorg. p. 461. D; Protag. p. 211, etc. Μετατίθεσθαι is used in the same manner in IV. 2. 18. — For the use of the article τὸ with the Infin. εἶναι, or with the phrase following, see Kühn. § 308. R. 1; L. Gr. II. § 643.

45.—Εἴτε μὴ, *sc. γράφων*; see note, § 42. — κρατοῦν τῶν τὰ χρήματα ἐχόντων, *ruling, prevailing, over those who have wealth*.

46.—Μάλα τοι... Ἀλκιβιάδῃ. The particle τοι is used in answers for the purpose of giving emphasis to an assent, or to indicate astonishment or impatience at the question asked. See Kühn. L. Gr. II. § 840; Gr. § 344. 7, and cf. note upon I. 6. 11. In II. 1. 11, 13, it is used in an objection: Ἄλλ' ἐγὼ τοι, but I *indeed*. Some editors substitute a comma for the colon after Ἀλκιβιάδῃ, and connect μάλα τοι with δεινοί. But these words seem to supply the required answer to Alcibiades' question; and their collocation at so great a distance from δεινοί is perhaps a sufficient reason for not connecting them in meaning with that, although such adverbs as μάλα, μᾶλλον, πάνυ, πολὺ, etc., are often separated by several words from a word which they qualify, for the sake of emphasis. See note upon II. 6. 35. — καὶ ἡμεῖς, *we also*. The use of the plural for the singular, for the sake of modesty, by which the speaker associates others with himself in his views, etc., is unusual in Greek prose, but very common in Latin, and somewhat frequent in the Greek poets. Cf. II. 7. 1 (at the end); Cyrop. (at the beginning), and see Kühn. Gr. § 241. R. 12. — τηλικούτοι δυντες, when we were of such an age [as you], of your age. — δεινοί... ἡμεν, were powerfully, much skilled in such inquiries as these. — Εἴδε... ὅτε δεινότατος

*σαυτοῦ ταῦτα ἦσθα*, O that I had been with you, Pericles, when you excelled yourself [i. e., at other times], in these things, or, when you were in possession of your full vigor and skill in these things. For the use of the Indic. mode, *συναγερόμην* with the particle *εἴθε*, see B. 139. N. 2. For this use of the Superl. with the Genit. of the reflexive pronouns, and its significance, see Kühn. Gr. § 323. 5; B. 132. N. 23, and L. Gr. II. § 750. g. <sup>A</sup>For a similar use of the Comp., (*θειώτερος*), which some contend, should be read here, see Venat. XII. 20: *ἄνας ἑαυτοῦ ἔστι βελτίων*, and De Re Equest. 1. 14: *ἅπαντα βελτίω ἑαυτοῦ ἔσται*.

47.—*Ἐπει... τὸδχιῶτα*, lit, *when they very quickly*; but we may render here, *just as soon as*, see C. 525. R. — *Τολύων*, Lat. *igitur*, denotes that the thread of discourse, which has been interrupted, is resumed; see also note upon § 29 above. — *πολιτευομένων βέλτατον κρείττορες εἶναι*, supposed themselves superior to those who were employed in governing the State. — *οὔτε γὰρ... ἄλλως... εἴτε*, for *in no other respect... and if*, etc. The particles *οὔτε* (*μήτε*)... *τε*, are often used in Greek like *neque*... *et* (*que*) in Latin, *not... and*, indicating denial on the one side and affirmation on the other. Cf. III. 4. 1; Anab. II. 2. 8: *ἠμοσαν... μήτε προβάσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι*; V. 1. 6, and Krüger, Dionys. Hal. Historiogr. p. 269, where many examples of *οὔτε... εἴτε* and *οὔτε... ἦν τε* are cited. See Rost Gr. p. 695; Kühn. L. Gr. II. § 743. a; and Gr. § 321. 2. (a). For the corresponding Latin idiom, see Cicero, Tusc. Disp. 1. 29. 71: *Socrates nee iudiciibus supplex fuit, adhibuit que liberam contumaciam*; and L. 4. 8 with Kühner's note. — *ἐλεγχόμενοι ἤχδοται*. For the use of the participle as a complement with *verba affectuum*, see Kühn. Gr. § 310. 4. (c); L. Gr. II. § 659. III.; and cf. II. 1. 33: *ἀπολείποντες, αὐτὸν ἔχδοται*; III. 13. 3: *ἔχδοται πίνοτες*. — *ὅνπερ ἔνεκεν καὶ Σωκράτει προσηλθόν*. The *καὶ* is omitted in one Ms. but its insertion is according to a common Greek idiom, which employs it after relative pronouns, with the signification *even* or *also*, *etiam*. Cf. I. 2. 31; III. 8. 2: *ἦπερ καὶ ποιεῖν κρείττωτον*. See Hartung, Gr. Partik. I. S. 136, and Kühn. L. Gr. II. § 728. 2.

48.—*Κρίτων*, a wealthy Athenian, who having discovered the eminent talents, and being charmed with the manners of Socrates, "is said to have withdrawn him from the shop and to have educated him (*καὶ παιδεύσαι*)." He afterward became a faithful and "reverential disciple of the great genius he had discovered." See Introd. Cf. Diog. Laert. 11. 20. — *δμιλητῆς*, agrees as predicate with *Κρίτων* and is understood with the following nouns, see Kühn. § 242. R. 1 with (c). — *Χαιρέφῶν*

καὶ Χαιρεκράτης; see note, II. 3. 1. — δημηγορικοί, from δημηγορία (δῆμος and ἀγορεύω) with the adjective-ending, qualified for public speaking, orators. — οἰκέταις καὶ οἰκείοις, when these words are used together in this way, as they often are, the first, οἰκέταις designates servants, and the latter relatives, kindred. See IV. 4. 17, and Bornemann's note. — καὶ τούτων οὐδεὶς, Latin: quorum quidem nemo. We can follow either the relative (Latin) or demonstrative (Greek) constr., in English. — οὔτε νεώτερος οὔτε πρεσβ... οὔτε ἐποίησε ... οὔτε, κ.τ.λ., neither... nor... either... or, Latin: neque... neque ... aut... aut.

49.—'Ἀλλὰ... γ'; see note, § 12 above. — προσηλακίζειν, lit., to bespatter with mud, or, to trample in the mud; hence to treat with contumely, to abuse. For more upon this reproach in reference to the teachings of Socrates, see Apol. § 20, and Aristoph. Nubes, 1407, K., where Phidippides, a pupil of Socrates, is introduced as beating his father and demonstrating its justness. — τοὺς συνόνας αὐτῷ. Some editions read ἑαυτῷ, as in § 51, where one Ma. has αὐτῷ. See also § 8, § 52, and IV. 5. 1, compared with IV. 7. 1. But there seems to be no good reason for a change where either word is properly used. The difference seems to be that the reflexive ἑαυτοῦ refers the thought to the mind of the person who is spoken of, and αὐτός to the mind of the speaker. Substantially the same principle obtains in the Latin, with this difference, that in Greek αὐτός is oftener used, and in Latin the reflexive pronoun. See Kühn. Gr. § 302. 5; L. Gr. 628. 1; Buttmann, § 127. — παρανοίας ἐλόντι, convicting of madness, folly. The verb αἰρεῖν is used in law as a term, tech.: to convict of; cf. Aeschin. contr. Ctesiph. § 156: μηδ' αἰρεῖτε παρανοίας ἐναντίον τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων. See, for the causal genitive here, Kühn. Gr. § 274. 2 In respect to 'the accusation, see Plato, De Legg. XI. 3. p. 928. E, and Meier and Schömann Attic Process III. 1. p. 296. — τεκμηρίῳ τούτῳ χρώμενος, using this (i. e., the law just specified, κατὰ νόμον ξεῖναι, κ.τ.λ.) as an argument, that it is right that the more ignorant should be held in bondage by those who have more knowledge. For the construction of the noun as predicate, with the demonstrative as subject, and the omission of the article, see Kühn. Gr. § 246. 3. R. 1; L. Gr. II. § 488, Anm., and Rost § 98. n. 3. The phrase is equivalent to this: τοῦτό ἐστι τεκμηρίον, ᾧ ἐχρήσατο. Cf. § 56 below, and Plat. Gorg. p. 510. D: αὐτῆ, ὡς εἴκει, αὐτῷ ὁδός ἐστι, and Stallbaum's note in h. l. In IV. 6. 15 we find the article used: ταύτην τὴν ἀσφάλειαν εἶναι; see note in h. l. — δεδεδασαί, Perf. to keep bound, and, to hold in bondage; see Kühn. Gr. § 255. 2., especially R. 6. for this use of the Perf. tense.

50.—Ἐσκόπει, τί διαφέρει. For the use of the pronoun of direct interrogation instead of the indirect, see I. 1. 1; and for the *Indic in oratio obliqua* here, see note (and references), I. 1. 13. The difference between *μανία* and *ἀνεπιστημοσύνη* is further explained in III. 9. 6.—τῶν τοιούτων ἕνεκα, Latin: *adeo*, or, “*quam ob rem*.”—τὰ δέοντα, the things that ought to be known.

51.—Ὀφελούσιν, are of service to. —τοὺς μὲν... τοὺς δὲ, the former... the latter, or, those... these. —οἱ συνδικεῖν ἐπιστάμενοι, those who were skilled as, or were by profession, advocates. According to the Latin construction, either *ἄφελειν* or some synonymous word would be repeated in the disjunctive clause.

52.—Ἐφη δὲ, [*sc. ὁ κατήγορος*. — *δφελος*. Supply *ἐστίν*. For Socrates' sentiments in regard to friendship, see further in II. 4. 5 sq. — *ἐρμηνεύσαι*, lit. to be an interpreter, *ἐρμηνεύς*; here, to explain in words, to expound. Thus Pericles, in Thucyd. II. 60, says of himself: οὐδενὸς ὀλομαι ἤσσαν εἶναι γυνῶναι τε τὰ δέοντα καὶ ἐρμηνεύσαι ταῦτα. — *διατιδέειν*, *managed* or *influenced*. — *ἔτε μῆδαμῶ... εἰ ναι*, were nowhere, not to be taken into account. Weiske, whose opinion Kühner adopts, says, that *λόγου* or *τιμήματος* and not *τοῦτο* the more usual ellipsis, is to be supplied with *μῆδαμῶ*, and hence the idea: *were of no estimation*. Such an ellipsis is found with *πολλοῦ*, *ὀλίγου* εἶναι. Plato, *Gorg.* 456. C: *οὐδαμῶ φανῆναι*, and *Soph. Antig.* 183, but it is unnecessary here. — *πρὸς ἑαυτόν*; the preposition here indicates *comparison*, with the idea of preference, see Kühn. Gr. § 298. III. (d) and Examples; L. Gr. II. § 616. cf. I. 3. 4; III. 5. 4; *Cyrop.* III. 3. 20. For a similar construction with the Latin *ad*, see *Cic. Tusc. Disp.* I. 17. 40.

53.—Οἶδα μὲν has Ἐλεγε δὲ [= οἶδα δὲ λέγοντα] answering to it, in § 54. — *καὶ*; corresponding to this is the *καὶ* before *πρὸς τοῦτοις*, *cum... tum*, *both... and*. — *περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν τε καὶ περὶ φίλων*. Some editors omit the *τε* after *συγγενῶν*, but without *Ms.* authority, although the *τε* after *πατέρων* is omitted by two or three *Mss.* The true explanation seems to be that *συγγενῶν* and *φίλων* are in apposition with *ἄλλων*, and then the *τε* is in place: concerning parents and others, both relatives and friends. It is true the *περὶ* before *φίλων* seems at first view not to be accordant with this explanation; for we should expect: *περὶ πατέρων τε καὶ τῶν ἄλλων, συγγ. τε καὶ φίλ.* But *φίλων* designates a class distinct from *πατέρων* and *συγγενῶν*, and may therefore very naturally have the preposition repeated with it. See I. 3. 3. and note, also *Symp.* V. 3: Ἐγὼ μὲν καὶ μὰ Δί', ἔφη, (νομίζω τὸ καλὸν εἶναι) καὶ ἐν ἴσῃ καὶ βοῇ καὶ δ. ἰσόχους

πολλοῖς. Many persons prefer to render here: "Concerning fathers and also the rest of our relatives, and also concerning friends." — τοῦτοις γε δὴ, ὅτι, κ.τ.λ. In regard to the diff. reading γε δὴ, see Kühn. in h. l. — ἐξελεδούσης, *going out from*, leaving, sc. the body. — ἐξεπέγκαντες; instead of the form of the 1st Aor. the Attic writers more usually use Aor. 2, ἐνεγκάν. Yet there are several cases where the readings vary between the two forms, as in II. 2. 5; III. 6. 18; IV. 8. 1; Anab. VI. 5. 6, et al. — ἀφανίζουσιν, lit., to make unseen, from ἀφανής (a priv. and φαῖνομαι, φαῖναι), and hence, as often, to bury, cf. Soph. Antig. 261, and Aelian. H. An. II. 7.

54.—Ἐλεγε δὲ, *and also*. — ἕκαστος ἑαυτοῦ ἢ πάντων... ἀφαιρεῖ, κ.τ.λ. The construction here is ἕκαστος αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει (ἀφαιρεῖν), (τούτου) ἢ πάντων ἑαυτοῦ μάλιστα φιλεῖ, τοῦ σώματος (λέγω), ἢ τι, κ.τ.λ., each one either himself removes, or presents to another to remove, from that which he especially loves, i. e., from his body, whatever, etc. For the construction of ἑαυτοῦ with the relative, see III. 11. 1: ἑαυτῆς ὅσα καλῶς ἔχει. A relative clause is often added in Greek either with, or, as here, without a demonstrative Pron. for the sake of explanation. So in Latin, see Tusc. Disp. I. 13. 29: qui nondum ea quae multis post annis tractare coepissent, physica didicissent; and also I. 35, and Kühner's note, p. 53. — αὐτοῖ τε γε. Some editors as Ernesti read γὰρ for γε, but the latter is supported by the Mss. The γε is used here like the Latin quidem, and is perhaps one of the most striking examples of the employment of it, much like γοῦν or a mild γάρ, in argumentation. See Hartung's Gr. Partik. I. p. 388 sq., and Kühn. L. Gr. II. 704. 1. — παρέχουσι... ἀποτέμνειν, κ.τ.λ. The infinitives are used as the object of the verb without the article, and although active in form are taken in a passive sense. See Kühn. Gr. § 306. 1., and Rem. 10; L. Gr. II. § 642. note 2. — τούτων χάριν; for this use of the Acc. as a preposition, see Kühn. Gr. § 288. 2. R. — ἀφελεῖ μὲν οὐδὲν αὐτοῦ ἐνόν, κ.τ.λ., being retained, it not only does not... but rather, etc.

55.—Ὁὐ διδάσκων, not that he might teach, etc., non quo doceret. For the use of the participle to indicate purpose, see Kühn. Gr. § 312. 4. (c); B. 144. N. 4. The different construction after the two participles διδάσκων and ἐπιδεικνύων is worthy of notice. We find similar changes in Latin after non quo, e. g. Cic. de Orat. I. 18. 54: non quo speriret... sed cum maxime tamen hoc significabat. II. 72. 295: non quin imitandum sit, sed tamen est multo turpius. — τὸ ἀφρον, the neuter adjective with the article used as an abstract noun = ἀφρο

*σόνη*, amentia. — τοῦ... εἶναι. For the use of the article in the Genit. with the Infin. denoting purpose, see Kühn. § 308. 2. (b); B. 140. N. 10. — τῆ οἰκείας εἶναι, the being related, *relationship*. — βούληται. For the ellipsis of the subject, the indefinite pronoun τις here, see Kühn. Gr. § 238. 4. (e); L. Gr. II. 414. 5; and Soph. 157. 8. The construction is the same as if: παρεκλείετο ἕκαστον ἐπιμελεῖσθαι had preceded. Cf. III. 9. 6: τὸ δὲ ἀγροεῖν ἑαυτὸν, καὶ μὴ ἂ οἶδε (sc. τις) δοξάζειν τε καὶ εἰσεῖναι γυγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι, and see the note upon it. The omission of the indefinite subject τις is somewhat common in some of Plato's Dialogues. See Woolsey's Gorg. p. 456. D. For the use of the Subj. instead of the Opt. here, see note I. 2. 2; B. 139. m. 50.

56.—Τούτοις μαρτυροῖς; for this constr. see note upon § 49 above. — Ἡσίοδου μὲν τὸ, and indeed this (line or sentiment) from *Hesiod*. The attributive genitive is frequently used without its governing noun when it may be easily supplied. See Kühn. Gr. § 263. β. τὸ is in the Acc. and is the object of λέγειν, omitted in consequence of its use in the following clause. — Ἔργον δ' οὐδὲν δυνείδος, κ.τ.λ. This is from *Hesiod's Works and Days* (Ἔργ. καὶ Ἡμέρ.) I. 309, where the author is speaking of rustic labor, but the opposers of Socrates accused him of quoting it as having reference to every kind of action. They joined the negative οὐδὲν with ἔργον, instead of with δυνείδος, as it appears from what follows: μηδενὸς ἔργου... ἀπέχεσθαι. — Τοῦτο δὲ. For the use of the particle δὲ in resuming the discourse which has been interrupted (here, by the quotation), see note upon § 24 above, and cf. § 58: τὰτα δὲ, κ.τ.λ. — λέγειν αὐτὸν, ὅς; this he adduced [quoted and explained] as if the poet, etc., οὕτως being implied in the preceding clause.

57.—This section, with IV. 6. 3, 4, 13, and 14, has been sometimes adduced as a proof that Socrates was accustomed to enter too much into detail in his conversations. See Wiggers' *Life*, Ch. IV. — δμολογήσαιτο. For the use of the Optat. to denote repeated action, with such particles as ἐπειδὴ, see B. Gr. 139. C. note 2; Hermann ad Viger. § 243; Kühn. L. Gr. II. § 809. δ, and 797. 3. So in I. 3. 4; 4. 19; II. 9. 4 et saepe. — ἀγαθὸν τι ποιοῦντας ἐργάζεσθαι; cf. Plat. *Charmid.* p. 163. C: τὰ γὰρ καλῶς τε καὶ ἀφελίμως ποιούμενα ἔργα ἐκείνη, καὶ ἐργασίας τε καὶ πράξεις τὰς τοιαύτας ποιήσεις. — ἐργάτας ἀγαθῶδός. The word ἀγαθῶδός is omitted by some editors, supposing the idea of goodness to be included in Socrates' mind, in ἐργάζεσθαι and ἐργάτης. But it seems to be added for the sake of emphasis: those who did something

good both labored and were good laborers. For the sentiment, cf. III. 9. 9.

58.—Τὸ δὲ Ὀμήρου. This passage is from the Iliad, II. 188 sq. and 198 sq. — Ὅντινα... ἄνδρα, *whatever* man, followed by the optative *κίχρειν*, *he might find*. — βασιλῆα καὶ ἔξοχον, (whether) *king or noble*. — *κακὸν ἄνδρα*, like a base man, a coward. — *Δαιμόνι*, i. e., *δαίμονι*, used very often, especially by Homer, in salutation, sometimes as a term of regard, but oftener of expostulation and reproach. In the first case, it may be rendered: good sir, or, my friend; in the last: wretch, villain. — *δημότατ* = *δημοτικούς*, *plebeios*, the common people. This word is used by Xenophon alone of Attic writers. Cf. *Cyrop.* II. 3. 7 and 15; VIII. 3. 5. In *Rep. Ath.* 1. 4 both *δημότατ* and *δημοτικός* are used in the same signification. Cf. the use of the latter word in § 60 below.

59.—Ἄν ᾤετο; for the use of this conditional Imperf., see note I. 1. 5. — ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ θρασεῖς ᾖσι, and *besides or especially* if in addition to this they are also headstrong. ἄλλως τ' has here much the same import with which ἄλλως καὶ is frequently employed. When καὶ is added it perhaps gives additional emphasis to the clause: see Kühn. L. Gr. for the distinction between the two phrases, and cf. his Gr. § 321. (a), and Examples; Buttm. p. 436; Hermann ad Viger. § 232. Cf. also, II. 6. 80; 8. 1; Plat. Phaed. p. 87. D.

60.—Ἄλλὰ Σωκράτης γε. Ἄλλὰ here refers to the preceding negative clause: οὐ ταῦτ' ἔλεγε. The force of the γε is not the same as in § 12 above, where see note; but joined with the name Σωκράτης and not with the predicate, qualifies that noun; but S. (however it may be with others), etc. Cf. § 61. — τὰναντία τούτων, the very reverse of these things. Sometimes also with the Dat. *τούτοις* instead of *τούτων*. Cf. II. 6. 5: ὅτι τὰναντία τούτων ἐγκρατῆς μὲν ἔστι, κ.τ.λ. Also *τὸναντίον* in II. 7. 8, and IV. 2. 4. For the use of the Genit. see Kühn. Gr. § 273. R. 9; L. Gr. II. § 522. dd. — *φανερὸς ἦν*, presented himself to all, or was evident to all, as, etc. — *ἐπιθυμητὰς*; a highly descriptive appellation for disciples, those who long for, desire, etc. See I. 2. 5: *τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας*, note upon I. 2. 3., and *Apol.* § 28. Cf. in Latin, Cic. Brut. XVI. 64: habet (Lysias) certos sui studiosos. — οὐδένα πώποτε μισθὸν... ἐπράξατο. See I. 2. 5. above. — ἀφθόνηως, ungrudgingly, liberally. — *ἐπὶ κείνῳ*, sc. doctrine, or knowledge. See II. 1. 31: *τίς δ' ἂν δεομένη* (sc. σοί) *τινὸς ἐπαρκέσειεν*. Kühn. L. Gr. II. § 519. a. In regard to Socrates' liberality to his pupils, see *Symp.* IV. 43; I. 2. 5. above, and also I. 6. 3. and 11.

Apol. 16. Plat. Hipp. M. p. 300. D. et al. — *ἔν τιτες*. Perhaps the writer had especially, though not exclusively in view here, Aristippus, who first gave out that he would teach the Socratic philosophy for pay. V. Diog. Laert. 11. 65. — *λαβόντες*, *having received*, intrana. — *χρήματα δίδοναι*, *money to pay*.

61.—Πρὸς τοὺς ἄλλους ἀνδράποισ κόσμον... παρείχε. Cf. I. 3. 3: *καὶ πρὸς φίλους, κ.τ.λ.* The accusative with the preposition seems to denote the propagation of the renown indicated by *κόσμον παρείχε*, i. e., *among or in the estimation of foreigners*. For a similar construction with *eis*, see Plat. Tim. p. 25. B., and Kühn. II. § 603 and 613 with passages there quoted. — *Λίχας*. Lichas was son of Arceilaus, and contemporary with Socrates. See Thucyd. V. 50. He is also spoken of in Xen. Hellen. III. 2. 21, but the name is written *Λείχας*. Cf. also Plutarch, Cimon, p. 284. C. (c. 10). — *ὀνομαστὸς ἐπὶ τούτῳ*. The pronoun *οὗτος* generally refers to what has gone before, although it may refer to what follows, see note upon I. 2. 3. Kühner seems to refer it to the following account of Lichas, but it is not unreasonable to suppose that its antecedent is implied in the general phrase: *κόσμον παρείχε*. For the use of *ἐπὶ* with the dative to indicate design, purpose, etc., see Kühn. Gr. § 296. II. (c) and Examples, and L. Gr. II. § 612. p. 298. Cf. Demosth. Ol. II. (v. 111), p. 35: *τὴν ἐπὶ τοῖς ἔργοις δόξαν*, and also below II. 1. 27, 28: *ἐν ἀρετῇ δαυμάζεσθαι*; III. 6. 16. — *ταῖς γυμνοπαῖδαῖσι*. For an account of the festival of "naked youths," see Smith's Lexicon, Art. *Gymnopaedia*. The time in which any thing takes place is sometimes put in the dative without a preposition. See Roet. Gr. 106. I. d.; Kühn. Gr. § 283. 3, and L. Gr. II. 569. Cf. Plat. Symp. p. 174. A: *διέφυγον τοῖς ἐτικυκίοις*. So also other names of festivals, *Παναθηναίοις*, *Διονυσίοις*, *Ελευσινίοις*, etc. In Latin the Ablat. is used in this way: *Saturnalibus*, etc. See Zumpt § 475, note. — *τὰ ἑαυτοῦ δαπανῶν*, expending his own resources, or bearing his own expenses, i. e., living without expense to others. — *τὰ μέγιστα πάντες... ὀφείλει*. The verb *ὀφείλειν* governs two accusatives. The accusative of the thing may be taken adverbially. So in IV. 1. 1: *οὐ μικρὰ ὀφείλει τοὺς εὐδότες ἀντὶ συνείναι*. In the same manner *κακοποιεῖν* is constructed in III. 5. 26: *πολλὰ τὴν χάραν κακοποιεῖν*. In the pass. *ὀφείλειν* retains the Accus. of the thing effected; as in III. 11. 3: *πλείω ὀφελήσεται*, et al. See B. 131. 5 and 8; Kühn. L. Gr. II. § 558 b. and Anm. 2. In respect to the article with *μέγιστα*, cf. Cyrop. 1. 6. 8: *ὅτε τὰ ἕριστα πράττοι*, and Apolog. § 18, with Bornemann's note in h. l. — *βελτίων... ποιεῖν*. The Pres. and not the Aor. Part. is used here, because customary and not a single action is indicated.



62.—Μὲν δὲ. These particles are often used in conclusions. *Now* (since things are as above represented), or *accordingly* Cf. IV. 3. 18. Where after μὲν δὲ, δέ or δὲ δὲ follow, they indicate that the discussion of the present subject is concluded, and that something new is entered upon. Indeed the particles μὲν δὲ not unfrequently begin a new sentiment or argument for which previous preparation has been made. So in IV. 3. 2. Cf. Apol. § 31, § 32, and § 34. See concerning these particles Kühn. II. § 691. B. c; S. 387; Hartung, I. S. 262 sq.; Hoogerveen Doctr. Part. Gr. ed. Schütz, p. 460 sq. — τιμῆς ἀξίος εἶναι τῆ πόλει, see note upon I. 1. 1. — Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν, κτλ. This would in Latin naturally be more closely connected with the preceding sentence: "quod si quis e legibus quoque consideret, idem invenire poterit. See note upon I. 1. 3. — ἴδω τις φανερὸς γίνηται κλιπταρ, if any one is clearly caught in the act of theft, or clearly a thief, etc. These same crimes are spoken of as most heinous in Plato, *Repub.* IX. p. 575. B; *Gorg.* p. 608. E; *Xen. Symp.* IV. 36; *Apol.* 25. — λαμπροδουτών, a clothes-stealer, lit. a putter on of others' clothes (λάμπρος and δύνω), especially applied to those who stole clothes from baths, furibus balneatoribus, who were condemned to suffer capital punishment if the value of the theft was more than ten drachma. See *Potter's Gr. Antiq.* I. 25, or *Smith's Dictionary of Mythology*; *Meier and Schömann, Attisch. Process.* III. 1. p. 229 and 359-361. — τοῖσιν, Dat. plur. after the singular τὸν construction κατὰ σύνασιν. See Kühn. I. Gr. II. § 419. 6; Gr. § 241, and cf. II. 3. 2; 8. 6; III. 10. 1.

63.—'Αλλὰ μὲν denote a passing to another and stronger argument; see note I. 1. 6. — πῶποτε αἴτιος ἐγένετο, was he ever the author. — Οὐδὲ μὲν... γε, see note upon I. 1. 6. — κακοῖς περιέβαλεν. Compounds with περι for the most part govern the Accus. but they are sometimes followed by a Genit., or by a Dat. as here. See Kühn. I. Gr. II. § 610 note. Cf. *Isocrat. Paneg.* p. 67. B: περιβάλλειν ταῖς μεγίσταις συμφοραῖς. So also in III. 10. 2: ἀνδρῶν περιτοκῶν. 18. 1, and IV. 2. 27: τοῖς κακοῖς περιπίπτουσι.

64.—Πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ, How then could he be subject to indictment? For the use of οὖν conclusive, and the difference between οὖν used to indicate result or consequence, and ἄρα, see I. 1. 2. The force of ἂν with the Opt. in questions, see explained in Kühn. Gr. § 260. 4. (c). — ὅς. The relative is sometimes emphatically used in Greek after an interrogation, for οὗτος or αὐτός γάρ; so in Latin qui or qui quidem, as in *Cic. Phil.* IV. 5: virtus est una altissimis defixa radicibus; quae (i. e., haec enim) nunquam ulla vi labefactiri potest,

etc.; and in Eng. *who* with the emphasis. Cf. I. 4. 11: 'Ἐπει' οὐκ οἷε (Deos), φρονιζέω οἷ κ.τ.λ.; III. 5. 15: πότε γὰρ οὕτως Ἀθηναίου... οἷ, κ.τ.λ. Kühn. L. Gr. II. § 800. a. Emphasis is added to the relative by joining γέ with it; δε γε as in III. 5. 16; Hellen. II. 4. 41. "Oς may even be used for οὗτος γάρ when not preceded by an interrogative, as in III. 5. 11. — ἀπὶ μὲν τοῦ μὴ νομίζεις Deos. This beautiful use of the Infin. as verbal noun, where the Latin would employ a circumlocutory phrase with the Subj.: "pro eo, quod Deos esse non putaret," should not escape notice. — γέγραπτο, so Bornemann, Kühner, Seiffert, and others give the text instead of ἐγγράπτο. It should seem that the Augment in the Pluperfect tense is sometimes omitted even in prose for the sake of euphony, when a vowel which cannot be elided precedes and in words compounded with a preposition which ends in a vowel. Cyrop. III. 2. 24, where the authorities are divided between γεγένητο and ἐγγέροντα, also in Cyrop. IV. 1. 9: καταλείπτο; VII. 2. 5: καταδεδραμησασ, Hellen. II. 2. 11. ἐπιλελοίπει, et al. — ἦτις αὐτο Imperf. tense, referring to the time in which the accusation was made, whilst the Pluperf, γέγραπτο, alludes to the fact of the previous writing of the indictment. — οἶκου εἰς οἶκοῦσι. Ms. F. and some editions have here: οἶκος εἰς οἶκοῦσι. It is certain that οἶκω allows this construction, for it is used intransitively, meaning: to be inhabited, to be managed, etc. Cf. Hellen. IV. 8. 5, and examples cited by Stallb. Plato ad Rep. V. p. 463. D, and VIII. p. 543, begin. See Kühn. Gr. § 249. 1, and examples. But all the Mss. except F. without variation have the reading given in the text, and Xenophon uses such forms of expressions elsewhere. See note I. 1. 7. — προτρέπων ἐπιδουμειν. The middle form προτρέπεσθαι is used, § 32 above, and in II. 3. 12; III. 3. 8; 5. 3; IV. 5. 1; 8, 11, and the active in II. 1. 1, et 5. 1; IV. 7. 9; III. 3. 15. From these examples it is evident that the two forms are used with substantially the same signif, the active perhaps denoting the simple notion of exhortation, whilst the middle joins with this a relation to the subject.

## CHAPTER III.

1.—Δὲ δὴ. For this use of these particles = καὶ δὴ in similar constructions, and introducing a particular under a general principle, see Hartung, Gr. Partik. I. 265, 6, and cf. Arn. Gr. Prose Comp. 257, 8. They may be rendered in Eng. *now* or *now indeed*, Latin *jam* or *jam vero*. — καὶ refers to a suppressed clause: Socrates not only did not corrupt or injure his disciples as we have seen, but he *was* even (Lat.: etiam)

profitable to them. So in II. 7. 14: *καὶ ὑμῶς αὐτάς*. III. 6. 11; 11. 13. Cf. note upon I. 1. 6, and IV. 1. 5; 6. 1. It is used in a similar manner even at the beginning of a treatise, as in Apol. § 1: *Σωκράτους δὲ εἰς ἡμῶς μοι δοκεῖ εἶναι μεμνησθαι καὶ ὅς... ἐβουλεύσατο περὶ τε τῆς ἀπολογίας καὶ τῆς τελευταίας τοῦ βίου*, i. e., whilst you speak of other things, it seems to me to be important also, etc. Cf. also § 3: *οὐκ ἐχρῆν μέντοι σκοπεῖν, ὃ Σ, καὶ ὃ τι ἀπολογήσῃ*; and Bornemann's note. See Kühn. Gr. § 321. R. 5; L. Gr. § 728, 9. — *τὰ μὲν... τὰ δὲ*, *both... and, partim... partim*. B. 128. n. 5. — *ἔργῳ δεικνύων... καὶ διαλεγόμενος*; see I. 2. 59: *λόγῳ μὲν ἔργῳ*, and note I. 2. 3. — *τούτων*, referring to *ὅς ὠφελεῖν ἔδωκε*, and in the plural, as many kinds of utility are included. — *δῆ*. See note upon I. 2. 24. — *ὅπως ἂν*. \**Ἄν* is generally supposed to qualify the sense of *ὅπως* in such cases as this, but it is worthy of inquiry whether it does not here qualify the verb which is in the Aor. Sub., giving an air of uncertainty to the declaration: I shall be able, (may chance), to remember; or, answering to Fut. Perf. of the Latin: *meminero*.

*Τὰ μὲν* corresponds to *διαίτη δὲ* in § 5 below. — *τοίνυν*, see note upon I. 2. 29. — *φανερὸς ἦν*, may be rendered as if impersonal, as freq., although strictly personal, *it was apparent*. — *καὶ ποιεῖν*, κ.τ.λ., that he both did, and said, etc. — *ὕποκρίνεται*. For this word some modern editors have substituted *ἀποκρίνεται*, but apparently without necessity; for *ὕποκρίνεσθαι* is used with the signification: *to answer*, not only in the Ionic writers, as in Herodotus, I. 78, 91, and elsewhere; but also in Thucydides, as in VII. 44. 5. — *περὶ*, Latin, *de*, of, concerning. — *ἢ τε... Σωκράτους τε*, see I. 1. 14. — *ἀναίρει*, very often used in reference to the responses of oracles. Kühner says: *Verbam ἀναίρει de oraculorum responsis proprium est ac legitimum*. Cf. Apol. 14; Anab. III. 1. 6; V. 3. 7. — *ὅπως καὶ*. This is the reading adopted by Bornemann, Kühner, Seiffert, and others, instead of *ὅτω καὶ* found in some Mss. and editions. *ὅπως* seems to be used by Attic writers even before a consonant, where *so* or *in this manner* is to be expressed with emphasis. Cf. Kühn. in h. l. — *παρῆναι* (sc. *ὅτω ποιεῖν*). Anab. III. 1. 44 with Krüger's note; also IV. 8. 17: *καὶ ἀποδὲν ἐλάμβανεν τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρηγγελλας*, (sc. *ἀποδύνας λαμβάνειν τὰ ὄπλα*. — *περιέργους*, *busy-bodies*, those who offended against Cicero's injunction, *de Offic. 1. 34*: *Peregrini autem atque incolae officium est nihil praeter suum negotium agere, nihil de alio inquirere minimeque esse in aliena republica curiosum*.

2.—*Καὶ... δὲ*, and further; see note upon I. 1. 3: *τὰγα δὲ*, and I. 2. 42. — *ὅς*, giving a reason, like *ὅτι* or *ἔπει*, and connected with a

Part. in Accus. absolute. .See Kühn. Gr. § 312. 6. (d), and note I. 2. 20. — τοὺς θεούς. We should naturally expect the pronoun αὐτούς instead of the repetition of the noun; but such repetitions are somewhat frequent in Greek. Cf. I. 6. 1, and note. It was a favorite sentiment with Socrates, that we should simply, ἀπλῶς, ask good things of the gods, and not specific blessings. This appears abundantly evident from Plato, as for example, Alcib. II. p. 142 and 143. A, where the following verse from an old poet is quoted:

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά, φησί, καὶ εὐχομένοις καὶ ἀνεύκτοις,  
Ἄμμι δίδου, τὰ δὲ δευὰ καὶ εὐχομένοις ἀπαλέξειν.

— ἀδῆλων ὅπως ἀποβήσοιτο, see note upon I. 1. 6.

3.— Ἀπὸ μικρῶν, from small means; see note I. 2. 14. — μειοῦσθαι, (from μείων used as a comparative of μικρός and ὀλίγος,) lit. to be less; here, to fall short of, or, to be less worthy, and hence naturally followed by the genitive. — οὔτε... καλῶς ἔχειν, κ.τ.λ., lit. the thing has not itself beautifully, i. e., it is not honorable, just. So in *oratio recta* we find καλῶς εἶχε, καλῶν ἦν; and for the opposite idea, αἰσχρὸν ἦν; εἰκός ἦν, etc. The Infin. is here without ἀν, see Kühn. Gr. § 260. R. 3; L. Gr. II. § 821. 3. — οὔτ' ἀν... ἔξιον εἶναι ζῆν, εἰ, κ.τ.λ. ἀν is here retained, although it might be omitted for the same reason as above; since in *oratio recta*, the phrase would be: οὔτε τοῖς ἀνδρ. ἔξιον ἦν ζῆν. In reference to the sentiment of this passage, see Plat. Alcib. II. p. 149. E. Voigtlaender as quoted by Kühner explains this passage, thus: "Socrates intended without doubt to indicate by this, that the life of man would be rendered wholly miserable, and all the laws which regulate society be destroyed, if the gods were better pleased with the sacrifices of wicked than of good men. For if the gods prefer the sacrifices of the bad, it necessarily follows that they will also bestow upon them benefits, and in every thing prefer them to the good. Thus the lives of both gods and men would be made miserable. The lives of gods, because they must either love men whom they cannot love, without violating justice and holiness itself, or become themselves bad; of men, because the good must either yield entirely to the bad or probity vanish from the earth. Hence the result would be that the highest things would be confounded with the lowest, and life would not be desirable to any created being." — Ἐπαινήτης, *laudator, praiser*. — ἔπος, *verse*. — Κὰδ δὲ δύναμιν, κ.τ.λ. This line is taken from Hesiod, Ἔργ. καὶ Ἡμέρ. 366. Κὰδ [= κατά] δύναμιν, *according to (your) ability*. — ἔρθεῖν may be considered as depending upon χρῆ or some such word understood, or it may be rendered as imperative, as the Inf. frequently is, especially among the poets. — ἀδανότοισι = ἀδανότοις.

— καὶ πρὸς φίλους δὲ. The καὶ here answers to the καὶ with καὶ τῆν ἄλλην θύειαν, and is not connected in import with δὲ, which joins this to the preceding clause. — πρὸς signifies, *in respect to*, Latin, *in* with the Abl., and is omitted before ξένους, because that is included in the same idea with φίλους, and they together are contrasted with τῆν ἄλλην θύειαν; cf. I. 4. 17, where both the preposition and the article: *περὶ τῶν*, are omitted before ἐν Σικελίᾳ; also II. 1. 6, and III. 10. 13, and I. 2. 53, with the note. — τὴν καὶ δὲ θύειαν, by attraction for τὸ καὶ δὲ θύειαν. See Kühn. L. Gr. II. § 492. 3.

4.—Εἰ δέ, *but if*, or, *as often* αἰ. — δόξειεν. This Aor. Opt. denotes not a supposed case, but a frequent occurrence of an actual event. See Kühn. L. Gr. § 819. β.; Gr. § 339. R. 3; Rost § 120. This form of the Opt. in *-αιας*, *-ει(ν)*, etc., is more frequently used by Attic writers than the regular form in *-αις*, *-αι*, etc. See Kühn. Gr. § 116. 9, and note, I. 1. 5. We find a construction similar to this, but without εἰ in the apodosis, in § 6, and with εἰ and the Impf. in IV. 6. 13: *εἰ δέ τις αὐτῶν . . . ἀντιλέγοι . . . ἐπαυήγεν* ἄν. — *παρὰ τῶν θεῶν*, *from* (i. e., coming from), etc. *Παρά* is used with the Genit. of the author, instead of the more usual *ἐκ*, when a thing is represented as proceeding from the vicinity of one, or caused by his influence. See Kühn. Gr. § 251. R. 4, and § 297. I. (1). — *ἤττον*, *less*, i. e., with more difficulty. — *παρὰ τὰ σεμαίνόμενα*, sc. *παρὰ τῶν θεῶν*, as expressed below. With the radical meaning of *παρὰ*, *beside*, *near*, *along side*, is connected that of *going by*, *passing beyond*, and, from this, that of *being beyond*, and hence, *contrary to*, *against*. The use of *παρὰ* with the three cases, Gen., Dat., and Accus. in this passage, should not escape notice. Cf. B. 147. p. 417, 18. — *ἔπειθεν*, *attempted to persuade*, *persuadere conatus esset*, or, *suasisset*. — *δδοῦ λαβεῖν ἡγεμόνα τυφλῶν . . . δδοῦ*. It is unnecessary in Lat. or Eng. to repeat *δδοῦ*: to take as guide one who was blind and ignorant of the way, *caecum et ignavum viæ ducem*. — *παρὰ τοῖς ἀνθρώποις*. *Παρά* is here used in its causal or figurative signification, denoting *in the judgment* or *opinion of*. — *πρὸς τῆν . . . ξυμβουλίαν*, *in comparison with* (*prae*, *praeter*) *divine counsel*. No reference is made to the contents of these first four sections in § 15, where there is a recapitulation of the preceding arguments, and there seems to be a rather loose connection between piety towards the gods and temperance in food; but it may not unnaturally be supposed that Xenophon passes from duties owed to the gods, to those which pertain to men.

5.—*Διαίτη δὲ*. This emphatic position at the beginning of the sentence, is given to *διαίτη*, in order to make the contrast stronger with

the piety which has been the subject of the preceding sections, and δὲ is antithetical to μὲν (Τὰ μὲν τοῖσιν) in § 1. — εἰ μὴ τι δαίμόνιον εἶη, = ἢν μὴ τι δαίμόνιον κωλύῃ or ἢν μὴ τις θεὸς ἀποκωλύῃ, unless there should be a divine intervention. Cf. *Cyrop.* I. 6. 18: ἢν μὴ τις θεὸς βλάπτῃ, and Bornemann and Herbst, *Symp.* VIII. 43. — τοσαύτης δαπάνης, so much money (sc. as would be necessary for the support of Socrates). — οὐκ οἶδ', εἰ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, whether any one could earn so little. Cf. note I. 1. 6. 8. Concerning the verb ἐργάζεσθαι, see II. 8. 2, and in reference to the construction of ἂν with the Opt., see Kühn. *L. Gr.* II. § 839; and cf. IV. 2. 30; *Cyrop.* I. 6. 41, and 10, with Bornemann's note. — ἡδέως, with relish. — ἐπι τοῦτοφ, for *this*, i. e., that he might eat with a relish, referring to ἡδέως ἡσθια. — ἡεῖ, sc. ἐπι σίτον. — ψῆον, lit., boiled meat, (from ψῆω), as opp. to bread; then, meat in general; and finally, more delicate kinds of food (*ἡδύσματα*); as here, any thing eaten with food, to give it a relish, a condiment, sauce. Cf. I. 6. 5, and *Cyrop.* I. 6. 12; III. 14. 2, 3, for different uses of the word, and see Bornemann, *Symp.* IV. 8. p. 108. Cicero in his *Tusc. Disp.* V. 34. 97: Socratem ferunt, quum usque ad vesperum contentius ambulare, quae situmque esset ex eo, quare et faceret, respondiisse: se quo melius coenaret, opsonare ambulando famem.

6.—Εἰ... ἐδελήσειεν; see note upon § 4. — ὅστε φυλάσασθαι. The Infinitive is used after such adjectives as ἐργωδέστατον, ὠφελιμὸν, etc., with ἔστιν, and some other words and phrases, to define or characterize more particularly; and when ὅστε is added it gives greater force to the Infinitive. See Kühn. *L. Gr.* II. § 643 d and Rem., and Stallbaum's note upon *Plat. Phaed.* p. 103. E. We find a similar constr. of the Infinitive with the Accusative in Latin, as Cic. de *Nat. Deorum* III. 1: difficile factu est me id sentire quod tu velis; but the more usual constr. in Latin would be with ut and the subjunctive. — τὰ πείθοντα, things which persuade, induce. Some read ἀπειθοντα, but apparently without good reason or sufficient Ms. authority. See Kühn. in h. l. — γαστέρας καὶ κεφαλὰς καὶ ψυχὰς. According to our idiom the Sing. number would be used here, but both the Greek and Roman writers were accustomed to use the Plur. both of abstract and concrete nouns, where there was a direct reference to many objects; see Kühn. *L. Gr.* § 408. R. 3, and cf. III. 12. 2, and Kühn's *Tusc. Disp.* IV. 2. 3, where abundant examples are cited from both languages.

7.—Ἐφη ἐπισκώπτων, said sportively. — τὴν Κίρκην, see *Odyss.* κ. 239 sq. — τοιοῦτοις πολλοῖς, sc. ἂν πείθαι μὴ κεινόντας ἐσθίειν, κ.τ.λ., i. e., by many things which persuade, etc. — ἀποσχόμενον τὸ... ἄπτεδαι. Some editors for τὸ read τοῦ, but without

good reasons. Verbs generally constr. with the simple Infin. are frequently, for the sake of emphasis, followed by the Accus. of the article with the Infin. Cf. IV. 7. 5 below, and also 4. 11; and see Kühn. Gr. § 308. R. 1. — *διὰ ταῦτα*. After a participle introducing the cause or reason, *διὰ ταῦτα* or *διὰ τούτο* is frequently added for the sake of greater distinctness. Anab. I. 7. 3; VII. 1. 9; Cyrop. III. 1. 39; Kühn. L. Gr. II. § 667. Anm.

8.—*Ἀφροδισίων*. Three explanations are given of the government of this word. Kühner in his L. Gr. § 625, 4, explains it as depending upon *περὶ*, to be supplied from the preceding clause, and refers to Bernhardy's Gr. Syntax, p. 204. But Herbet governs *ἀφροδισίων* by the verb *ἀπέχεσθαι* and *τῶν καλῶν* by *ἀφροδ.*, and this, which seems to us a more natural explanation than the former, receives some support from such passages as II. 6. 22: *τοῖς τῶν ἑρῶν ἀφροδισίαις ἠδόμενοι*. Even Kühner is inclined to accede to this explanation in his note in h. l. But on the whole it may perhaps be better with Seiffert to consider *ἀφροδ.* as a partitive genitive (Latin: *de rebus autem veneris*, etc.) and *τῶν καλῶν* as governed by *ἀπέχεσθαι*. The meaning is the same as if *τό* had been inserted after *παρῆναι*: In respect to the *ἀφροδισίων*, he admonished firmly to abstain from that of the *τῶν καλῶν*. — *ἄπτόμενον*; for the omission of the pronoun here, see note upon I. 2. 55, and references there. Cf. also § 11: *ἐφ' οἷς οὐδ' ἂν μαινόμενος σπουδάσειε*. II. 1. 17; 6. 26; III. 6. 6; 9. 14; 13. 2; IV. 2. 37. For the same constr. in Latin and abundant examples both from Gr. and Rom. authors, see Kühn. Tusc. Disp. IV. 8. 17. — *σωφρονεῖν*, to preserve constancy of mind. — *Κριτόβουλον*; a son of Crito, the friend and disciple of Socrates.

9.—*Ἰωφρονικῶν*, modest, as contrasted with *δρασίων*, impudent, insolent; for the constr., see Kühn. Gr. § 278, 3. — *προνοητικῶν*, (from *πρό* and *νοέω*), prudent, considerate. — *ἀνοήτων* (a priv. and *νοέω*), silly. — *ῥιψοκινδύων*, (*ῥίπτω* and *κίνδυνος*), rash, fool-hardy. — *πάνυ μὲν οὖν*, a frequent formula for an affirmative answer, and hence common in colloquy, as in the dialogues of Plato. See II. 1. 2. sub. fin. *Μὲν οὖν* = *μενοῦν*, is also used with other words besides *πάνυ*, and often with not merely an affirmative significance, but also to extend or correct the preceding idea, like the Lat. *immo*, or, *immo vero*, as II. 7. 5: *πάντα μὲν οὖν, ὡς εἴρημαι*, yea, truly, all things, as I suppose, and in III. 8. 4. Cf. Stallb., Plato, Crito, p. 44. B; Gorg. p. 464. B. See also Hartung, Gr. Partik. II. 399 sq., and Kühn. Gr. § 316. R. (b). It is even used in contradicting and denying, as may appear from the above references. — *θερμουργότατον*, (*θερμός* and *ἔργον*)

one who does hot, hasty acts, *most rash*. — *λεωργέτατον*, probably from adv. *λείως* = *λίαν*, and *εργω*, one who will do any thing = *πανούργος*, most audacious. Cf. the use of the word in Aesch. Prometheus 5. — *κυβιστήσειε*, to throw headlong upon. On account of the danger attending the casting one's self upon a sword, the expression became proverbial, to indicate any peril however great. — *εις πῦρ ἄλλοιτε*, also proverbial, as is the phrase: *διὰ πυρὸς ἵεσθαι*, Sympos. IV. 16. Many editors retain here the Imperf. form, *ἄλλοιτε*, which is found in almost all the Mss., but the preceding Aor. would seem to indicate that the Aor. should be used here, and the change by the addition of *λ* might have very easily crept into the Mss.

10.—*καί* is placed with special force at the beginning of questions where the remark of another is taken up with surprise and its invalidity or absurdity implied. In such cases the Latins sometimes use *vero*, the Germans *aber*, and we *but*. See Kühn. Gr. § 321. R. 1, and L. Gr. II. § 727. 2. It is so used in § 11 and 12; III. 9. 12; IV. 4. 10. — *ὄχ*. The *ὄχ* in such cases as this may indicate more strongly astonishment, impatience, or indignation. So in II. 6. 7; III. 13. 6; IV. 4. 10; Eur. Med. 1001. See Kühn. L. Gr. II. § 833 d. — *τί... ἰδὼν ποιοῦντα*, the peculiar brevity and beauty of the construction of both the relative and interrogative pronouns, especially with participles, should not escape notice; see C. 539. 2. — *κατέγνωκας αὐτοῦ*, have you judged so severely of him. *κατά* signifies here in composition, against, opposed to; cf. III. 7. 3. — *Ὅδ γάρ*. Kühner calls *γάρ* in such cases as this, *γάρ* conclusive in an interrogation, cf. 4. 14; II. 3. 16, 17; III. 4. 1; 7. 7; 11. 17, etc., and L. Gr. II. § 833. i. There is, however, here manifestly an ellipsis to which it refers. Xenophon's question implies the idea of injustice in Socrates' severe reproach of Critobolus, and his replies: I reproach him justly, for has he not, etc. — 'Ἄλλ' εἰ μέντοι, but if indeed, at *si profecto*, as in II. 1. 12. *μέντοι* very often expresses confirmation, *indeed*, in antithesis with *καί*, *οὐ*, *ἀλλά*, etc. Here it is used to strengthen the objection to Socrates' declaration: if indeed what you say were just, even I, etc. Cf. I. 4. 18, and Kühn. Gr. § 816, R., and L. Gr. II. § 698. a. — *τὸ βίψοκίνδυνον ἔργον*, this rash deed, i. e., the one just named: *τὸν Ἄλκιβ. ἰδὼν φιλησθαι*. This phrase seems to be the subject here, and hence the article *τὸ*. Kühner however considers it as predicate, and accounts for the article which is not generally used with the predicate noun, from the distinct allusion to a well known fact, and perhaps a direct repetition of the word from Socrates. See Kühn. Gr. § 244. 6; L. Gr. II. § 494. — *κὰν ἐγὼ δοκῶ... ὀπόμεῖναι*, I seem to be able to come into, to be exposed to this danger.



11.—ὦ τλῆμον, miserable man. — καὶ τί, see note, § 10. — ἄν... παθεῖν, what do you suppose will happen, you having (i. e., if or when you have,) etc. For the Fut. sense of the Inf. with ἄν, see Kühn. § 260. 5. (a). Cf. Symp. VI. 25: οὐ ἔρωτος (sc. τοῦ φιλεῖν) οὐδὲν ἐστὶ δεινότερον ὑπέκκαυμα, κ.τ.λ. — Ἄρ' οὐκ; these particles in interrogations like the Latin *nonne* imply an affirmative, whilst ἄρα μή, Lat. *numne*, imply a negative answer. See Kühn. Gr. § 344. 5. (b), and L. Gr. II. 834. 3. In regard to the former, cf. I. 5. 4; 7. 2 and 3; II. 1. 16; 6. 88; and for the latter, II. 6. 84; IV. 2. 10: ἐφ' οἷς. . . σπουδασεῖς. The Prep. ἐπί is often put with the dative case after verbs implying motion, to designate the end or design of the motion. Cf. Plat. Phaedr. p. 276. B; p. 278. D. Symp. p. 217. A, where the same verb is used as here. See also many other passages cited by Kühner in h. l.

12.—ὦ Ἡράκλειε, O Hercules! indicating surprise here. It may also be used as an exclamation of anger or indignation or disgust. So the Latin *mehercle* and *hehercle*. — δεινὴν τινα... δύναμιν. When the Indef. Pron. τις is used in this way with adjectives, adverbs, etc., it seems to bring out more distinctly the idea designated by these words; see Kühn. Gr. § 303. 4; L. Gr. II. 633. 4. So *quidam* is used in Latin, as in Cic. Lael. IX. 2: *admirabilis quaedam exardescit benevolentiae magnitudo*, cf. also Kühn. Tusc. Dia. II. 4. 11. In regard to the sentiment of the passage, see Symp. IV. 25. — φαλάγγια are small animals similar to the spider. The most poisonous and destructive kinds have been described as belonging to Italy, and are called from the city Tarentum, Tarantula. Cf. Plin. H. N. XXIX. 4. — ἡμιωβολιαία, equaling in magnitude half an obolus. The comparison should seem to imply that the φαλάγγια were small in size and round. — τοῦ φρονεῖν ἐξίστησιν, = τὸν νοῦν ἐκπλήττει, expels their reason; cf. IV. 5. 6; II. 1. 4, for similar constructions of the Infin. with the Gen. of the article. — κατὰ τὸ δῆγμα, on account of, by, or by means of, a causal sense. The proper meaning = *secundum* easily passes into *propter*.

13.—Τοὺς δὲ καλοὺς. The adversative δέ is frequently employed in animated interrogations, where the concessive member is to be supplied by the mind as here: τὰ μὲν φαλάγγια ἐνέουσι τι οἶα, τοὺς δὲ καλοὺς οὐκ οἶα. Cf. I. 6. 15; II. 1. 26, 30; II. 6. 10, 14, 37; II. 9. 2; III. 3. 11, et al. Oftentimes too the δέ is copulative, and continues a question interrupted by a preceding answer; cf. III. 5. 2, and see Kühn. Gr. § 322. Rem. 6; L. Gr. II. § 696. 5. — θηρίον, used of man, as in III. 11. 11. — τοσοῦτ' εἰς δεινότερόν ἐστι... ἄσφ. The correlatives ὅσον, ὅσφ, and τόσον, τοσοῦτ', correspond to each other, and indicate an equality

in the two things compared, so much...as much, in what proportion... in just the same proportion. So: *δσον τὴν ἀρετὴν ἀσκήσεις, τοσοῦτον εὐδαιμόνων ἔσῃ*, and Xen. Cyrop. VIII. 1. 4. Frequently not only the quantity but the degree of the quantity is indicated: *δσφ μᾶλλον... τοσοῦτφ μᾶλλον*, or, *δσφ μάλιστα... τοσοῦτφ μάλιστα*. But sometimes when the quantity of two things is compared, the degree of the quantity of only one of them is indicated; then we have, as in our passage, joined with one of the correlatives an adjective in the comparative degree, and with the other, an adjective in the positive: This animal... is so much the more dangerous than the tarantula, by as much as this...infuses poison, etc. Cf. with this, and note the difference in the construction, those passages where with *δσφ* the comparative *μᾶλλον* is to be supplied from the other member, as in Xen. Hier. X. 2: *οἶδα γὰρ ὅτι ὄσπερ ἐν ἴπποις, οὕτω καὶ ἐν ἀνδράποισι τισὶν ἐγγίνεται, δσφ ἂν ἐκπλεα τὰ δέοντα ἔχουσι, τοσοῦτφ ὑβριστοτέροις εἶναι*. This constr. is unfrequent in the Latin hist., and yet it occurs, as in Tac. Ann. 1. 67: *barbaris quanto quis audacia promptus, tanto magis fidus rebusque motis potior habetur*. — *ἐκεῖνα... τοῦτο*. The pronoun *οὗτος* sometimes refers to the more distant noun, (as here to *τὸ θηρίον*), where it is the principal subject of the sentence, and *ἐκεῖνος* not to the more remote, but to the less emphatic noun; as in IV. 3. 10. See Stallb. Plat. Phaedr. p. 232. D. and Kühn. L. Gr. II. § 629. 7. So *hic* and *ille* in Latin; see Kühn. Tusa. Disp. 1. 49. 117. — *πρόσωθεν*. In some Mss. *πὸρρωθεν*. These words are often interchanged and are considered as synonymous in meaning, although Buttman L. Gr. § 115 note, makes the distinction: in usage *πρόσω* signifies, *forwards*, and *πὸρρω* (Doric *πὸρσω*) *far*. Cf. I. 4. 6, and Anab. III. 2. 22. — *ἴσως δὲ καὶ οἱ Ἔρωτες... τιτρώσκουσιν*. Bornemann here appropriately compares Achill. Tat. p. 8. 29; *Κάλλος γὰρ δεξιτέρον τιτρώσκει βέλους, καὶ διὰ τῶν ὀφθαλμῶν εἰς τὴν ψυχὴν τιτρώσκει*. Some have supposed this whole passage, from *ἴσως* to the end of the Section, to be supposititious, i. e., supplied from the scholiast, but there does not seem to be good reason for this assumption.

14.—*Καὶ ἀφροδισιάζειν... πρὸς τοιαῦτα*. Kühner refers *καὶ* back to § 6, where it is enjoined to abstain from delicate food, here from the indulgence of impure love. — *τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδισία*, those intemperate, not sufficiently guarded, in respect to love. — *οὐκ... οὐκ ἂν προσδέξαιτο ἢ ψυχὴ*, the soul shall not admit i. e., reject with scorn. Cf. the use of *ψυχὴ* in regard to the animal appetite in I. 2. 4. — *οὐκ ἂν πράγματα παρέχῃ*, lit. make business for, i. e., disturb, trouble. The word *οὐκ* is first the object of *προσδέξαιτο* and then the subject of *παρέχῃ*. Instances of similar construction are not rare.

15.—This section is a kind of summary of the preceding discussion. — οὐδὲν ἄν ἤττον ἀρκούντως ἡδεσθαι, κ.τ.λ. He supposed that he held the just medium, i. e., had not less delight in the pleasures of sense, and yet had far less trouble. The particle ἄν is to be connected with the Inf. ἡδεσθαι and supplied with the following verb, λυπεῖσθαι. So it is often to be supplied in one of two corresponding clauses, as in II. 1. 27; I. 18; III. 3. 2, and sometimes where many words intervene. See B. 139. N. 5. Kühn. L. Gr. II. § 458, note 1. — We should naturally expect μέν here with ἡδεσθαι to correspond with δέ after λυπεῖσθαι, as the words are contrasted. But such omissions are not unknown even in prose authors, as in Anab. III. 4. 7, 41, and in Thucydides and other writers. See Kühn. L. Gr. II. § 785.

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#### CHAPTER IV.

1.—Περὶ αὐτοῦ τεκμαίρομενοι. The verb τεκμαίρομαι, after the time of Homer, generally signified, to perceive from certain signs, to judge, and was usually followed by the Dat. of the means, but with the Gen. of the thing judged depending on a preposition. There seems to be an evident allusion here to persons who, after receiving the instructions of Socrates, had not continued in the practice of the virtues which he enjoined, and τεκμαίρομενοι is judging from such examples as these, and therefore from insufficient data, *conjecturing*. — προτρέψασθαι... προαγαγεῖν. The verb προτρέψασθαι seems to signify, to excite to the consideration of virtue, to praise and commend it, and προαγαγεῖν to lead forward in the practice of it. The objection is, that Socrates' instructions were theoretical and not practical. For the sentiment of Cic. de Oratore I. 47, 204: Socratem illum solitum aiunt dicere perfectum sibi opus esse, si quis satis esset concitatus cohortatione sua ad studium cognoscendae percipiendaeque virtutis; quibus enim id persuasum esset, ut nihil mallent se esse, quam bonos viros, iis reliquam facilem esse doctrinam. — κράτιστον γεγονέναι, that he was most excellent, or had special influence; followed by the Inf. — οὐκ ἰκανόν, was unable. — μὴ μόνον, not οὐ on account of the Imper. δοκιμαζόντων. The participle σκεψόμενοι may also be rendered as Imper., connected with δοκίμ: let them turn their attention to and examine, etc. The propriety of using μὴ then appears more evident. It may be noticed here that the best Attic writers seldom use the verb σκέπτομαι in the Pres. or Impf. tense, but the forms of σκοπέομαι in its stead. — &...

ρωτων, what things interrogating, i. e., by what questions. — κολαστηριου (i. e. κολασμα) ἔνεκα, for the sake of reproof, castigation. — τοὺς πάντ' οἰομένους εἶδέναι. The sophists are to be understood as especially referred to here. Socrates strove in every way to restrain and repress their arrogant boastings. — συνημέρουε, (σύν and ἡμέρα,) lit., to pass the day with. — δοκιμαζόντων, the abbreviated Attic form for δοκιμαζέτωσαν.

2.—Τοῦ θαιμονίου; not the divinity of Socrates specifically, but used generically, the divine one = the deity. — Ἀριστὸδῆμον τὸν Μικρὸν ἐπικαλ. Aristodemus, surnamed the Little, was an austere man, always walking ἀνυπόδητος, but a most devoted and constant attendant of Socrates. — οὐτ' εὐχόμενον, is omitted in many editions and is probably spurious. See various readings, Kühn. in h. l. — ἔστιν οὐστίνας ἀνδράπων, any men. Ἀνδράπων is the reading in many editions. For this use of the relative with ἔστιν in either number or any case as a substantive pronoun, see Kühn. Gr. § 331. R. 4; B. 150. m. 21, and L. Gr. II. § 783. Anm. 4; Soph. 150. 5; Rost § 99, note 9. Cf. Plat. Phaed. 111. D. — τεθαύμακας ἐπὶ σοφίᾳ. Cf. Plat. Sympos. p. 206: σὲ... θαύμαζον ἐπὶ σοφίᾳ. For the use of the Dat. with the preposition here, see Kühn. Gr. § 296. II. and § 285. R.; L. Gr. II. § 612 and § 584, note. For the Perf. tense denoting rather the result of action in the present time, see Kühn. Gr. § 258. R. 5, and cf. I. 2. 49: θεδέσθαι. — Ἐγωγε. The affirmative answer is frequently made by the Pron. either with or without the emphatic particle γε. So in Latin, though generally with some strengthening word, as *hercle*, *profecto*, etc. — Καὶ ὅς. See note I. 2, 35, καί; and for the use of the ὅς in a demonstrative sense, see Kühn. Gr. § 331. R. 1, and L. Gr. § 781. 3. a. Cf. also III. 1. 5; 3. 3, 4; 4. 1; 12. 1; IV. 3. 3; 6. 2.

3.—Τοίνυν. This particle is often used when one directly and with out opposition answers another's question; see Kühn. L. Gr. II. § 758. 2 — ἐπὶ δὲ διδυράμβῳ. It has been supposed with some plausibility, that διδυράμβων sc. ποιήσει should be read, since the word is not usually employed in the Sing. like ἔπος and μέλος, but in the plural like ἔμφοι, ἀνάκταστοι. — Μελανίπιδην. This Lyric poet lived about 520 B. C. — Πολύκλειστον... Ζεῦξιν. Polycletus the celebrated statuary lived about B. C. 430 and Zeuxis, the distinguished painter, near the same time.

4.—Ἄφρονα (a priv. and φρήν) is here contrasted with ἔμφρονα (ἐν and φρήν), the ἐν, as frequently, indicating the possession of the quality denoted by the noun. So in ἐνεργά, which is contrasted with ἀκίνητα,

without motion, motionless. εἴπερ γε... γέγραται. The particle γε is here added to give additional force to εἴπερ, if indeed, it is true that, etc. Cf. Anab. I. 7. 9; Sympos. V. 6. — τόχῃ τιμῆ... διὰ γνάμης. The construction here is beautifully varied, the dative being used for the instrumental cause, and the Genit. with the preposition to designate the active, intelligent cause. When persons are designated we more frequently find διὰ with the Gen., corresponding to per in Latin, and sometimes even with words designating things; see B. 133. N. 12, and references to πρός and ἐν, and also Zumpt's L. Gr. 301. — τῶν δὲ ἀτεκμήρως ἐχόντων, κ.τ.λ.; of those things which are in the dark, which furnish no indications, etc. — τῶν φανερώς ἐπ' ὄψεσ. ὄντων, those which are manifestly for use. — ἔργα, the products of, or rendered as a verb with esse implied, are caused by. — Πρώται, impersonal, it is plain. — μὲν = μήν from which it is derived, expresses confirmation. So frequently in Ionic writers and sometimes in Attic Greek, especially in answers. See Kühn. Gr. § 316. 1. R.

δ.—Ὅκοῦν, Does not then? an inductive interrogative particle; sometimes written οὐκ οὐν, and οὐκουν; but for the distinction in the use of these forms, see Kühn. Gr. § 324. R. 7; B. 149. m. 18. In regard to the sentiment, see IV. 3. 3 sq., and cf. Cic. de Nat. Deor. II. 54. — Ὅσμων γε μήν. The particles γε μήν denote transition to a new particular, on which special emphasis is put. Two cases are to be noted: where the γε gives force to a preceding word, as here, to ὄσμων; and so in I. 6. 6; III. 6. 12; 8. 10; 9. 6; 11. 10, etc.; and where it is joined to a conjunction, in which case it gives emphasis to the whole sentence or clause. See Apol. § 13: ὅτ γε μήν, κ.τ.λ., and § 18; also abundant examples in Hartung, Gr. Partik. I. S. 401 sq., II. S. 383 sq. — δὲ ἐστέματος. The article is omitted here on account of the verbal force of the noun with the preposition: which are perceived by tasting. Cf. note on I. 1. 9. — γυώμων, the judge, estimator. — εἰ μὴ ἐνεργάσθη, had not been made or implanted. The student should notice the use of the Aor. here and in the context, to denote a repetition of individual acts. B. 134. 4, and N. 5.

ε.—Ὅ δὲ δεκεῖ σοι καὶ τόδε προσόλας ἔργον δοικίνας, does it not appear to you that this should be, (or is to be,) considered, as the work of foresight? The reading ἔργον is supported by the best Mss. The Dat. ἔργου and ἔργοις seem to have arisen from understanding δοικίνας to have the signification: to be like, similar, instead of to be supposed or considered, which should evidently be given to it here. It is equivalent to φαίσεσθαι which is often placed in the same way with δεκεῖν.

See II. 1. 22; IV. 2. 20, et al. — τὸ... θυρῶσαι; namely, *the closing it with eye-lids as doors*, etc. For the use of the article here with the Infin. after the preparative demonstrative τὸδε, see examples collected by Hase in his note upon Rep. Lac. IX. 1, and Kühn. L. Gr. II. § 631. 2. — ἀπὲρ χροῖσθαι τι, to use it for any purpose; τι is the Accus. of the object aimed at. See Kühn. Gr. § 278. 4; L. Gr. II. § 649. b. — ὧς δ' ἂν... βλάπτωσιν; cf. with ὧς... κακουργῆ without ἂν. See Kühn. Gr. § 330. 4, and L. Gr. II. § 775. The Subj. is used in the final, because the verb in the principal clause, ἐμφύσαι, is an Aor. with a present signification. See Kühn. Gr. § 330. 2. — ἡδμὸν βλεφαρίδας, *the eyelashes as a strainer, or, sieve*. Ἡδμός was a strainer, originally used for filtering wine; Schneid. — ἔφροσι τε; the particle τε is seldom used as a connective by Xenophon without a καὶ following; and it is not improbable that δέ was originally written here. See Zeunius, Schneider, et caet. in h. l. — ἀπογειώσαι, *to make jut out like a cornice*, cf. Cic. N. D. II. 57: Primam enim superiora, superciliis obducta, sudorem a capite et a fronte defluentem repellunt. This whole phrase has been very well translated: "that by brows the parts above the eyes are rendered eaveslike," etc. — τὸ δὲ... δέχεσθαι. This and the following infinitives are strictly the subjects of ἐστίν, and are repeated by ταῦτα in the last clause, thus producing a slight anacoluthon. — οἷους τέμνειν, cf. γομφίους... λαλεῖν. So οἷος is used with the Infin. in § 12; II. 1. 15; 6. 37, et al. See Rost's Gr. § 122; Kühn. L. Gr. II. § 788. Anm. 3. Gr. § 306. 1. c. In such cases it has all the properties of an Adj. and nearly = δυνατός; see B. 139. F. 5. Exa. — τοὺς... γομφίους, *the molar teeth*. — ἐπεὶ δὲ τὰ ἀποχωρούντα δυσκερῆ, sc. ἐστίν. The ellipsis of εἶναι after conjunctions is rare. See a similar representation in Cic. N. D. II. 57.

7.—Δημιουργοῦ (fr. δῆμος and ἔργον), lit, *working for the people*, hence workman, worker, maker. In the New Platonic Philosophy it is used as the name of God, the Creator. — τὸ δὲ ἐμφύσαι, κ.τ.λ. This is a continuation of Socrates' question from § 6, and the infinitives are in the same construction as there with the clause: ταῦτα οὕτω... ἐστίν implied. — Ἀμέλει, strictly Imper. but here used as an adverb, *truly, without doubt*, Latin: sine dubio. The same word is used in IV. 4. 6. — τινος... βουλευσαμένου, κ.τ.λ., one who has deliberately resolved upon the existence [the making] of living beings.

8.—Σαυτὸν... ἔχειν. When the subject of the Inf. is the same as that of the governing verb it is generally omitted, but is retained where any special emphasis is to be put upon it; as here, contrast; notice also

the use of *σε* below; *ὅσα σέ, κ.τ.λ.*, see Kühn. Gr. § 307. 4, and R. 4; L. Gr. II. § 646. 1, and cf. II. 6. 35 extr., 38. — *Ἐρώτα γούν καὶ ἀποκρίνομαι*. This phrase, although in all the Mss., is omitted by many editors. But it is difficult to see how it could have crept in here, if not written by the author himself. It is true, it somewhat interrupts the continuity of the discourse, but yet it contains nothing so incongruous as to warrant its rejection. Aristodemus does not, it should seem, (perhaps from modesty,) choose to answer Socrates directly, that he believes himself *φρονιμὸν τι ἔχειν*, but in order to avoid the answer says: now continue your questions and I will reply to them (and it is implied, you yourself shall judge by my answers whether I have any reason or intelligence). Socrates understanding this, proceeds to ask further questions. Cf. Symp. V. 2. *ἀλλ' ἀποκρίνου. Ἄδ δέ γε ἐρώτα*. The particle *γούν* is often employed in responses as nearly synonym. with *ὅν*; III. 3. 5, 6, 7; 6. 5; 10. 8, et al. See Hartung's Gr. Partik. II. 8. 15. — *καὶ ταῦτα, and that too*; see I. 2. 29, and reference. — *πολλῆς οὐσης... πολλοῦ ὄντος*. The simplicity of the construction of the Greek allows these repetitions which would hardly be admissible in Latin: "te et terrae exiguum partem in corpore et humoris habere, quum ea multa sint." — *μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοστα σοί*, to you taking a small portion *the* body is fitted. The article is used with *σῶμα* since it is a well known, specific object; we might render either by the indefinite article *a*, or by the possessive, *your*. For the use of the Part. here, see B. 144. 2. — *γούν δὲ μόνον ἔρα οὐδαμοῦ ὄντα, κ.τ.λ.*, and do you suppose that you alone by some good fortune have obtained possession of mind existing nowhere else. This seems to be brought in to obviate an objection which might lie in Aristodemus' mind, although he had not expressed it. Cf. Cic. N. D. II. 6: Unde enim hanc (mentem) homo arripuit? ut ait apud Xenophontem Socrates, and III. 11; also Plat. Phileb. § 54. p. 81, and Stallb. note, and IV. 3. 14 below.

9.—*Μὰ Δι'*, a formula of swearing, (*μά* being perhaps connected in origin with *μήν, μέν*), which, however, by itself neither affirms nor denies, but is generally connected with an affirmative or negative particle, as *ναὶ μὰ τὸν Δία* and *οὐ μὰ Δία*. When it stands without the affirmative or negative particle, it has generally a negative implied with it either from a preceding or succeeding negative phrase. Here the reference is back to "Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶσι φρόνιμον εἶναι"; for examples of a previous negative phrase, cf. IV. 6. 10; Oecon. XII. 1; for one subsequent, cf. III. 4. 3; Cyrop. VIII. 3. 45. It is however true that the negative *οὐ* is not found in the immediate context, and yet *μά*

$\Delta\lambda\alpha$  has a negative force. This takes place when it is sufficiently plain without the negative that a negative answer is to be given to a question. Cf. III. 13. 3, and note upon II. 6. 1. See upon this formula of questioning Stallbaum, Plato, Phileb. p. 36, § 72; Gorg. p. 489. E; B. 149. 23; Kühn. Gr. § 316. 4. —  $\text{ὅδ' ἄρ, κ.τ.λ.}$  It should be distinctly understood here that the reasoning of Aristodemus is not against the existence of the gods, but against their immediate agency in the affairs of life and the consequent appropriateness of worshipping them, which Socrates is inculcating. Hence the appositeness of the following argument: *I do not see, etc.*, and the agreement with previous (§ 7 and 8) and subsequent (§ 10) concessions of Aristodemus. —  $\text{κυρίως, auctora. — ἔσπερ sc. ἔρα. — Οὐδὲ γὰρ.}$   $\Gamma\alpha\rho$  here refers to a suppressed clause; as perhaps, ironically: you have spoken excellently, *for, etc.* This kind of ellipsis before  $\gamma\alpha\rho$  is especially frequent in dialogue in answers to questions. Cf. II. 1. 2, 15; 3. 6; 6. 7, 15; III. 6. 12; 11. 7. Still  $\gamma\alpha\rho$  is frequently used merely to introduce the answer to a question, like a strengthened  $\gamma\acute{\epsilon}$  which enters into its composition,  $\gamma\acute{\epsilon} \acute{\alpha}\rho\alpha$ . See Kühn. Gr. § 324. 2; L. Gr. II. § 840. d., and cf. III. 5. 2. 10, 11, 16, et al. —  $\text{ἑαυτοῦ}$ , in many Mss. and editions  $\text{σεαυτοῦ}$  or  $\text{σαυτοῦ}$ . But it is easier to account for the introduction of  $\text{σεαυτοῦ}$  into the Mss. which have it, than  $\text{ἑαυτοῦ}$  into those where it is found. It seems also to be well established, that the reflexive pronoun of the third person takes the place of that of the first and second person, when the person to whom it refers is clearly denoted by the construction of the sentence, and the attention is not so much directed to a definite individual as to the fact that what is affirmed is restricted to the subject itself. Hence it signifies nearly the same as  $\text{ἑἷος}$ . Cf. II. 1. 31:  $\text{τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς}$  (self-praise),  $\text{ἀνήκοος εἶ}$ ; II. 6. 35; Anab. VI. 6. 15, et al. See Roet's Gr. § 99 note; Kühn. Gr. § 302. 8; B. 127. N. 5; L. Gr. II. § 628. aa. —  $\text{κατὰ γε τοῦτο}$ , according to this (sc. what you affirm).

10.— $\text{Ὅστις, but not indeed}$ ; the adversative force is not however in the  $\text{τοί}$ , which is merely restrictive, but in the negative  $\text{οὐ}$ . See Kühn. L. Gr. II. § 758. Ann. —  $\text{ἢ ἔς}$ , for  $\text{ἢ ἔτιτε}$  (v. in III. 5. 17), as not unfrequently with the Inf. Cf. a different constr. in Apol. § 16; Hier. X. 1; Cyrop. I. 1. 2. —  $\text{ὄσφ μεγαλοπρεπέστερον}$  (sc.  $\text{ὄν}$ ); κ.τ.λ. In proportion as the divinity is more exalted and yet considers you worthy of regard, the more is he to be honored, or, the more exalted the being who deigns to regard you, the more, etc. For the omission of the participle  $\text{ὄν}$ , see II. 1. 32:  $\text{τιμῶμαι δὲ μέλιστα πάντων... ἀγαπητῆ μὲρ συνεργῶς τεκνίταις, κ.τ.λ.}$  (sc.  $\text{οὔσα}$ ); 3. 15:  $\text{ἔτοκα λέγεις... καὶ οὐδαμῶς πρὸς σοῦ}$ , and in no manner suited to yourself. Cf. also Symp. IV. 25:



καὶ γὰρ ἐπληστον (scil. ὄν) καὶ ἀπίδας τινὰς γλυκείας παρέχει; and examples collected in h. l. by Bornemann.

11.—Ἔπειτ' οὐκ οἶσι...? see note upon I. 2. 26. — οἶ. For this use of the relative after an interrogation, see I. 2. 64. — ὀρθῶν ἀνέστησαν, *mads erect*, Cic. de Nat. Deor. II. 56. 146. — καὶ ἦτον κακοπαθεῖν, (οἶς) καὶ ὄψιν καὶ ἀκοήν καὶ στόμα ἐνεποίησαν. Nearly all the Mss. have this passage as we have given it above, with the omission of the οἶς and a colon instead of a comma: κακοπαθεῖν· καὶ, κ.τ.λ. Still various changes of the text have been proposed, but it seems hardly worth while to enumerate them. Changes of the text, unless it is manifestly corrupt, are but an indifferent method of escaping a difficulty. If the οἶς is to be admitted from two Mss. which have κακοπαθεῖσιν, which is very doubtful, the idea seems to be: he made them of erect stature, so... that they may be less liable to injury, in those parts in which, οἶς, the gods have placed the sight, etc. But it appears not to be altogether clear, how the erectness of man renders the parts of the body enumerated, less liable to injury than the same parts in beasts. It seems far more probable that οἶς should be omitted, and that the words from ἡ δὲ ὀρθότης to κακοπαθεῖν are parenthetical, and that the words καὶ ὄψιν, κ.τ.λ., simply declare that the gods made men with ὄψιν, face, in its general sense, and ἀκοήν, the power of hearing, and στόμα, mouth, not so much as an instrument of tasting as of speaking, by which man is distinguished from beasts. — ἐρπετοῖς, lit. *creeping things*, from ἔρπω; but as this verb means to walk as well as to creep, its derivative ἐρπετός is put for all things that walk on the earth, and thus is sometimes opposed to πτεροῖς, winged animals.

12.—Καὶ μὴν γλωττῶν γε. The particles καὶ μὴν indicate transition to something new, which is adduced in confirmation (μὴν) of the general idea, and indeed, and truly. — The γε is called *suppletive* by Kühner and Hartung. It seems merely to indicate that the word after which it is placed is emphatic, or the word which is contrasted. This would be denoted by position in Latin and by the tone of voice in English; cf. I. 6. 3, 8; II. 2, 4; III. 4, 4; δ, 3, et al. Sometimes the μὴν has an adversative force in such a connection: and (καί), yet (μὴν), truly (γε), or, but indeed it is true, but truly. So in II. 3. 4, 14, 19; 8. 4, 5; 10, 3; III. 1. 11, et al. See Kühn. Gr. § 316. 1, and L. Gr. II. § 696. c. and 704. 1. 1; Hartung, Gr. Partik. I. S. 401–404. — οἶαν... ἄρδρον. See upon the constr. οἶος with the Infin. note, § 6. The idea is, that the gods made men with reason and with such organs that they can exhibit it. — ψάθουσαν, like the Gerund, or Abl. of means in Latin, by

touching, etc. — *καὶ σημαίνει πάντα ἀλλήλοις ἃ βουλόμεθα*, and (such *οἷαν*), that we can make known, etc. When two relative clauses succeed each other, the relative is frequently, as here, omitted with the last, or the constr. is entirely changed and a demonstrative takes the place of the relative. See examples in Kühn. Gr. § 334. 1, and L. Gr. II. § 799. The subject of the Infin., *ἡμᾶς*, is omitted as usual in Greek where there is no special emphasis to be put upon it. — *τὸ δὲ... δεῦραι...*, *παρέχειν*. The Infin. with the article in the Accus. is placed elliptically in exclamations and vivid interrogations, indicating indignation, surprise, etc., the idea on which the Infin. depends being suppressed, as: *ὃ δαυμαστὸν ἐστίν*, or some similar phrase. See Rost's Gr. § 125, note 5; Kühn. Gr. § 308. R. 2, and L. Gr. II. § 652. 1. So in IV. 3. 5 sq.; cf. Bornemann upon Apol. § 17. p. 58. — *τοῦ ἔτους χρόνον*. The substantive with an attributive genitive which has the article, is often placed without it, when the idea of both nouns coalesces into one. This usage is represented in Kühn's L. Gr. as confined to poetry, but corrected in his note in h. l. Thus it is omitted in I. 5. 2: *ἐπὶ τελευτῇ τοῦ βίου* (life's end); Apol. 30: *ἐν καταλόσει τοῦ βίου*; Anab. I. 1. 1: *τελευτῆν τοῦ βίου*, Cyrop. V. 1. 13; VII. 2. 20, et al. Sometimes, however, the article is added to both substantives, as in I. 9. 30: *ἐν τῇ τελευτῇ τοῦ βίου*; De Rep. Lac. X. 1.

13.—*Ὁδὸ τοῖνον*, see note upon I. 2. 29. *Τοῖνον* here indicates that care for the soul follows, as a natural consequence, from the great care of the deity for the body, which has just been exhibited. — *τῆν ψυχὴν κρατίστην*. The Adj. placed in this way after the noun with the article has the force of a predicate, i. e., *κρατίστην οἶσαν*, or *ἡ κρατίστη ἐστίν*. So in II. 1. 30: *τὰς στρωμνὰς μαλακὰς παρασκευάζει*, and in III. 10. 8; IV. 7. 7, et al. Cf. § 12: *μόνη τὴν τῶν ἀνδρῶν (γλῶτταν) ἐποίησαν*, κ.τ.λ., i. e., *ἡ τῶν ἀνδρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν*. On the other hand *ἡ μόνη γλῶττα*, the only tongue. See Rost's Gr. § 98. Anm. 1; Kühn. Gr. § 245. 3. (b); L. Gr. II. § 493. — *δεῶν... ἤσθηται ἐπι εἰσί*. *θεῶν* is the Gen. of the person of whom a thing is perceived; Kühn. Gr. § 273. 5. (f). For the attraction, see Kühn. Gr. § 347. 3. In Anab. I. 2. 22, there is a sentence constructed much like this with the Accus. instead of the Genit.: *ἤσθητο τὸ τε Μένωνος σπράγμα ἐπι ἤσθη ἐν Κιλικίᾳ ἦν*. For the sentiment, cf. Cic. Nat. Deor. II. 61. — *τῶν τὰ μέγιστα καὶ ἐλλίστα συνταξάντων*. Compare with this IV. 3. 13: *ὁ τὸν βίον κόσμον συντάττων τε καὶ συνίχων*. — *τί δὲ φύλον ἕλλο ἢ ἄνθρωποι; θεοὺς δερατεύουσι*; and what tribe *other than*, or, *besides*, etc. For the attraction of the verb to the plural here, by *ἄνθρωποι*, see Kühn. Gr. § 242. R. 4; L. Gr. II. § 429. The

same constr. is found also in Latin, as in Sallust, Jug. l. 6: *opportunior fugae collis, quam campi fuerant*. Cic. Phil. IV. 4: *Quis igitur illum Conaulem, nisi latrones putant*. — ἢ ψύχη ἢ δόλη, Accus. plur. contract. of the 3d Decl. For this use of the plur. to denote an abstract idea, see Kühn. Gr. § 243. 3; L. Gr. II. § 408. p. 29, and cf. II. 1. 6. — ἐκπονήσαι. The verb ἐκπονεῖν is generally transitive and followed by an Accus.; but here Intrana. and with a Prep. before the Accus.

14.—Ὅβ γὰρ, *nonne igitur*, is it not then? Γάρ conclusive; see I. 3. 10. — παρὰ τὰ ἄλλα ζῶα, *prae*, or, *praeter*, etc. The Prep. *παρὰ* with the Accus. sometimes denotes comparison. So in IV. 4. 1: *παρὰ τοὺς ἄλλους εἰδρακῶν*. See Kühn. Gr. § 297. III. (b); B. 147. *παρὰ* c. Accus. 3. L. Gr. II. § 615. S. 305. — ἑνδρωποί, without the article; so in the preceding section; III. 12. 5; IV. 1, 2; 3. 7; 4. 6, etc. This is one of the nouns that is sufficiently definite in itself, and consequently does not need the article, but for the sake of emphasis, or to denote some special significance. See Kühn. Gr. § 244. 2. R. 3; L. Gr. II. § 484. Anm. — φύσει is added to indicate that it is something more than an acquired superiority that man possesses. — βόδις ἑν. The particle *ἐν* is rhetorical, giving emphasis to *βόδις*; so not unfrequently when repeated, whilst at other times it is placed at the beginning of a clause to show at the outset that the predicate is conditional; see Kühn. Gr. § 261. 3. (b) and (a), and L. Gr. II. § 458. 2. See numerous examples of such a use in Bornemann, Apol. § 6, and Krüger Anab. III. 1. 6. — ἔχων, may agree with *ἑνδρωποί* or with *τις*, not unusually omitted with a Partic. or adjective. — ἀμφοτέρων τῶν (i. e. σώμα and ψύχη) *πλείστον ἀξίων τετυχηκός*, *utrumque praestantissimum* (*animus et corpus*) *consecutus*. — *ἴταν τί ποιήσωσι, κ.τ.λ.*, *when they do what?* i. e., *what must the gods do, so that you shall believe that they care for you?* For the change here to a direct interrogation, see Kühn. Gr. § 344. R. 6; L. Gr. II. § 842. 1. — *ρομιεῖς*, Attic future indicative; for its formation and use, see Kühn. Gr. § 117, and numerous examples in Fritsch. in Quæst. Luc. p. 134–136.

15.—*Σὲ ἐξαιροῦντες ἐν ἀμελείᾳ καταλιθεται*, selecting you alone, place you in forgetfulness. The direct discourse is here again assumed, cf. III. 5. 14. Cyrop. 1. 3. 5; II. 3. 8.

16.—*Εἰ μὴ δυνατοὶ ἦσαν*, sc. *εἰ καὶ κακῶς ποιεῖν*. — *καὶ*, according to our idiom, may be rendered, *or*. — *ἐξαπατωμένους*, (sc. *τῆ δόξῃ, ὡς οἱ θεοὶ ἱκανοὶ εἰσιν εἰ, κ.τ.λ.*)

17.—Ὠγαδή. Hermann says: "This is a friendly appellation which is especially employed when it is desired to give one a gentle admonition.

For it designates an almost entirely concealed reproof, like *o bone* in Latin. The Greeks also make use of *ὃ βέλτιστε;* ad Viger. § 64. Cf. III. 7. 9, and II. 8. 16. In this last passage *ἔφη* is also used, as in h. l., although there is no change of speaker. This repetition is not unfrequent in animated narration, and serves to direct the mind of the hearer more particularly to what is said. So in II. 7. 10, and III. 4. 12. Cf. note upon II. 4. 1. In *quit* is repeated in the same way in Latin. — *ἐνὼν*, sc. *ἐν τῷ σώματι*. The object of the following verb is not unfrequently to be supplied with a participle. Cf. Anab. I. 8. 11: *καλέσας παρεκελεύετο τοῖς Ἕλλησι: i. e., καλ. τοὺς Ἕλληνας παρεκ. αὐτοῖς.* — *ἐν παντὶ φρόνησιν*, intelligence which is in every thing. — *καὶ μὴ*, sc. *σέσθαι χρή*, and you should not suppose, etc. There is also the same ellipsis after *μηδὲ* just below. The reason of the change from *καὶ μὴ* to *μηδὲ* may be seen in Kühn. Gr. § 321. 2. Cf. I. 2. 60, and III. 7. 9. — *περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ*. For the ellipsis of *περὶ τῶν*, see note upon I. 8. 3.

18.—*Ἦν μέντοι, if truly.* — *ἰδέοντας... δελήσουσι*, see note upon I. 2. 9. — *οὕτω*, so, (inserted for the sake of distinctness after the preceding clause. — *τῶν θεῶν πείραν λαμβάνης θεραπέων*, to make a trial of the gods by worshipping them. — *εἴ, whether.* — *γνώσῃ τὸ θεῖον ὅτι, κ.τ.λ.* For the constr. cf. § 13 above. — *ἐπιμελεῖσθαι αὐτούς*. The different readings, with *αὐτούς* omitted, and with *αὐτό* in its place, seem to have arisen from a supposed difficulty in referring the plural pronoun to a singular antecedent (*τὸ θεῖον*). But such constructions, *κατὰ ὄνομα*, are not unusual in both Greek and Latin authors. So in II. 8. 9. Cf. Bornemann Sympos. IV. 63. p. 164. For the repetition of the subject by the pronoun, see Kühn. Gr. § 304. 8; L. Gr. II. § 858. 10.

19.—*Ταῦτα λέγων*, by saying these things. — *ὅποτε ὑπὸ τῶν ἐνδράκων δρῶντο*. See note upon I. 2. 57: *ἔπειθ' ὁμολογήσατο.* — *ἔπειπερ ἠγήσαιντο*. For this use of the Opt., see B. 139. m. 15, and 44. — *μηδὲν ἂν ποτε... διαλαθεῖν*, nothing... can ever escape the notice of, etc.

## CHAPTER V.

1.—*Εἰ δὲ δὴ*. In Attic Greek a fact or a general thought is frequently introduced by *εἴ*, and the sentence is *ὕποθετικῶς*, only in form. The *εἴ* is nearly the same as *ἔπειθ'*, quoniam, since; (*εἴγε* is also used in the same manner as *ἔπει γε*;) *δὴ* then corresponds to the Latin

jam, or, vero, and indicates that the thing is established, is beyond doubt. See Hartung, Gr. Partik. I. S. 259 sq.; Kühn. L. Gr. II. § 691, and Gr. § 315. 1. Cf. I. 6. 9; II. 6. 20; Sympos. IV. 18. In Latin the same idea is frequently expressed by inserting ut est, or, ut est certe after si, as: si, ut est certe. — καὶ ἐγκράτεια καλὸν τε... ἐστίν, self-government is both an honorable and good possession (acquisition). — προὔβιβασε; see I. 2. 17. — ὦ ἄνδρες, in Latin the Voc. viri would not occupy the first place in the sentence. — ἄνδρα, simply, one, any one, aliquis. Some suppose that ἄνδρα is used here with some speciality of meaning, a real man, but I do not so understand it. — μὲν... δὲ, both... and. — ἔντιν' ἄν αἰσθανοίμεθα. The Opt. has the same force here as in a conditional sentence. The particle ἔν refers to a suppressed clause, as εἰ τόχοι, if it might be; see Kühn. Gr. § 260. 3. (4), (a); L. Gr. II. 798; cf. a different use of ἔν with the Opt. in I. 2. 6, and note. The participle ἔν is frequently not expressed with the adjective or substantive, after *verba sentiendi* or *decla-randi*. See Kühn. II. § 656. 3. — ἥττω γαστρὸς, κ.τ.λ., inferior to, subject to, etc. See Kühn. Gr. § 275. 1. 2; L. Gr. II. § 361; Roet § 108, p. 515, and cf. IV. 6. 11: ἀνδρὶ ἥττοι τῶν διὰ τοῦ σώματος ἡδονῶν. Thus in Latin with the Abl.: inferior voluptatibus. — πόνου. ἥττων πόνου, = one who is inferior to labor, yields to it, does not bear up under it. — τοῦς πολεμίους κρατῆσαι. Κρατεῖν is more intensive with the Accus. than with the genitive. With the genitive it signifies merely to rule, to have in one's power; with the Accus. to subjugate, to conquer. See Kühn. Gr. § 275. R. 1; L. Gr. II. § 538. Anm. 2 Roet, § 108. Anm. 4.

2.—Ἐπὶ τελευτῇ τοῦ βίου. See note, I. 4. 12: τοῦ βίου χρόνον. — θυγατέρας παρδένους; cf. Cyrop. IV. 6. 9: ἔστι δέ μοι ἕφη, καὶ θυγάτηρ παρδένου, κ.τ.λ. — παιδεῦσαι... διαφυλάξαι, κ.τ.λ.; these infinitives denote a purpose, and may be rendered in Eng. passively; see B. 180. 3. — ἀξιόπιστον εἰς ταῦτα, worthy of trust in respect of these things; εἰς = Lat. de. — ἡγησόμεθα. For the use of the Indic. in the Apodosis, after εἰ with the Optat. in the Protasis, see Kühn. Gr. § 339. 3. (b), and L. Gr. II. § 819. — δούλη δ', κ.τ.λ. The δρα is to be repeated here, by anaphora, from the preceding sentence. — ἔργων ἐπίστασι. The noun ἔργον is frequently used, as is also the Latin opus (opus facere = agrum colere), for agricultural labor. — τοιοῦτον. Some editors insert the article before this word. And it is so used in § 1, and often elsewhere, when a person well known or previously described is referred to. Cf. § 5; I. 2. 37: τῶν ἑλ. τῶν τοιοῦτων, also Cyrop. V. 5. 32. Often, too, where the whole class of those who

are *such*, is referred to, the article is used, but never where only one individual of the kind is designated

3.—'Αλλὰ μήν, simply *but* in the minor proposition, or, *but indeed*. — εἰ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεδ' ἔν, if we would not ever receive a servant, who was intemperate; i. e., if he might be intemperate, εἰ εὗρος ἀκρατῆς εἴη, a conditional phrase to which the particle ἔν here refers. Thus it is often used with reference to such a clause, implied in a word, which is to be mentally supplied. The nice shades of meaning, which the Greeks could express by the use of this particle, should not escape the student's notice. Μηδὲ, *not even*, see Kühn. Gr. § 321. 2. For the construction of the Optat. δεξαίμεδ' with ἔν, after εἰ, see Kühn. Gr. § 340. 6; L. Gr. II. 525. Anm. 6; Rost, § 121. Anm. 8. — αὐτόν γε. Αὐτός in contrast with δοῦλος, in Greek, signifies, one who is free and of good lineage, and here it may be rendered, *we ourselves*, or, one himself, literally, (for the reflexive,) *one's self*. Γέ gives emphasis to the contrast. — Καὶ γάρ. Καί gives emphasis to *others*, not so also. — τῶν, ἄλλων ἀφαιρούμενοι χρήματα. The most common construction of ἀφαιρεῖσθαι, is with two accusatives, yet the construction with the Genit. of the person and Accus. of the thing, as here, is somewhat frequent; so in *Cyrop.* V. 4. 29; VII. 4. 11; *Demosth. De Corona* 232. 22, et al. It is very rarely followed by the Accus. of the person and the Genit. of the thing, in which case it signifies to restrain, et c. 'Αποστερεῖν also admits these three modes of construction, but whilst it oftenest has two accusatives, it is very often followed by the Accus. of the person and Genit. of the thing, as in *Cyrop.* III. 1. 11, and but very rarely with the Genit. of the person and Accus. of the thing, as in *D. Venat.* XII. 8. — κακοῦργος... τῶν ἄλλων. Κακοῦργος has the force and construction of a substantive.

5.—'Αρὰ γε οὐ. See note upon I. 5. 11. The particle γέ with the interrogative denotes that having enumerated or passing by all else, the author proceeds to the last particular which is added with confidence in its validity. It may be rendered, *in fine*, *denique*. See *Hartung, Gr. Partik.* I. 8. 377. Cf. III. 2. 1, and note; also III. 8. 3: 'Αρὰ γε... ἐρωτᾷς με, Do you, in fine, ask me. — κρηπίδα. The noun κρηπίς signifies, lit., a kind of boat, and then generally a foundation, groundwork. So in *Pind. Pyth.* IV. 138 (Boeckh.): βάλλετο κρηπίδα σοφῶν ἐπίων, foundation of a wise discourse. The same, VII. 3, et al. Upon the nature and value of temperance, as held by ancient philosophers, see *Cic. Tusc. Disp.* IV. 13, 30, and Kühner's note, and also the discussion in II. 1 below.

Διατεθείη καὶ τὸ σῶμα, κτλ., be constituted both in body and mind. For the constr. of the passive with an Accus., see Kühn. Gr. § 281. 1; L. Gr. II. § 565. 1. — Ἐμοὶ μὲν, μὲν *solitaire*, see note upon I. 1. 1. — νῆ τῆν Ἥραν, a common oath among Athenian women, but probably not found in use by other men besides Socrates, although somewhat frequent with him; cf. III. 10. 9; 11. 5; IV. 2. 9, etc. Concerning its use in Plato, see Stallbaum upon Hipp. Maj. p. 291. E. — δουλεύοντα δὲ, opposed to ἐλευθέρῳ μὲν ἄνδρι in the preceding clause. — ἰκετεύειν. The construction with a verbal adjective, (as here with εὐκτόν) often passes into a simple infinitive. Kühn. Gr. § 284. R. 7; L. Gr. II. § 587. Anm. 4. Cf. De Re Equ. III. 7, where ἠπτόων κείρων is changed to κείρων λαμβάνειν. — δεσποτῶν ἀγαθῶν τυχεῖν. The idea of this passage seems to be that, whilst a free man should pray that he may not have an intemperate servant, he who is already enslaved to his passions and appetites should supplicate that he may have good masters, i. e., those who by good example, precept, and guidance, may exercise just restraint over him. The idea that by δεσποτῶν ἀγαθ. virtues are to be understood seems not to be well authorized, for although vices, passions, evil desires, etc., are called δεσπότηαι and δέσπομαι, virtues are never so designated; neither are persons spoken of as enslaved to virtue: δουλεύειν τῇ ἀρετῇ.

6.—Ἔργοις ἢ τοῖς λόγοις, in deed than in word. — τῶν δὲ τοῦ σώματος ἡδονῶν, the pleasures of the body, or, which are experienced by the body. The common use of the article, in giving the force of an adjective to the words intervening between it and its noun, is evident here. — ἀλλὰ καὶ τῆς δὲ τῶν χρημάτων, but also of that (ἡδονῆς, pleasure) which is obtained by wealth. — παρὰ τοῦ τυχεύοντος, from any one, quispiam, or, quilibet. — δεσπότην ἑαυτοῦ. Cf. I. 2. 6. — οὐδεμιᾶς ἤττον αἰσχρᾶν. This phrase is in accordance with the Greek usage, although from the analogy of other languages we should expect: οὐχ ἤττον αἰσχρᾶν ἢ ἑλλην τινά; i. e., the place of the object with which the thing is compared, τις, is supplied by another pronoun, coalescing with the negative, (οὐδέ τις) in the Genit. with the comparative adjective; see Kühn. L. Gr. II. § 588. Anm. 8. Cf. III. 5. 18; IV. 2. 12; De Vectig. I. 1.

## CHAPTER VI.

1.—Ἄξιον, sc. ἐστίν, it is worth while, or, it is of consequence. — αὐτοῦ καὶ ἂ πρὸς...μὴ παραλιπεῖν, is equivalent to αὐτοῦ τοῖς

Ἀντιφῶντα λόγους μὴ παραλιπεῖν, not to pass by his conversation with Antiphon; cf. Plat. Rep. IV. p. 439. B. The Genit. αὐτοῦ depends upon the relative clause ἃ... διελέχθη, which is equivalent to λόγους. — τῷ Ξεκράτει. We should naturally expect αὐτῷ here, as the Pron. αὐτοῦ precedes, but the Greek frequently repeats the substantive after a pronoun or a noun, especially if there will be too great a concurrence of pronouns, as there would have been here, αὐτοῦ, αὐτῷ, αὐτῶν. Cf. II. 5. 4. Proper names, in particular, are often repeated where a pronoun might be expected. Cf. Anab. I. 9. 15; Lycurg. contra Leocrat. 87. p. 220.

2.—Ὁ Ξεκράτες; see note upon I. 5. 1. Τάναρτία τῆς φιλοσοφίας ἀπολελευκέναι, to have been the participant of the very opposite from philosophy. For the construction of the Genit. of the source of enjoyment with the Accus. of the thing enjoyed, see Kühn. Gr. § 273. 5. (c); L. Gr. II. § 526. Anm. 4; Rost, § 108. Anm. 16. See also IV. 5. 10. — γούν, compounded of γέ and οὖν, surely, at least, is often used after the general nature of a subject has been explained, and one argument or example, which is especially forcible, is adduced as sufficient proof. Cf. § 11; II. 1. 1; III. 8. 1; 10. 1, etc. It sometimes is simply a particle of affirmation, certainly, surely; see Kühn. Gr. § 324. R. 6. — οὐδ' ἄν εἶς, emphatic, for οὐδεὶς ἄν. So in II. 6. 4; 7. 14: οὐδ' ὄφ' ἐνδὲ ἀδικούμενοι; III. 5. 21, etc. So in Latin, non ullus, is written for nullus for the sake of emphasis. See Kühn. Tusc. Diap. I. 39. 94, Var. Lectt. — σιτία τε. The explanatory clause is frequently asyndic both in Latin and Greek. The τε corresponds with the following καί. — ἰμῶτιον ἠμφίεσαι. Verbs which in the Act. voice take two accusatives, retain one in the Mid.; see B. 135. 4. — οὐ μόνον... ἀλλὰ, not only... but. This formula is used where the thought in the first clause is not denied, but the last is added as of more weight or of greater extent than the former, on which it is based. It accordingly differs from οὐκ... ἀλλὰ, for the former clause, when these particles are used, is excluded by the latter which takes its place. It is also to be distinguished from οὐ μόνον... ἀλλὰ καί, where the first idea as it stands alone is denied, but is affirmed as modified by the last clause. There are examples, though rare, where this last formula does not seem to differ from the one in our passage, as Plat. Sympos. p. 219, E: οὐ μόνον ἐμοῦ περιῆς, ἀλλὰ καὶ τῶν ἄλλων ἀπέστης, but Kühner thinks that in such cases the καί may have been carelessly added. Stallb. Plat. Sympos. p. 206. A. in Var. Lectt., and Bremius in Excursus IX. ad Isocr. — ἀνυπέδητος. This custom of going barefoot adopted by Socrates, was the more conspicuous, since the Athenians especially prided themselves in the beauty of their sandals: and this fact undoubtedly gave rise to his habit, as a



reproof of the luxury and effeminacy of the times. See Aristoph. Clouds, 103:

"These squalid, barefoot, beggarly impostors,  
 . . . . . of whose sect  
 Are Socrates and Chaerephon."

Also cf. Mitchel's note and v. 362; Plat. Phædr. p. 229. A. — ἀχι-  
 των, not without the inner garment, *δενδύτης*, but the outer, *ἐπεδύ-  
 της* which, κατ' ἐξοχὴν, the ancients were accustomed to call tunic; and  
 those who were without it, were ἀχιτῶνες. See Ernesti in h. l. —  
 διατελεῖς. Διατελεῖν used without the participle εἶν. So in Agæil.  
 VI. 8 and 4, et alibi. So also διαγίγνεσθαι, in II. 8. 5, and Cyrop. I. 2.  
 15; and τυγχάνειν, Hellen. IV. 3. 3; 8. 29; and κερεῖν. See Kühn. L.  
 Gr. II. § 664. Anm. 1. In reference to Socrates' dress, see Plat. Phædr.  
 p. 299; Sympos. p. 174, 220.

3.—Καὶ μὴν . . . γέ. See note I. 4. 12. — ὅτι καὶ, for the  
 repetition of καὶ in comparisons, see note upon I. 1. 6. — οὕτω καὶ . .  
 διαθήσεις, you also will so dispose your disciples (that they imitate  
 your frugality). Cf. IV. 2. 40.

4.—Εἶπε, . . . Δοκεῖς μοι εἶπῃ. It is not unusual to interpose εἶπῃ  
 in the middle of a sentence which is preceded by a verb of like signifi-  
 cation. So in Sympos. 1. 15; Plat. Sympos. p. 202. C. et al. Rarely is  
 the same word εἶπῃ repeated as in Cyrop. II. 2. 13. The same idiom is  
 somewhat frequent in Latin, where inquit follows respondit. See  
 Kühn. Tusc. Disp. V. 36. 105. — τί χαλεπὸν ἔσθῃσαι τοῦ μοῦ βίου,  
 i. e., in my manner of life. For the government of the Genit., see  
 Kühn. Gr. § 273. 5. (f.), and L. Gr. II. § 528. Anm. 3. Cf. I. 1. 12; III.  
 4. 17. Τοῦ μοῦ is in many editions written without contraction τοῦ ἐμοῦ.

5.—Πότερον, sc. χαλεπὸν ἔσθῃσαι τοῦ ἐμοῦ βίου, ὅτι, is the  
 severity which you see in my manner of life this, that, etc. — τοῖς  
 μὲν λαμβάνουσιν . . . ἐμοὶ δὲ μὴ λαμβάνοντι. Two enuncia-  
 tions are frequently introduced by μὲν . . . δέ when the first is only in-  
 tended to give force to the idea in the latter by contrast. So here and  
 in II. 1. 6; II. 1. 8; 7. 11; III. 9. 8, et al. Sometimes two phrases are  
 thus placed in contrast without the μὲν, but with far less force. —  
 φανλίζεις (from φαῦλος, bad, mean, etc.), do you hold cheap, despise.  
 — ὥς . . . ἐσθίοντος ἐμοῦ, κ.τ.λ., that I eat less healthful food than  
 you. The longer form of the pronoun ἐμοῦ, is here used instead of the  
 shorter μου in the preceding clause on account of the contrast. For the  
 constr. of the participle in the genitive absolute, see note upon I. 1. 4;  
 ὅς τοῦ δαιμονίου προσημειώστος. — ὥς χαλεπώτερα, κορίσασθαι



may be translated with the latter only, as if written:  $\delta$  ἐδὲ μόνον ἐχρεῖα ἔντα (while we use them), ἀλλὰ καὶ ἐπιβας παρέχοντα δὲ ἀφέλθῃσιν εὐφραίνει. A verb belonging to two members of a sentence is often put in the first only in Greek, as well as in our own language. Cf. I. 7. 3; II. 4. 2, et al. — Καὶ μὴν... γε, see note upon I. 4. 12. — οἱ... οἰόμενοι μὴδὲν εἰδὲ πράττειν, those supposing that they do not prosper in every thing. The phrase, εἰδὲ πράττειν, is really elliptical for εἰδὲ πράττειν τὰ αὐτοῦ. The phrase εἰδὲ πράττειν has two senses, to do well and to be prosperous; sometimes it passes from one signification to the other in the same sentence. — ὧς εἰδὲ πράττοντες, as those who are in prosperity. For a similar play upon words, see Stallb. Plat. Charmid. p. 172. A; Alcib. I. p. 116. B. et al. Concerning the sentiment, see III. 9. 14, 15. — ἢ ἄλλ' ὅτι ἂν τυγχάνωσιν ἐργαζόμενοι, or *anything else about which they may be employed*. The verb τυγχάνειν, when used with a Partic. as its complement, need not always be rendered at all. It indicates that the event designated by the Partic. is one which takes place, not by design, but by chance, or in the ordinary course of nature, etc. See Kühn. § 310, 4. (1).

9.—Εἶναι, is produced, flows from. — ὄσῃν ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίω, as from the feeling that one's self is becoming better, and is acquiring better friends, καὶ φίλους ἀμείνους κτᾶσθαι, i. e., is so acquiring them that they are better, ὅστε ἀμείνους γίγνεσθαι. This is similar in construction to the phrase: παιδεύειν τιὰ σοφόν, i. e., παιδεύειν τιὰ, ὅστε σοφὸν γίγνεσθαι. This question, as indicating Socrates' two principal sources of enjoyment, and, I might add, incentives to action, (i. e., self-improvement and the improvement of others by friendly intercourse,) is worthy of the prince of heathen moralists and philosophers. — τοίνυν, see I. 2, 34. — ταῦτα νομίζων, i. e., that I am becoming better and acquiring better friends. — ἐὰν δὲ δῆ; cf. note, and see I. 5. 1. — πλείων σχολή, κ.τ.λ., more leisure to care for, etc. — τὸ παρὸν, that which is present or easily procured. — ἐκπολιτορηδείη; this word seems to be used here in referring to persons, in the sense of ἐλεῖν, to take captive; so fought against as to be taken. Hellen. II. 4. 3, and Thucyd. I. 131, have been referred to as examples of this signif. of the word. — τῶν χαλεπωτάτων εὐρεῖν, of things most difficult to be obtained, with which τοῖς βήστοις ἐντυγχάνει is contrasted; cf. the use of the latter supine in Latin. — ἀρκούντας χροόμενος = ἀρκοόμενος, contented.

10.—Ἔσικας... οἰόμενος. With the verb εἰσικέναι, the participle may be put either in the Dat. as here, or in the Nominative. See Kühn § 310. R. 2; I. Gr. II. § 656. 2. For the Dat. cf. Sympos. 11. 15, and

for the Nom., Hellen. VI. 3. 8, and Anab. III. 5. 13. — *μηδεως δε σσσαι σειον ειναι*; in regard to this principle of the Socrate philosophy, see Ritter's Hist. Phil. II. p. 66 sq. and Brandis, Gesch. Phil. II. S. 9. For *δεσσαι* many editors read, *σεισσαι*. But Xenophon seems to have had a preference for the full form of this word; see Kühn. Gr. § 137. 2; L. Gr. I. 144.

11.—*Εγω τοι, I indeed, or, for my part*. See II. 1. 11, 13. The strengthening particle *τοι* is often used with pronouns, and with other particles esp. in answering questions; cf. note upon I. 2. 46, and also see Kühn. Gr. § 317. 3; L. Gr. II. § 705. 1. — *σὲ μὲν δίκαιον*, for which one Ma. and some editors read: *σὲ δίκαιον μὲν*. It does not seem necessary to deviate from the reading of all the other Mss, since even the best Attic writers do not always maintain perfect regularity in the collocation of the particles *μὲν* and *δέ* after the word which they qualify. See Kühn. Gr. § 322. R. 2. — *δοκεῖς δέ*; in Latin, instead of the Conj. the relative *quod* would be employed in such a connection as this: “*quod etiam ipse mihi videris*.” — *γούν*, see note upon § 2. — *πράττην*, see note I. 2. 5: *ἐπράττετο*. — *καίτοι... γε*, see note I. 2. 3. — *οὐδὲν ἂν μὴ δτι προῖκα δοίης, ἀλλ' οὐδ', κ.τ.λ.*, I say not, that you would not give them to any one gratuitously, but not without a full price, i. e., *μὴ λέγω δτι, κ.τ.λ.*, like the Latin, *ne dicam*. Cf. II. 9. 8. Cyrop. I. 3. 10. See Hermann ad Viger. 253; Kühn. Gr. § 321. 3; B. 150. 1. — *ἐλαττον τῆς ἀξίας*, i. e., *ἐλαττον ἢ ἡ ἀξία τούτων τῶν χρημάτων ἐστὶ*. Cf. II. 5. 5: *τὸ πλεῖον τῆς ἀξίας*; II. 1. 22; III. 11. 1; 13. 5, et al. See also Kühn. L. Gr. II. § 751. 4. — *ἀξία* sc. *τιμῆ*, its price or value.

12.—*Εἰ καὶ τὴν συνουσίαν*. The particles *εἰ καὶ* are not to be taken together, but *καὶ* belongs with *τὴν συνουσίαν*: *also*; and contrasts that word with *τὸ ἡμιτιον, κ.τ.λ.* *Συνουσίαν* (from *σύνειμι*) means literally, a being with; here, the intercourse of teacher and pupil, or, master and disciple. — *Δίκαιος μὲν οὖν ἂν εἴης*. The order of the words would here be inverted in Latin: *Sis (or eris) ergo sane justus*. — *σοφὸς δὲ οὐκ ἔν*; sc. *εἴης*. The particle *ἂν* is found without a verb where it may be readily supplied from the context: see Kühn. L. Gr. II. § 456. Cf. Anab. III. 2. 24, and passages from Plato, cited in Kühner's Gr. as above referred to. — *μηδενός γε ἀξία, things worth nothing*, of no value; *γέ* gives emphasis to *μηδενός*.

13.—*Παρ' ἡμῖν νομίζεται, κ.τ.λ.* The order of the thought in this passage is: *παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν εἶναι τὴν ἔραν καὶ τὴν σοφίαν διατίθεσθαι*. It seems to us equally

honorable and equally base to set to sale beauty and wisdom; i. e., however base it may be to prostitute physical beauty for gain, it is equally base to make pecuniary gain from wisdom; and as it is honorable to sell (impart) beauty to one who is a lover of the good and true, in order to acquire him as a friend, and for this purpose to impart beauty of mind (i. e., the love of the good and beautiful) to him, so is it to impart wisdom to others who desire it, not from love of gain, but in order to conciliate them as friends. In reference to *ὁμοίως μὲν... ὁμοίως δέ*, cf. Hier. X. 8: *ὁμοίως μὲν τοῖς σοῖς ἰδίοις, ὁμοίως δὲ τοῖς ἀπὸ τὴν χάραν*. Plat. Sympos. p. 181. B. *Διατίθεσθαι*, which is used of merchants who expose their goods for sale, is fitly chosen to characterize the conduct of the Sophists, who communicated their wisdom to any one who might desire it, for a pecuniary reward. — *τοῦτον φίλον ἑαυτῷ ποιῆται*. The reflexive pronoun is not unfrequently used with the Mid. Voice, especially in antitheses, in order to bring out more distinctly the reflexive sense of the verb. So in *Cyrop.* III. 2. 22: IV. 2. 22; VIII. 7. 13, etc. Still we have in this same section: *φίλον ποιῆται* without the pronoun. See Kühn. Gr. § 250. R. 3, and L. Gr. II. § 398. 2. — *τὴν σοφίαν... τοὺς... πωλοῦντας*. The noun *τὴν σοφίαν* is placed at the beginning of the clause for the sake of emphasis. The usual order of the words would be: *τοὺς μὲν τὴν σοφίαν πωλοῦντας*. Cf. II. 2. 4: *τοῦτον γε τῶν ἀπολοσόντων*; IV. 4. 7: *περὶ ἀριδμῶν τοῖς ἐρωτῶσιν*. — *σοφιστὰς ἕσπερ πόρνος*; see note, I. 1. 11. By the addition of *ἕσπερ πόρνος* here the idea of prostituting wisdom, i. e., giving it for a reward, as the πόρνος did the body, is distinctly expressed. — *εὐφυνῆ*. Some few *Mss.* have the form *εὐφυνῆ*. But there seems to be no reason for changing the text. The form in *-ῆ* is found in III. 1. 11: *ἐνδεῆ*, and in 3. 13, although in the latter case there are various readings. In Plato both forms are used, but the form in *-ῆ* more frequently. Kühn. L. Gr. I. § 15. Anm. 3, says that in such words *εἶα* is contracted into *ῆ*, although the contraction *ῆ* is sometimes found. — *ποιῆται*. Many editors here adopt the reading *ποιεῖται*, which is found in two or three *Mss.* But the subjunctive seems to be required, and although we should expect *ἔω* with the Subj. in a relative clause, yet it is omitted in the preceding clause: *τοῦτον φίλον ἑαυτῷ ποιῆται*, to which this seems to be conformed. Still if, as Matthiae supposes, it were necessary, it might easily have been omitted in copying, after *δοῖς δέ* in consequence of the similar words *δὲ ἂν* following. See Kühn. L. Gr. II. § 796 1. — *ἔχει ἀγαθόν*. For the use of *ἔχειν* with the signification, *v:* be possessed of, to know; cf. § 14: *σχω*; I. 6. 13; II. 2. 6; III. 2. 1. This word is employed in reference to any thing that is in one's power, whether external or internal. Thus we find it followed by *κάλλος* and *σωφροσύνην*, as well as *δυνάμεις*, *ἀρετὰς*, etc.

14.—Ἐγὼ δ' οὖν καὶ, *and I accordingly myself*.—ἄλλοις συνίστημι, *commend, recommend to others*. So frequently in Xenophon, v. Bornemann in Index to Anab. p. 673, and in note Sympos. IV. 68. p. 154. — παρ' ἧν... ὠφελήσεσθαι... ἀρετήν, from whom I think they will be in any way benefited in respect to virtue. For the future ὠφελήσεσθαι, v. note upon I. 1. 8: ἀνύσεται... στερήσεται, and Kühn. Gr. § 251. 3. R. — τῶν πάλαι σοφῶν ἀνδρῶν. Some, as C. F. Hermann, have referred these words to the early poets—rather than the philosophers. But this rather forced, though by no means impossible interpretation, is not necessary. For Socrates does not affirm that he inculcated the dogmas of the Sophists; but, he says, *if we find any thing good in them (and he doubtless found much, see Introd.) we cull it and count it a great gain.*—κατέλιπον, the Aor. in the sense of our perfect; see Buttman Gr. § 137. 3.—ἐὰν ἀλλήλοισ φίλοι, if we (before friends) may become, φίλοι, endeared (by these common pursuits). Ὀφέλμοι instead of φίλοι, seems evidently to be a gloss.

15.—Ποτὲ. Notice the use of this particle in introducing each conversation, see § 1, 11. In § 11 connected with πάλιν as here. — Πῶς... ἡγείται... πράττει... ἐπίσταται. These verbs are all found in the Optative, ἡγοῖτο... πράττοι... ἐπίστατο, in a few Mss; and that reading is adopted by Ernesti and others. But the change probably arose from the feeling, that the indirect question required that Mood. It cannot however be doubted that even the present indicative may be used, when the oblique interrogation takes the form of the direct: see note upon I. 1. 1, and examples there cited. — δὲ, *whilst*. — οὐ πράττει τὰ πολιτικά, see note I. 1. 18. — εἴπερ ἐπίσταται, if he really had knowledge of it. This seems to have been added in derision by Antiphon. — Ποτέρως δ'. The particle δέ here refers to a suppressed clause: Λέγεις μὲν ἐμὲ τὰ πολιτικά μὴ πράττειν. You say that I do not engage in political life, *but*, etc.; cf. note upon I. 3. 13. Socrates rightly supposed that the true government of a nation must begin with the education of the youth; and that it is a far higher and better service, to form many to be good citizens, than to be the chief ruler of the State.

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 CHAPTER VII.

1.—Ἄλαστον ἐστὶν ἀποτρέπων. The Genitive is here governed by the force of the preposition in composition, or it may be termed, the

*separative* Genit. after the Part. ἀπορέτων. See Kühn. Gr. § 7 For the meaning of ἀλαζ. cf. Cyrop. II. 2. 12; and Aristot. ad Nico IV. 7, and Theophrast. Char. c. 23. — προέτρεπεν, see note I. — ἐπ' εὐδοξίᾳ. Schneider, Ernesti, Herbst, and others, hav. Accus. εὐδοξίαν. Concerning the sentiment, see II. 6. 39, and Cyr 6. 22. — Τοῦτο... δ, Acc. of limitation. Kühn. Gr. § 279. 7; S. 1

2.—Ἐνδυνάμεδα γάρ. The particle γάρ in exhortations very much the force of our *now*: Let us now consider. He had spoken of ἀλαζονείας, boasting, to his disciples, and says: we will now let us now illustrate the subject by examples. See Hartung Gr. P. I. p. 476 sq.; Kühn. Gr. § 324. 2; L. Gr. II. 754, b. — μὴ ᾔν, *he is not*. — ἄρ' οὐ, *must he not*, etc. cf. note upon I. 3. 11. — ἔξω τῆς τέχνης, κ.τ.λ. The construction of τὰ ἔξω is the same that of τὰλλα in Cyrop. I. 3. 10; see Kühn. Gr. § 280. R. 1; L. C. § 558, Anm. 1. The adverb ἔξω has the force of a noun in consequence of the article. See Kühn. Gr. § 244. 10. For the construction and governing power of verbals, see Kühn. Gr. § 264. 3, 12; B. 134. 9, 10. — σκεύη. In regard to the expense of the equipage of the ancient chorus of flute-players, see Boeckh, Econ. of Athens, B. III. ch. xxii. — ἔπειτα, for ἔπειτα δέ, see note upon I. 2. 1. — ἀλλὰ μὴν... γε, see note upon I. 1. 6. — ἔργον... οὐδαμοῦ ληπτέον, he must never make a trial of his skill, give an example of his art. Schneider and Bornemann consider ἔργον... ληπτέον as synon. with ἐργολαβεῖν, III. 1. 2. — καίτοι... δαπανῶν, *alike with at great expense*. For καίτοι with a Partic., see Kühn. Gr. § 312. R. 8; L. Gr. II. § 667. p. 370, and note upon I. 1. 5.

3.—Ὡς δ' αὐτως. The δέ is sometimes though seldom written after αὐτως, as in § 4: Ὡσάντως δέ. The adverb ὡσάντως corresponds in meaning to the adjective ὁ αὐτός, *the same*, from which it is derived. — ἡ κυβερνήτης. For the position of this word, see I. 6. 8: ἐφ' ἔφραίνει. — ταύτη λυπηρόν, with εἴη understood: it would on this account be a source of misery. Cf. III. 5. 2; IV. 3. 12; Sympos. IV. 17, and Boe' Ellipses Gr. I. p. 333. — κυβερνᾶν τε κατασταθεῖς. In respect to the construction of the infinitive here, cf. III. 2. 1: στρατηγεῖν ἡρημένως, and 3. 1: ἰκταρχεῖν ἡρημένως. The particle τέ here is a great offence to the critics. It is wanting in two Mss., and some editors, following these Mss., have found it to be the easiest way to dispose of it, to exclude it altogether from the text. But Kühner seems to be right in supposing that it cannot be thus summarily got rid of, and gives at least a plausible explanation. The words οὐς ἤμισα βούλοισα, are contrasted with αὐτὸς, and the full expression would require τοῦτους το

precede *οὗς, κ.τ.λ.* But if the demonstrative had been added, the phrase would undoubtedly have been *τούτους τε οὗς, κ.τ.λ.*, and as the demonstrative was omitted the particle *τέ* very naturally took a place near the beginning of the clause. It is correlative with *καί* before *αὐτὸς αἰσχ.* *κ.τ.λ.* Its influence is to heighten the contrast between evils that are inflicted upon another and upon himself by one who is unskilful in his profession. So *τέ* is not unfrequently placed at the beginning of a sentence to indicate that one clause and not a single word is contrasted with another. See II. 1. 5, 28, and Bornemann's note; II. 2. 12; III. 12. 4: *καὶ διὰ ταῦτα τὸν τε λοιπὸν βίον ἤδιον καὶ κάλλιον διαζῶσι, καὶ τοῖς ἑαυτῶν παῖσι καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσι* (where we might expect *καὶ αὐτοῖς*). It is placed in the same manner where two words blended in one idea are contrasted with another word, IV. 1. 2: *ταχύ τε, κ.τ.λ.* Some translate *τε* here: "for instance;" see Knickerbocker for Dec. 1847. — *ἀπαλλάττειν*, *come off*. The verb *ἀπαλλάττειν* is not unfrequently used in an intransitive or reflexive sense, III. 13. 6; Cyrop. IV. 1. 5; Demosth. de Coron. p. 246. 65.

4.—*Μὴ ὄντα δοκεῖν*. The Inf. *εἶναι* is to be supplied from the participle *ὄντα* after *δοκεῖν*. — *ἀλυσιτελής ἀπέφαινε*. With *verba sentiendi* and *declarandi* and especially with *φαίνομαι*, the participle of *εἶναι* is frequently omitted; see Kühn. Gr. § 310. R. 5; L. Gr. II. 656. 3; cf. II. 3. 14: *μὴ αἰσχροῦ φωνῆς*; IV. 2. 12; Sympos. III. 8. — *μείζω ἢ κατὰ δύνανται*, greater than (is in accordance with) their ability. For the force of the comparison with *ἢ κατὰ*, see Kühn. Gr. § 323. 7; L. Gr. II. § 751. i; and cf. IV. 4. 24; 7. 10. — *οὐκ ἄν, not easily*.

5.—*Εἴ τις... παρὰ τοῦ... λαβὼν ἀποστεροίη*. The participle *λαβὼν* governs the nouns *ἀργύριον* and *σκεῦος*. The full phrase would be, *εἴ τις ἀργύριον ἢ σκεῦος παρὰ τοῦ λαβὼν αὐτὸν ταῦτα ἀποστεροίη*, — *ἐξηπατήκει, sc. τὴν πάλιν*. Some have suspected that this verb should be in the Optative, i. e., *ἐξηπατήκοι* or *ἐξαπατήη*. But Socrates probably wished to represent it as a real fact, and if so, of course would use the indicative. — *μὲν ὄν*. The conclusive particle *ὄν* is omitted in two or three Mss, but it seems to be needed here. Cf. I. 1. 20: *δαυμάζω ὄν*; I. 2. 62, where *δὴ* takes the place of *ὄν*; I. 3. 15; 4. 9 and 6. 14. — *τοιαῦτα διαλεγόμενος*; we should rather expect *τοιαῦτα* here, referring to what has gone before; see note I. 2. 3, but *τοιαῦτα* is used *δεικτικῶς*, i. e., in reference to the present conversation, the one now in progress. See Kühn. in h. l., and Gr. § 303. R. 1. *διαλέγεσθαι*, originally, perhaps, had reference to discourse between different individuals by way of question and answer; see Socrates' definition of it in IV. 5. 12. So in



I. 6. 1; II. 10. 1. But the idea of dialogue was finally lost in the word, and it was used for discourse carried on by one person, especially in the Socratic method of eliciting truth by questions, etc. Cf. II. 4. 1, and see note, IV. 5. 12, and Woolsey's *Gorgias*, p. 447. C.

## BOOK II.

### CHAPTER I.

I.—*Καὶ τοιαῦτα λέγων*, by saying the following things he also seemed to me, etc. *Καὶ* appears to contrast *τοιαῦτα λέγων*, with what was said in Book I. Chap. V. upon this same subject, and *τοιαῦτα*, contrary to the general, though not universal principle, refers to what follows; see Kühn. Gr. § 303. 1. R. 1; B. 127. 1. b. The Part. (*λέγων*), here, as frequently, denotes the means; Kühner, however, in h. l. refers *τοιαῦτα* to what precedes in the last chapter of the first Book, but it is difficult to see how what is there said, should tend directly to incite men to temperance in eating, drinking, etc., whilst the direct object of what follows is to inculcate that virtue. — *πρὸς ἐπιθυμίαν βρωτοῦ... καὶ πόνου*. The difficulty in this sentence has caused different editors to propose a variety of changes in the text. But the most natural supposition seems to be, that it is an irregular construction of Xenophon himself, and that the nouns from *βρωτοῦ* to *βου* are governed by *ἐπιθυμίαν*; and the following, *βίους, κ.τ.λ.*, are governed by *ἐγκράτειαν* as if *ἐπιθυμίαν* had not intervened. *Ἐγκράτειαν* may then be rendered, temperance or moderation with the first nouns and with the last endurance, Latin: *tolerantia*. So Seiffert; and Kühner assents to the same explanation as proposed by Sæpinius. — *Γνοὺς δέ*. Many editors, as Herbet and Seiffert, substitute *γάρ* for *δέ* here. But it seems unnecessary, as *δέ* is not necessarily adversative but explicative. It not only, however, like *γάρ*, introduces something for the sake of explanation, but adds with it some new thought which gives force or dignity to the preceding notion; cf. II. 5. 5; Hermann ad Viger. 345, 6; Hartung Gr. Partik. I. S. 167; Bornem. ad Symp. IV. 17. p. 117; and Kühn. L. Gr. II. § 736. 3. So in Latin *autem* is put for *enim*. See Kühner's note upon Cic. *Tusc. Disp. I. 2. 3*, p. 50. — *ἀκολαστοτέρως ἔχοντα; ἔχω* with Adv. equivalent in signif., as frequently to *εἶμι* with an Adj. — *Ἀρφστιππς*, Aristippus, one of the disciples of Socrates, termed "imperfect Socratists." He was a native of Cyrene in Africa, from which the school of philosophy, of which he was the reputed founder, was called the

Cyrenaic school. Born of wealthy parents, he seems to have indulged in all the luxury and pleasure, for which the inhabitants of his native city were notorious. The fame of the discourses of Socrates induced him to go to Athens (Plat. de Curio. 2; Diog. L. 1. 1), where he remained as a disciple of Socrates until his execution, Plat. Phaed. p. 59. He was odious to Xenophon and Plato (Diog. L. II. 65. c. note), termed Sophist by Aristotle (Metaph. III. c. ii.); and his subsequent life shows that Socrates did not wholly cure him of his inclination to sensual pleasure. See Ritter's Hist. Ancient Philosophy, Vol. II. Chap. III. p. 84 sq., and Lewes' Biog. Hist. Phil. Vol. II. Chap. II. p. 10 sq., where several characteristic anecdotes of him are related. — δύο τῶν νέων, two of our youth, young men. — ἀρχῆς; for constr. see Kühn. Gr. § 273. 3. (b) (3). — Βούλει σκοπῶμεν. For the Subj. after βούλει, see Kühn. Gr. § 259. 1. (b); B. 139. 1. (1); L. Gr. § 464. c; M. II. § 516. 3; cf. § 10. III. 5. 1; IV. 2. 13, 16. — καὶ ὁ Ἀρίσ. The connection here may be made in English as well as Latin by a relative: to whom, cui, Aristippus replied. — γούν; see note upon I. 6. 2.

2.—Εἰκὸς γὰρ. For γὰρ in response, see I. 4. 9. — Τὸ οὖν προαιρεῖσθαι... μᾶλλον. The comparative μᾶλλον is frequently added to προαιρεῖσθαι when it might be considered as almost redundant; so potius malle in Latin. Cf. III. 5. 16; IV. 2. 9; 4. 4; Isocr. de Pace, p. 153. 37. — ἐδίξοιμεν. This verb governs two accusatives, one however is made by the Infin. with the article τῶ. See Kühn. L. Gr. II. § 643. — ἄπρακτα γίνονται, be left undone or neglected. — παρὰ τὴν δεινότητος ἀρχῆν, under his government or while he has the control of things. — τὸ δύνασθαι διψῶντα ἀνέχεσθαι, the being able when thirsty to endure it. — οὖν; see note upon I. 3. 9.

3.—Τί δέ; this phrase corresponds substantially with the Latin "quid vero," and is used in passing suddenly to another point, to call the attention to it. — τὸ μαθεῖν... ποτέρῳ ἢ προσεῖναι μᾶλλον τρέπει; to learn... to which would this more properly belong? — Πολλὸν, sc. μᾶλλον ἢ πρότερον. — καὶ γὰρ, for even; see Hartung, Gr. Part. I. 8. 137 sq. The Vulg. reading is καὶ γὰρ καὶ, but the last καὶ is not found in the eight Paris and some other Mss. and should in all probability be omitted. See Kühn. in h. l.

4.—Τούτων... τὰ μὲν, κτλ., of these (i. e., brute animals), some, to wit, enticed by the appetite, and even some who are very fearful of incurring danger, yet urged on by the desire of gratifying their appetites, are taken, etc. Τὰ μὲν indicates some of animals in general and ἕνια βουσκούμενα is subjoined by the figure καθ' ἕλον καὶ μέρος. Cf. note

upon I. 2. 24; II. 7. 1; III. 10. 11; IV. 2. 31. The same figure is common in Latin. — *ἐξιστάμενοι τοῦ*, being withdrawn, allured from thinking of danger. See note upon I. 3. 12: *τοῦ φρονεῖν ἐξίστησι*.

5.—*Ταῦτά... τοῖς ἀφροεστάτοις*. Words which contain the idea of likeness, unlikeness, etc., govern the Dat., hence *ταῦτά* (from *ὁ αὐτός*) governs *ἀφροεστάτοις*. See Kühn. Gr. § 284. 3. (4); L. Gr. II. § 576; Soph. § 195, n. 3. — *ὄσπερ*, just as, to adduce an example. Cf. III. 3. 12. — *εἰρκτάς*, fr. *εἰρκή*, (fr. *εἶργω*, to shut in,) an inclosed place, and hence here, *the women's apartments*, so called, as secluded from the rest of the house. — *κίνδυνος*, sc. *ἔστι*. — *ὁ νόμος ἀπειλεῖ*; see an account of the penalty affixed to this crime in Smith's Dict. *Adulterium*, and Meier and Schöman, *Attic Process*, B. III. 1. S. 327 sq. — *δύτων δὲ πολλῶν, κ.τ.λ.*, since there are many things that can free from the desire of these pleasures. Accord. to Fr. Portus, the study of philosophy, the arts, painting, etc. Thus in II. 2. 4 it is said: *τούτου γε τῶν ἀπολυόντων μισοὶ μὲν αἱ ὀδοί*. The future participle is used in a similar way in II. 8. 3: *τῷ θεομένῳ τοῦ συνεπιμηλοσμένου*; IV. 4. 5. — *ἄρ' οὐκ ἤδη... ἔστιν*, is not this now the part of one wholly possessed of an evil genius? Upon *ἤδη* see Hartung, Gr. Partik. I. p. 243, and Kühn. L. Gr. II. § 690. B. The Latins use *jam* in the same way, and we, *now*, with the emphasis. Cf. II. 1. 14; 9. 7. Plat. Phaedr. p. 260. C: *Παγγέλοιον γ' ἂν ἤδη εἴη*, that would *now* be very laughable.

6.—*Τὸ δὲ εἶναι μὲν... τοὺς δὲ*. The idea is: Is it not a great want of forethought that, although many of the employments of men are in the open air, *ἐν ὕπαιθρῳ*, where they may be exposed to inclemency of weather, yet numbers are entirely unaccustomed to bearing heat and cold; unexercised in, *ἀγυμνάτως ἔχειν*. For the constr. and the use of *μὲν* and *δὲ*, see I. 6. 5, and of § 8 below.

7.—*Τοὺς ἐγκρατεῖς*. This word is used in a double sense as in § 1. — *τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν*, the rank of each kind (genus) of these men.

8.—*Τοῦ... παρασκευάζειν*; the Infin. as Genit. absol. with *δύτων*. — *μὴ ἀρκεῖν τοῦτο*, sc. *αὐτῷ*. The verb *ἀρκεῖν* is found without the Dat. of the person, as in II. 2. 6; IV. 4. 9. We might naturally expect *μὴ ἀρκεῖσθαι τούτῳ*, ἀλλὰ *προσαναδέσθαι*, κ.τ.λ., not to be satisfied with this, but also to take upon one's self to supply, etc. But it is frequently the case in Greek, that the object of one clause is made the subject of the next, even without indicating it by a pronoun. See Kühn. L. Gr. II. § 852. a. Cf. Thucyd. I. 45. 51; II. 65, and Stallb. note upon

Plato, *Protag.* p. 320. A. B; *De Repub.* II. p. 360. A.; *Gorg.* p. 510. B. — πολλά ὄν βούλεται ἑλλείπειν. The subject of βούλεται is to be supplied from the preceding words ἄφρονος ἀνδρώπου. Ἐλλείπειν τι ἑαυτῷ, signifies to deny one's self a thing. — τούτου δίκην ὑπέχειν, to subject one's self to punishment for this.

9.—Ἐγώ τε... αἱ τε πόλεις. For the use of τε... τε, see I. 1. 14. — ἄφρονα τὰ ἐπιτήδεια παρασκευάζειν. The Adj. ἄφρονα is a predicate, as the position of the article indicates; see I. 4. 13. The full enunciation of the thought would be: τὰ ἐπιτήδεια παρασκευάζειν, ὅστε αὐτὰ ἄφρονα εἶναι. We, however, may express the word ἄφρονα in English by an Adv. or adverbial phrase, abundantly, in abundance. — πολλά πράγματα ἔχειν αὐτοῖς τε καὶ ἄλλοις παρέχειν. It is unnecessary to stop to enumerate the various changes of reading and the consequent explanations of this phrase, given by different editors. Those who are curious to see them, may consult Kühner in h. l. The idea seems to be: those who wish to have many cares and labors themselves and to furnish them for others (i. e., make others industrious), I would reckon, etc. The pronouns αὐτοῖς and ἄλλοις are contrasted. *Thucyd.* I. 70 has been very justly compared with this passage. The Corinthians there say of the Athenians: ὅστε εἴ τις αὐτοὺς ξυελάν (i. e., embracing every thing in few words) φαίη πεφυκέναι ἐπὶ τῷ μῆτε αὐτοὺς ἔχειν ἡσυχίαν, μῆτε τοὺς ἄλλους ἀνδρώπους εἶν, ὁρῶς ἂν εἴποι. Cf also *Diog. Laert.* X. 139, concerning the Epicureans: τὸ μακάριον, κ.τ.λ.; and Cicero's interpretation of it, *Nat. Deor.* I. 17: Quod æternum beatumque est, id nec habet ipsam negotii quicquam nec exhibet alteri. Cf also *Cic. de Off.* III. 28. 102. In reference to the antithetical use of πράγματα ἔχειν and πράγματα παρέχειν, cf. *Hellen.* IV. 5. 19, and V. 1. 29. — ἑμαυτὸν τοίνυν. We should expect some adversative particle here as δέ; but the conclusive particle τοίνυν seems to be used by anacoluthon, and the natural completion of the preceding sentence would have been: τοὺς δὲ βουλομένους ἡδέως βιωτέων εἰς τοὺς ἀρχῆς ἀπεχομένους; in which case τοίνυν would have been expected. For the use of τοίνυν after μὲν in a preceding clause, see *Arn.* 2 Gr. *Comp.* p. 196; cf. *Cyrop.* I. 1. 2.

10.—Τοῦτο σκεψάμεθα. This is a plain case of the reference of τοῦτο to what follows; see note upon I. 2. 3. — Πάνυ μὲν οὖν, σκ. σκεψάμεθα. — Ἐν δὲ τῇ Ἐβρ. ... ἀρχ. For the extent of the Scythians, see *Panegy. Isoc.* p. 22 and note, *Felton's Ed.* — ἡ τῶν Ἑλληένων. A strictly regular construction would require εἶτα answering to πρώτων μὲν. But the preceding question, τούτων οὖν ποτέρους ἦδιον οἶε ἕην, gives occasion to change to ἡ τῶν, κ.τ.λ.

11.—'ΑΛΛ' ἐγὼ τοι, *but I truly, or, indeed, at ego quidem.* For the use of τοί, in answers, see note upon I. 2. 46. — αἶ, refers back to § 8: καὶ οὐδὰμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἀρχῶν βουλομένων τάξιν, I by no means reckon myself among those who wish to rule; so, on the contrary, αἶ, I wish not to be enlaved, εἰς τὴν δουλείαν ἑμαυτὸν τάττω, which is for εἰς τὴν τῶν δούλων τάξιν τάττω. The Latin may imitate the Greek here, and use servitium for δουλείαν; see Zumpt's Gr. § 675. — τίς... ὀδῶς, so the pronoun τίς is not unfrequently separated from its noun by several intervening words. — μέση τούτων ὀδῶς, *middle way between these.* — οὔτε δι' ἀρχῆς, οὔτε διὰ δουλείας sc. ἄγουσα, which is to be supplied, ἀπὸ κεινοῦ, from the following ἔγει; see numerous examples of a similar construction in C. G. Krüger upon Dionys. Histor. p. 17; see also Kühn. L. Gr. II. § 852 sq., and cf. § 12.

12.—'ΑΛΛ' εἰ μέντοι, *but if indeed.* See note upon I. 3. 10. Although μέντοι has here a confirmatory significance, yet just below it has an adversative meaning, *but.* Cf. Schneider and Bornemann upon Cyrop. V. 2. 12. p. 423. — δι' ἀνδράπων, sc. φέροι, which κατὰ σύλληψιν, is to be supplied from the preceding φέρει; see note upon § 11. — ἴσως ἂν τι λέγοις, you would perhaps say *something*, i. e., something that has meaning, force. So τί is used in Plat. Sympos. p. 173. B: οὐσαδέ τι ποιεῖν οὐδὲν ποιῶντες. Cf. the use of aliquid in Latin. — εἰ... μήτε ἀρχῶν ἀξιόσεις μήτε ἀρχεσθαι, μήτε... θεραπεύσεις. The reading of the Mss. here is ἀξιώσης... θεραπεύσης. But Bornemann and most of the other recent editors give the indicative future. The sense seems to require this, and the use of the subjunctive in this way after εἰ by the prose writers of Xenophon's time is not well supported by Mss. See Kühn. L. Gr. II. § 818. Anm. 1, and Matthiae II. 525. b. But still a variation from the Mss. would not be sanctioned, but for the fact that -σεις and -σης are often interchanged and confounded in the written Greek. — κλαίοντας καθίσταντες, *bringing to tears, causing to weep.* Cf. Eurip. Androm. 635: ὅς κλαίοντά σε καὶ τὴν ἐν οἴκῳ σὴν καταστήσει κόρη. Schneider writes καθίσταντες in imitation of Cyrop. II. 2. 14 and 15. Cf. also Plato Io. p. 585. E. and Stallbaum's note. — δούλοις χρῆσθαι. Some Mss. have the Accus. δούλους and some insert ὧς before δούλοις. For the omission of ὧς, cf. I. 2. 49: τεκμηρίῳ τούτῳ χράμενος; 56; II. 6. 26; III. 11. 6; 14. 4, et al., and examples of the use of ὧς, collected by Sauppius, in note upon I. 2. 56; also Anab. II. 6. 25; III. 1. 30, et al. There seems to be this difference between the two forms of expression; χρῆσθαι τιμὴ πιστῷ φίλῳ is used of one who truly has a faithful friend, whilst χρῆσ. τ. ὧς π. φίλῳ is used of one who supposes he has a faithful friend, though he may not neces

sarily be faithful. 'Ως then is properly omitted here, as real servitude is designated.

13.—Ἡ λαυδάγουσί σε οἱ...τέμνοντες, *have those escaped your notice, who, etc.* — Πολιορκοῦντες. The verb πολιορκεῖν, lit., to blockade or besiege a city (from πόλις and ἔργον, ἔρκος), is used metaphorically of other kinds of annoyance. Cf. § 17, and Plat. Alcib. II. p. 142. A. — καί...αὖ, *and again*. These particles are used together in Anab. I. 1. 7; 9. 19; VI. 1. 18; Plat. Alcib. I. 105. D. — ξένος πανταχοῦ, *every where* foreigner, citizen of the world.

14.—Μέντοι; a particle of affirmation, *truly*. See Hartung, Gr. Partik. II. p. 398 sq.; Kühn. L. Gr. II. § 698. a. — ἤδη; see note upon § 5 above. — πλάισμα, lit., a trick of the παλαιστής, and then a trick or device in general. The latter, *device* or *counsel*, is evidently the meaning here. — ἐξ οὗ, *sc. χρόνου, since*. — Σίννις...Σκεῖρων...Προκρούστης, were infamous robbers, slain by Theseus. See Plut. Theseus, c. 8-11. Apollod. III. 16. 1. The irony of this whole passage cannot escape the notice of the reader; especially in the clause: οὐθεὶς ἐτι ἀδικεῖ — τοῖς ἀναγκαίοις καλουμένοις, those called necessary, i. e., relatives or kindred. Cf. Stallb. ad Plat. de Repub. IX. p. 574. C. — ἔμωτ, *yet, still*; see Kühn. Gr. § 322. 7, and L. Gr. II. § 667. c, and cf. § 15.

15.—Ὡδὲ οὐδὲν μὲν τούτων ἔχων, i. e., none of the protection, safeguards, which the citizens have, who are still exposed to injury; and passing much of your time in journeyings, where there is especial danger (*ἐν δὲ ταῖς ὁδοῖς... διατρίβων*); and when you come into any city, being the most unprotected of all, etc., (*εἰς ὅποιαν δ' ἂν πόλιν ἐφίκη, κ.τ.λ.*) Both of the last two clauses, *ἐν δὲ ταῖς ὁδοῖς... εἰς ὅποιαν δ' ἂν, κ.τ.λ.*, are opposed to the first *οὐδὲν μὲν τούτων ἔχων*, hence the *δέ... ὅθεν* answering to *μὲν*. — τοιοῦτος, οἷοις, i. e., having no fixed abode, and no friends or companions but wandering from one city to another. For the plural number after the singular, see Kühn. Gr. § 332. R. 1. (a); L. Gr. II. § 784. 2. a. p. 503. — διὰ τὸ ξένος εἶναι, for the attraction here, see I. 2. 3: τῷ φανερόν εἶναι. — ἢ δίδτι καὶ δοῦλος ἂν; i. e., *ei δοῦλος εἴη*. A conditional enunciation is often implied in a noun; see Kühn. Gr. § 340. 1; L. Gr. II. § 823. 2. Previously it has been shown, that as citizen or guest he could not be protected from injury; and now Socrates reasons on the supposition that he may become a servant. He ironically asks Aristippus, if he places his hope in this, that if he should become a servant, he should evidently be a useless one! — οἷος... λυσιτελεῖν; for the relative with the Infin., see note upon I. 4. 6:

οὐς τέμνει. — τίς γάρ; before this question a denial of the preceding is implied: by no means, for who, etc.; minime vero, quic enim, etc. See note upon I. 4. 9: οὐδὲ γάρ.

16.—*Ἄρα οὐ*; see note upon I. 3. 11. — *σωφρονίζουσι*, *restors to sanity, correct*. — *ἀποκλείοντες* *ἔθεν... ἕ*, by excluding them from (the places) where it is possible, etc.

17.—*Ἄλλὰ γάρ*, *but indeed*; the force of the γέ in γάρ here predominates. These two particles often introduce an objection; see Hartung, Gr. Partik. I. S. 470 sq.; Kühn. L. Gr. II. § 754. 5. Cf. upon a similar use of at enim in Latin, Kühner's Tusc. Disp. V. 16. 47. — *εἰ ἀνάγκης*, compelled by necessity. — *εἰ γε*, si quidem for the force of γέ, see Kühn. Gr. § 317. 2, and L. Gr. II. § 704. 1. — *εἰρήσουσι* κ.τ.λ.; the future here denotes necessity or destination; if they must, or, it is destined to them, to suffer hunger, etc. See Kühn. L. Gr. II. § 704. 1, and Gr. § 256. 3; Rost § 116. Anm. 7. See note upon § 12, and cf. III. 3. 52; 6. 13. — *οὐκ οἶδ', ὅτι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἔκοντα μαστιγοῦσθαι... ἄλλο γε*, κ.τ.λ., I do not know what other (ὅτι... ἄλλο) difference it makes with the same skin, whether one is voluntarily or involuntarily scourged, except, etc.; or we may make the Gr. Accus. of limitation, δέρμα, a nominative; whether the same skin is scourged, etc. Ἄλλο γε are best rendered with ὅτι; they are not strictly necessary to this sense, as the idea is contained in διαφέρει; but they make the distinction introduced more conspicuous, and hence the γέ, and also remove any obscurity that might arise from the separation of διαφέρει from ἢ ἀφροσύνη, κ.τ.λ. We should naturally expect the insertion of ὅτι after ἢ: ἄλλογε, ἢ ὅτι ἀφρ. κ.τ.λ., but it is omitted just as it often is after the phrases: οὐδὲν ἄλλο ἢ, ἄλλο τι ἢ, τί ἄλλο ἢ, κ.τ.λ. Cf. II. 3. 17; Stallb. Plat. Lysid. p. 222. D, and see Rost's Gr. § 139; Kühn. Gr. § 346. 2. (d); L. Gr. II. § 852. m. — *πολιορκεῖσθαι*, to be harassed; see note, § 13.

18.—*Ἐὼν τοιοῦτων*, i. e., *τοῦ πεινῆς, διψῆς, βιγούν, ἀγρυπνείν*. The construction is: οὐ δοκεῖ σοι τὰ ἐκούσια τῶν τοιοῦτων διαφέρειν πᾶν ἀκούσιων. — ἕ, = ταύτη, ὅτι, inasmuch as, just as; see I. 7. 3: ταύτη. — *πίσι*; the particle ἐν is to be repeated from the preceding clause: *φάγοι ἐν*. See note I. 3. 15. — *ὅπταν βούληται*. Just before we have *ὅποτε βούλοιστο* (Optat.) because the preceding clause on which this depends, *φάγοι ἐν*, denotes an uncertain condition. We naturally have the Subj. here after the present *ἔσται*. See Kühn. L. Gr. II. § 810. a. — *παύεσθαι*; sc. *πεινώσῃ, διψῶσῃ, κ.τ.λ.* — *ἐπ' ἀγαθῷ ἐλπίζει*, resting on good hope, with good hope for his reward. See Kühn.

L. Gr. II § 612 g; Gr. § 296. II. In reference to the sentiment, cf. I. 6. 8.

19.—Ἄδλα, designates the rewards of labor, from ἄδλον, the prize of contest, which is distinct from ἀδλος, the contest itself; although in the plural and perhaps a few times in the singular, ἀδλον may like ἀδλος denote the contest itself. For the distinction, see Liddell and Scott's Lex. h. v.; Pillon's Gr. Synonymes, p. (4). — μικροῦ τιμῶς ἕξιά ἐστι, are of some small value. — χειρώσωνται, get the victory over; Schneider in accordance with two or three Mss. reads χειρώσονται. — ἡ δπως... ἡ ἴνα. The change from δπως to ἴνα here seems strange, yet it is not without parallels; cf. IV. 4. 16; Act. II. 6. 22, et al. — δυνατοί... τοῖς σώμασι, κ.τ.λ., becoming strong both in body and mind. — καλῶς αἰκῶσι, see note upon I. 1. 7. — τούτους; the noun is not frequently followed by a demonstrative pronoun for the sake of perspicuity, or, as here, for emphasis. Cf. III. 7. 4; IV. 6. 5, 11; Cyrop. II. 1. 13, and see Kühn. Gr. § 304. 3; L. Gr. II. § 858. 10. — ζῆν εὐφραίνομένους, live happily. — ἀγαμένοους μὲν ἑαυτούς, since they admire, are satisfied with themselves, etc.; ἑαυτούς is contrasted with τῶν ἄλλων below. — ζηλουμένους, esteemed happy, emulated.

20.—Ἐκ τοῦ παραχρῆμα ἡδοναί, those pleasures which are obtainable immediately (i. e., as soon as sought) and without labor. The explanation: pleasures of the present time, seems to be inadmissible from the use of ἐκ, post, after, not in; from the usage of the formula τὸ παραχρῆμα = τὸ παρῆντα, or τὸ ἀντίκα, not that which does not endure beyond the present time (the momentary), but that which immediately follows the present time, and also from the contrast with αἱ διὰ καρτερίας ἐπιμέλειαι, the cares exercised with industry and perseverance. — εὐεξίαν, good state of body, or, good constitution. — ψυχῆ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιούσιν. Kühner says that ἀξιόλογον is justly added here, because it cannot be said that αἱ παρῆντα ἡδοναί impart no knowledge to the mind; for who can deny that the mind obtains knowledge from hearing music, beholding pictures, and other similar pleasures! — καλῶν τε κἀγαθῶν ἔργων ἐξικνεῖσθαι. The verb ἐξικνεῖσθαι, to arrive at, to attain, is construed with the partitive Genit. like τυγχάνειν, λαγχάνειν, and προσήκειν. So also ἐφικνεῖσθαι, Isocrates, Paneg. p. 64. 113, and p. 80. — Ἡσιόδοι; Ἔργ, καὶ Ἡμερ, I. 285. — Τῆν... κακότητα καὶ Ἰλαδδν, κ.τ.λ., we can obtain vice easily even in abundance. — μάλα δ' ἐγγύδι ναίει, and dwells, or, has its mansion very near. — Τῆς δ' ἀρετῆς, κ.τ.λ., but the immortal gods have placed before the temple of virtue (or guarded it by) bars of sweat, toil.



— ἄρδιος, steep. — καὶ τρηχὺς τὸ πρῶτον, and rough at first — ἴκηται. Οἶμος seems to be the subject of this verb. Still some, as Goettling, understand τις, if any one who chooses this way shall come, etc. — Πηιδίη. It is perhaps most probable that οἶμος is fem. here, so that Πηιδίη agrees directly with it. This noun is used in both genders in later Attic writers, and a few times, though rarely, by the older poets, as in Aesch. Prom. 394, and Eur. Alc. 838. Still the gender of the Adj. Πηιδίη, may have been made to correspond with that of ἄρδιος. — Ἐπίχαρμος. This comic poet was a native of Coos, an island in the Egean Sea, and was professor of the Pythagorean philosophy at the Court of Hiero in Syracuse; hence he received the appellation Siculus. He flourished about 470 B. C., and is frequently considered as the first writer of comedy. See Fisk's Manual of Class. Lit. p. 459; and Schöll, Gesch. d. Gr. Lit., *Epicharmus* in Index. — Τῶν πόρων πωλοῦσιν, κτλ. The gods sell to us all good things for labor. Genitive of the price; Kühn. Gr. § 275. 3, cf. II. 8. 2: μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι. — καὶ ἐν ἄλλῃ... τόπω, κτλ. This quotation is omitted by Bessarius. W. Dindorf supposes that the whole from *Μαρτυρεῖ* to *ἔχρη* is spurious. But the reasons given, do not seem to be sufficient for forcibly excluding it. See Kühn. in h. l. — μὴ τὰ μαλακὰ μέσο, μὴ, κτλ. The idea is: Do not seek an easy life, lest by that means you may procure for yourself a hard and troubled one. Μέσο is the Pres. Imp. of μέομαι = μέομαι.

21.—Πρόδικος, was a Sophist of Coos. He was, however, often at Athens, and was acknowledged by Plato to be distinguished for his wisdom. He was a disciple of Protagoras. See Plat. Hipp. Maj. p. 282; Theat. p. 151, et al.; and also Brandis' Gesch. Gr. Phil. I. S. 541 and 546 sq. — ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, in the writing relating to Herculea. — σπερ δὴ... ἐπιδείκνυται. The particle δὴ here indicates the certainty of a thing, *indeed, certainly*. See Kühn. Gr. § 315. 2; L. Gr. II. § 692, and cf. II. 2. 3; III. 5. 11. The present tense, ἐπιδείκνυται, should seem to be used by Xenophon because that Prodicus was accustomed to recite the "choice of Hercules" at the time when this colloquy of Socrates was held. *Ἐπιδείκνυσθαι*, lit., to exhibit as a specimen of one's art. This word is fitly chosen, to indicate the parade which the Sophists loved so much in the exhibition of their sentiments. — ὁ δὲ πως; cf. *ταυδε τις*, I. 1. 1. — Καὶ strengthens the superlative *πλείστοις*, see Kühn. Gr. § 239. — ἀποφαίνεται, expressed his sentiments. — ἐπεὶ ἐκ παιδῶν εἰς ἡβην ἄρματο, when having completed his boyhood, he was entering upon the period of youth. — γιγνόμενοι, becoming (by law). — εἶτε

τὴν δι' ἀρετῆς... εἴτε τὴν διὰ κακίας, whether they will proceed on the way through (or the way of) virtue... or the way of vice, etc. — ἐξελεθόντα εἰς ἡσυχίαν καθῆσθαι, κτλ., going out into a solitude, a sequestered spot, he sat down, being in doubt which way he should turn. Thus Cic. de Offic. I. 32. 118: (Herculeum) exiisse in solitudinem atque ibi sedentem diu secum multumque dubitasse, etc. Schmidt connects εἰς ἡσυχίαν with καθῆσθαι, sat down quietly, or, in quiet. — ὑποτέραν τῶν ὀδῶν τρέπηται. For the use of the Subj. with the Interrog. of doubting, see note, I. 2. 15, and cf. § 23.

22.—Μεγάλαι, large in statura. — εὐπρεπὴ τε ἰδεῖν, καὶ ἐλευθέριον, of a comely and noble appearance; for the constr. of the Infin. see I. 6. 5. Gaisford, according to Cod. Stob. reads ἐλευθέριαι, but the change is unnecessary, as Xenophon uses ἐλευθέριος both as an adjective of two and three terminations. Cf. Sympos. II. 4, and VIII. 16. — φύσει, the Dat. of the agent with the Perf. Pass., nature being personified. This Dat. of the agent is found with the Perf. and Plup. Tenses, and with verbal adjectives; see C. 417 and Note. The same idiom is found in Latin, though confined mainly in Class. Latin to the Perf. Part. and Tenses formed with it. Zumpt's Gr. 419, note. — τὸ... σῶμα. The Accus. with Pass. Part. to explain it more fully. In English we should use a preposition, *in* or *in respect to*; see Kühn. Gr. § 279. 7. — καθαρότητι, with purity. The sense may be well expressed in English by joining φύσει as an Adj., *to* καθαρ., having her body adorned with native purity. Some Mss. and editions have καθαριότητι, but the reading which we have given seems to be most appropriate, as well as to be supported by the best Ms. authority. This phrase is opposed to κεκαλλωπισμένην τὸ μὲν χρῶμα, artificial appliances for ornament; and as καθαριότης includes in it, according to Kühner, the idea of elegance superinduced by art, which καθαρότης does not, the contrast is better preserved by retaining the latter. — ἐσθῆτι λευκῇ, are in the same construction with the preceding nouns σωφροσύνη, etc., depending upon κεκοσμημένην. But such incongruities of expression are not unfrequently found in the best writers. Cf. I. 3. 9. — τετραμμένην, κτλ., pampered into obesity and effeminacy. — ὅτε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίη., so that she might seem or be seen to present a fairer and more ruddy appearance than she really had, τοῦ ὄντος. (Upon these last words, see note, I. 6. 11.) Bornemann renders the phrase: that she might seem manifestly (aperte) to be, etc. (sc. κεκαλλωπισμένην). — τὸ δὲ σχῆμα. The δὲ here answers to μὲν above with χρῶμα. — τὰ δὲ ὄμματα ἔχειν. The change of construction here should not escape notice. — ἀναπεπταμένα, wide open, i. e., as

indicating boldness (*βλέμμα ἰταμόν*) in contrast with τὰ ὄμματα αἰθεῖ, or with oculis verecunde demissa. — *ἔρα*. Some editors insert the article before this word from Aristaenetus I. ep. 25, where this passage is imitated, but this seems to be one of the nouns that imitate the usage of proper names in omitting the article; see Rost, Gr. § 98. 6; Kühn. § 244. R. 4; L. Gr. II. § 484 note. Cf. IV. 1. 2, where both *ἔρα* and *ἀρετή* are without it. Other similar words also omit the article. Cf. *ἕβην* § 21 above, and *γῆν* § 28 below. For its frequent omission with *κάλλος*, see Bornem. Sympos. I. 8. p. 52. The word *ἔρα*, lit., *time*, then *season*, *spring*, *youth* and *youthful beauty*, hence, *beauty* in general. — *κατασκοπεῖσθαι* ... *αὐτήν*; for the use of the Mid. Voice here, see B. 186. 7, note 4. — *ἐπισκοπεῖν δὲ καὶ, εἴ τις ἄλλος αὐτήν δεῖται*, and also looks around (to see) if any other one is looking at her. We should rather expect *αὐτήν* here, and it would be necessary if the Opt. were employed instead of the indicative *δεῖται*. See note upon I. 2. 49.

23.—*Πλησιαίτερον τοῦ Ἡρακλείους*. Adjectives denoting approach, are sometimes followed by the Gen. though oftener by the Dat. See Kühn. Gr. § 273. R. 9. — *τὴν... πρόσθεν βηθεῖσαν ἵναί*, Acc. with the Infm. because in indirect discourse. — *τὸν αὐτὸν τρόπον*, in the same gait as before, not faster or slower, contrasted with the haste exhibited by her companion (*προσδραμεῖν*). — *φθάσαι βουλομένην*, wishing to anticipate, get before, etc. — *ἀποροῦντα, ποίαν ὁδὸν... τράπη*; cf. § 21: *ἀποροῦντα ὑποτέρων τῶν ὁδῶν τράπηται*, with the note; and for the use of the Pron. of direct interrogation, see note upon I. 1. 1. — *ποιησάμενος*; this seems to be the best authorized, although more facile readings are found; as *ποιήσῃ*, *ποιήσει*, and *ποιήσῃς*. After the participle, *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη* must be supplied from the preceding context. A somewhat similar construction is found in I. 2. 42, but for an explanation of this ellipsis, see Hermann ad Vig. § 227. p. 623; Symp. IV. 53. p. 146. — *καὶ... μὲν... δὲ*. These particles may be rendered here: that (and)... both... and.

24.—*Δίεσθῃ*. This is the best authorized reading, and *διεῖναι* is construed with the participle in the same manner in which other similar words, *διαγίγνεσθαι*, *διατελεῖν*, and *διάγειν*, often are. See Kühn. Gr. § 810. (1); hence here rendered *always* or *continually*, Lat. *semper*, and the Part. as a verb. — *ἀπονότατα*, with the least possible labor.

25.—*Ἐπάνεις ἀφ' ὧν ἔσται ταῦτα*, i. e., *επάνεις, τούτων, ἀφ' ὧν ἔσται ταῦτα*, of want of things from which these (sc. pleasures) are obtained. In reference to the preposition *ἀπὸ*, denoting the instrument,

see note upon I. 2. 14. — οὐ φόβος, “metus non est” = “non est enod metuas.” — ἐπι τὰ πορευόμενα... ἀπορίζεσθαι, bring you to this, that you must obtain these things (or bring you to obtain) by labor and by various troubles of body and mind, etc. — οἷς... τοῦτοις; for the attraction, see Rost, § 99. 9, 10. p. 460 sq.; Kühn. L. Gr. II. 787. 2, and Anm. 3. — ὠφελεῖσθαι... ἐξουσίαν, the power of receiving benefit from every quarter; for the use of the Infin. without the article as a noun, cf. III. 6. 11: οὐκ οἶμι καὶ ἀρκάζειν ἐξουσίαν ἔσθαι (i. e., ἐξέσθαι) τῆ βουλομένη, and see B. 140. N. 8; Kühn. L. Gr. II. § 641. c.

26.—Ὄνομα δέ. The particle δέ need not be expressed in Latin or English: “nomen quodnam tibi est!” The concessive member before δέ is frequently omitted, and thus vivacity is given to the question: (this sounds very well) *but*, etc. See note upon I. 3. 13. — ὑποκοριζόμενοι. The verb ὑποκορίζεσθαι signifies originally to speak as a child or with fondling terms; then, to smooth or gloss over an odious thing with mild and favorable words, and the reverse here, to detract, to call a good thing by an odious name.

27.—Ἐν ταύτῃ... προσελθοῦσα, coming up in the meantime. — εἰδὼτα τοὺς γεννήσαντας, κτλ., having known your parents and carefully observed your nature, disposition, in education (i. e., while you have been trained up), etc. — τὴν πρὸς ἐμὲ ὁδὸν, the way to me, or, which leads to me. — ἐπ’ ἀγαθοῖς διακρπεστέραν, κτλ., more illustrious on account of the good that I confer upon you. See note upon I. 2. 61: ὀνομαστὲς, κτλ., and cf. § 28. — προσιμιοῖς ἡδονῆς, by overtures, promises of pleasure, lit., prefaces; the idea is: I will not begin by alluring with deceptive promises of pleasure. — φανῆναι; in respect to the omission of ἄν, cf. note, I. 3. 15. — τὰ ὄντα... μετ’ ἀληθείας, I will recount to you things that really are, in truth. See upon the construction here, Kühn. L. Gr. II. § 858. 3, and cf. Stallb. Plat. Phaed. p. 66. C, and Bornemann ad Sympos. VII. 4.

28.—Τῶν γὰρ ὄντων ἀγαθῶν, κτλ. Schaefer expresses this idea more fully thus: ἄ γὰρ ἔστιν ἀγαθὰ καὶ καλὰ, τούτων οὐδὲν ἔστι πόνου... δεοὶ διδάσκειν. — ἀπὸ βουσημάτων; see note upon I. 2. 14. — τὰς... τέχνας αὐτὰς τε. The particle τί is placed here as if the preceding words, the arts themselves, were contrasted with αὐταῖς... χρῆσθαι, the practising of them; and the sentence arranged as follows: τὰς πολ. τέχ. αὐτὰς τε καὶ ὅπως αὐταῖς δεῖ χρῆσθαι, μαθητέον, not only the arts themselves but the practice of them must be learned. After the ἀσκητέον is added, the natural place of the τί would be after

*μαθητέον*, contrasting that with *ἀσκητέον*. But such irregularities of position, arising from the blending of two constructions, are found elsewhere, cf. *Cyrop.* VIII. 2. 22, and *Anab.* I. 2. 21. — *ἀσκητέον* is considered by some, as Fr. Jacobs, to have a pregnant signif. *ἀσκήσει μαθητέον*, to be learned by exercise, but it is perhaps better with Bornemann to consider the words *ὅπως αὐταῖς δεῖ χρῆσθαι* as comprising but one idea = *τὴν αὐτῶν χρῆσιν*. Cf. *De Vectig.* IV. 1: *ταύτην (τὴν δύναμιν) γρόντες καὶ ὅπως χρῆσθαι δεῖ*. For the constr. and governing power of verbals, see note I. 7. 2. — *εἰ δὲ καὶ*; after *εἴτε... εἴτε* several times repeated, the last and most important member of the sentence is more emphatically connected by *δὲ καὶ*; the adversative *δέ* contrasting this member with the others as most weighty. Cf. *Plat. Apol.* p. 40. C, and see Kühn. *L. Gr.* II. § 746. Anm. So in Latin *sive* and *si vero* often answer to one another. See Kühner's *Oec. Tusc. Disp.* I. 41. 97. — *εἶναι, τῇ γυμνῇ ὑπηρετεῖν ἰδιαίτεον*. Some editors place the comma after *υπηρετεῖν*, but erroneously as it seems to us. In respect to the sentiment of the passage, if our pointing is correct, cf. *Oecon.* XVII. 7: *οὐκοῦν... ὅπως θυήται ὑπηρετεῖν τῇ γυμνῇ*; and see also an interpretation of this passage, *Cicero de Offic.* I. 28: *Exercendum corpus et ita afficiendum est, ut obedire concilio et rationi possit*. The appropriateness and truth of the idea that the control of the mind over the body conduces to, and is the most certain means of physical health, cannot be doubted. This, too, is evidently implied in the descriptions of the persons and habits of *Ἀρετή* and *Κακία*.

29.—*Εὐφροσύνας*, Lat. *hilaritates*, joy, happiness; for the use of the plural, see note, I. 1. 11: *ἀνάγκαις*. Notice the choice of the words to characterize the different kinds of happiness, and the contrasting force of the article.

30.—*Τί δὲ*; for the force of the *δέ*, see note upon I. 3. 13: *τοῦς δὲ καλοῦς*. — *ἥτις*; the relative clause does not simply define here but relates to the nature, peculiarities, of the thing itself, sc. *ποιότητα*. According to our English idiom it would be *since you*, or, *as you*, etc. In Greek as in Latin the relative is used with a verb in the second person. See Kühn. *L. Gr.* II. § 781. 4, 5. — *πρὶν μὲν περὶν ἰσθίουσα*; this and the following clause are added as an explanation of the more general phrase: *πάντων ἐπιπέλασαι*. The finite verb would be used instead of the participle in Latin: "*præquam esurisa, comedia*," etc. — *μηχανωμένη... παρασκευῆ*. Strict concinnity of expression would require the finite verb *μηχανῆ* instead of the participle *μηχανωμένη*, in order to correspond with the following *παρασκευῆ*. But Xenophon undoubtedly, as was very natural, carried forward in his mind the con-

struction of the preceding clauses with participles, without noticing the interruption by *ἔνα*, before he came to the next member, where the importance of the idea caused him to recur to the use of the finite verb. For the interchange of the finite verb and participle, see Kühn. L. Gr. II. § 675. 4; and cf. note, II. 2. 5, and IV. 4. 1. — *οἴνουσ*; for the use of the plural, see Kühn. § 243. 3. (2), and L. Gr. II. 408. b. — *τοῦ θερούς*, in summer. For this use of the Gen. of the space of time within which something happens, see Kühn. § 273. 4. (b). — *χίβνα*, snow, i. e., for cooling the wine. The Greeks seem to have had subterranean apartments for preserving ice and snow, like our modern ice-cellars, though it was oftener done by covering them with chaff. See Becker's *Chariclea*, p. 256. — *οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλίνας, κ.τ.λ.* The climax in the thought is conspicuous here. Men of pleasure are not satisfied with soft mattresses or beds, (*στρωμνὰς* from *στρώννυμι*, to spread out,) spread on the ground or floor, but they prepare couches (*κλίνας* from *κλίω*), on which to spread their soft mattresses; and still further, they put under these couches *ὐπόβαστρα*, as additional appliances of luxury. For the position of *μαλακὰς*, see note upon I. 4. 13. The noun *ὐπόβαστρα* is generally interpreted foot-carpets, spread under the *κλίνας*. So in the Lexicon. But Schneider from some passages of Antyllus, a physician, in *Fragm. medicor. Oribaei*, ed. Matthaei, pp. 114, 170, and 172, draws the conclusion that this word designates *fulcra diagonalia*, supports, put under the feet of a couch, as under cradles for the purpose of procuring motion, rockers. Voigtlaender also, in *Observat. Laud. de ὐπόβαστρον*, refers to Stob. I. p. 192, and Theophrast. I. p. 192, Schn. This explanation at least looks reasonable, and gives greater force to the passage than the usual explanation. — *διὰ . . . ἀλλὰ διὰ*, on account of . . . but because. — *τὸ μὴδὲν εἶπεν, ὅτι ποιεῖς*, you have nothing to do, you do not know what to do. For the Subj. deliberative, see Rost, § 119; Kühn. II. § 464. — *δέσσειαι*; the *Mss.* are divided between the full and contracted form of this word; but see note upon I. 6. 10. — *ἀφροδίσια . . . ἀναγκάζεις*, provoke sensual indulgence. — *καὶ γυναιξὶ καὶ ἀνδράσι χρωμένῃ*. Some read *καὶ γυναιξὶ τοῖς ἀνδράσι χρ.*, "et viris tanquam mulieribus uteris," but this reading is not supported by *Ma.* authority, and the sense requires no change. The vice of licentious indulgence in general, was doubtless aimed at, rather than a specific kind of it. — *ἐαυτῆς*; second person, see note upon I. 4. 9. — *ὕβριζουσα . . . κατακοιμίζουσα*, complements of the verb *παθεύεις*. The participle is often so used after a verb with a demonstrative word (*οὗτω*). See *Cyrop.* I. 4. 15: *οὗτω διεγγεν, κ.τ.λ.*; VIII. 4. 5. Cf. Kühn. L. Gr. II. § 663. XI. — *κατακοιμίζουσα*. The verb *κατακοιμίζειν* signifies, lit. to fall to sleep, and meta-

phorically, to pass time uselessly, i. e., as if falling to sleep. The words in § 33: *οὕτε διὰ τούτων (τὸν ἕνρον) μεδιῶσι τὰ θέοντα πράττω*, are strongly antithetical to this word.

31.—*Ἐκ θεῶν... ἀπέβριψαι*, you have been excluded from the number of the gods. — *τοῦ πάντων ἡδίστου ἀκούσματα*, κ.τ.λ., "the sweetest strain the ear takes in," your own praise. Cf. upon the sentiment, Hieron. I. 14: *τοῦ μὲν ἡδίστου ἀκροάματος ἐπαίνου οὐποτε στανίσετε*, and Cic. pro Archia poet. IX. 32: Themistoclem dixisse aiunt, quum ex eo quaseretur, quod acroama aut cujus vocem libentissime audiret: Ejus, a quo sua virtus optime praedicaretur. — *ἀνήκοος εἶ*, lit., you are unhearing, but in Engl.: you never hear, so *ἀδιάτος* (sc. εἶ) you never see. — *λεγοῦσθ τι πιστεύσεις*. The Pron. τι Accus. is used with *πιστεύσεις*, but the Gen. *τινός*, with *ἐπαρκίσεις*; see note upon I. 2. 60. — *εἰ φρονῶν*, in his senses, *ασπε*. — *τοῦ σοῦ διδῶν*. The word *διδῶν* seems to signify originally a company of men, assembled for the purpose of sacrificing to the gods. Cf. Herbat, Symp. VIII: *τοῦ θεοῦ τούτου διασῶται*, where see many examples. Hence used tauntingly here: Who would in his right mind venture to make one of your band of worshippers. — *οἶ* (sc. *διασῶται*); for the use of the plural, *κατὰ σύνεσιν*, see Kühn. L. Gr. II. § 418. Cf. II. 2. 3: *αἱ πόλεις παύσοντες*; III. 5. 20; where *ἡ ἐν Ἀρείῳ γὰρ βουλή* is followed by *τούτοις*. — *ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι*, they being supported without labor and in affluence, *λιπαροὶ*, (with an abundance of every thing,) during youth. With this the following clause is contrasted: *ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρων κερῶντες*, passing through age in servile labor and poverty (in want of every thing). The idea is: that whilst in youth they are supported by parents or friends without labor, and enabled to indulge in a most luxurious style of living; but they become old, are deprived of the aid of parents or friends, and in consequence of their effeminacy induced by indulgence and their want of a trade or profession, are compelled to pass the rest of life in toil and penury, doubly severe to them in consequence of early indulgence. — *πεπραγμένοις... πραττομένοις*, by *what they have done*, and... *what they are now doing*. — *τὰ μὲν ἡδῆα... ἀποθέμενοι*, exhausting their pleasures in youth, and laying up trouble and hardship for age.

32.—*Παρά ἀνθρώποις, οἷς προσήκει*, (i. e., *παρὰ οἷς προσήκει ἐμὲ τιμᾶσθαι*. Cf. for similar constructions, III. 7. 3; Sympos. IV. 1, on which see Herbat. and Bornemann. The preposition is more rarely repeated; see III. 3. 6: *ἐν τούτοις... χωρίοις, ἐν οἷσιν περ*. See also

Matthias Gr. II. § 595; Kühn. L. Gr. II. § 625. 3. The same brevity of expression is also found in the Latin: a hominibus quibus decet. Cic. de Fin. IV. 20: Platonem eadem esse in sententia qua tyrannum Dionysium. Cf. also Cic. Tusc. Disp., Kühn. ed., I. 39. 94, p. 144. In reference to the Infm. τιμᾶσθαι, to be supplied from the antecedent finite verb, τιμᾶμαι, see Kühn. L. Gr. II. § 852, g. This ellipsis is common with such words as προσήκει, λοικε, εἰκός ἐστι, δεῖ, χρῆ; cf. II. 6. 22; IV. 5. 7. It is also found with οἶδα, III. 8. 3; καλῶς ἔχει, in II. 7. 6; III. 11. 1, etc. — ἀγαθὴ... συλλήπτρια, κ.τ.λ., a good coadjutor in the labors of peace, and a firm ally in war. — ἀρίστη δὲ φιλίας κοινωνός, in fine, a most excellent participant in friendship.

33.—Τοῖς μὲν ἑμοῖς φίλοις. With this μὲν (solitarium), the contrast is to be supplied in thought; i. e., the friends of Κακία in contrast with ἑμοῖς φίλοις. — ἡθεῖα μὲν... ἀπόλαυσις; cf. I. 6. 5, in regard to the sentiment. The μὲν contrasts σιτῶν ἀπόλαυσις with ἔπνου, below, with which a corresponding θέ is found. — ἀπράγμων... ἀπόλαυσις, enjoyment at their ease, untroubled enjoyment. — οὔτε ἀπολείποντες αὐτὸν (sc. ἔπνον) ἀχθοῦνται, κ.τ.λ., they are neither burdened when deprived of it (sleep), nor do they on account of it omit, etc. The verb is general in signification, including both physical and mental discomfort. The natural position of εἰδ would be with πράττοντες, but it is placed at the beginning of the clause for sake of the antithesis, which is suggested with so much adroitness throughout this whole address of Ἀρετή. It also thus corresponds in position with ἡδέως in the preceding clause. — τίμιοι δὲ πατρίσι, honored, each one in his own country. — τὸ πεπωμένον τέλος, end appointed by fate = death. — θάλλουσι, to flourish, i. e., be in honor; so the Latin vigeo; cf. Cic. Tusc. Disp. I. 49, init.; Harmodius in ore et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas vident. — Τόιαῦτα... διαπνεύσασαμίνφ, having completed such labors. For the omission of the connective here, see note upon I. 1. 9: τοὺς τὰ τοιαῦτα. — μακαριστοτάτην. This superlative of μακαριστός, from μακαρίζω, is peculiar to Xenophon, see Sympos.; and even he sometimes uses μακαριστώτεος from μακαρίος; see Cyrop. VII. 2. 27.

34.—Τὴν ὅπ' Ἀρετῆς Ἡρακλέους, παίδευσις, the instruction of Hercules by Ἀρετή. — ἐκόσμησε μέντοι τὰς γνώμας ἐτ μεγαλειότεροις ῥήμασιν, ἢ ἐγὼ νῦν, although he clothed his thoughts in far more magnificent, splendid words, than I now do. I more magnificent as the genuine modesty of Xenophon would have us believe, certainly not more fitly chosen or gracefully and happily ar-



ranged. — σοί... ἄξιον, it becomes you, it is worth while for you — *πειρᾶσθαι τι... φροντίζειν*, to exert yourself, ... to take some care for those things that pertain to the future time of your life.

## CHAPTER II.

1.—*Λαμπροκλία, τὸν πρεσβύτατον διδὼν ἑαυτοῦ*; Socrates had three sons; (perhaps more than three, see Wiggers' Life,) Lamprocles, Sophroniscus, and Menexenus. The eldest is the one who held the following conversation with his father. — *πρὸς... χαλαπαίνοντα*, treating harshly from anger, ill-tempered to. — *καὶ μάλα, most certainly* (I do). — *τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν*. The idea fully expressed would be as follows: *καταμεμῆδης ὄν, τίνας τὸ ὄνομα τοῦτο* (sc. ἀχαρίστους) *ἀποκαλοῦσιν, καὶ τί ποιοῦσιν ὄντοι, ὅς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, or less accurately: καταμεμῆδης, τί ποιοῦσιν ὄντοι, ὅς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν*. Thus an interrogation is frequently constructed in Greek with a participle accompanied by the article, from which it is separated by the interrogative pronoun. In this way two interrogations frequently are blended into one. Cf. Plat. de Rep. p. 332. C; Sympos. p. 206, B, and examples cited by Bornemann, Sympos. VIII. 36; and see Matth. Gr. II. § 567; Roet, 123. b. c; Kühn. L. Gr. II. § 843; Gr. § 344, R. 8. In reference to the subject of ἀποκαλοῦσιν, see B. 129. 19, and in reference to two accusatives after it, see Kühn. Gr. § 280. 4; L. Gr. II. § 558. b. The Latin may imitate this simple brevity of the Greek: "quos quid facientes hoc nomine appellent." — *εἰ παρόντας, those receiving favors*. — *καταλογίζεσθαι*; some commentators suppose that δεῖν should be understood with this word, but the idea seems rather to be implied in δοκεῖν. After verbs of believing, supposing, and the like, such as νομίζειν, οἴεσθαι, ἠγέεσθαι, δοκεῖν, etc., the idea of intention, wish, approbation, or of thinking to be just or necessary, is implied. See Kühn. L. Gr. II. § 638, p. 337; Bornem. upon Sympos. IV. 42. p. 138 sq., and Cyrop. IV. 5. 16; VIII. 1. 12; Krüger Anab. I. 2. 1.

2.—*Ἡ δὲ δέ*; see note upon I. 3. 13: *τοὺς δὲ καλοῦς*. — *εἰ ἔρα*, see note, I. 1. 8. — *τὸ ἀνδραποδίζεσθαι*, to reduce to servitude. This clause is the subject of δοκεῖ. — *δίκαιον, καὶ τὸ ἀχαριστεῖν*. Before *καὶ, ὅττω*, added by Stephanus, probably from the feeling that it was required after ὅττω, has crept into most of the editions. But examples are frequent where the other member of a comparison, introduced by ὅττω, is without ὅττω. See IV. 4. 7: *ὅττω σὸ, καὶ ἐγὼ*: III. 1. 4;

Cyrop. I. 6. 3; V. 2. 12; Apol. 33, and Bos' Ellips. p. 778, ed. Schaeff. — ὄφ' οὗ ἂν τις, κ.τ.λ. For the attraction of the relative to the case of the subordinate proposition, see Kühn. § 332. 6; L. Gr. II. § 791. The natural construction would here be: καὶ δοκεῖ μοι, ὅστις ἂν, ὑπὸ τινος εἶ παδών (or ἰὰν ὑπὸ τινος εἶ πᾶδῳ), μὴ κερᾶται χάριον ἀπουδιδόναι ἄδικος εἶναι. Cf. § 6. The same manner of construction is common in Latin: videtur que mihi a quo quis beneficiis affectus sive amico sive inimico gratiam referre non studeat, injustus esse. Cf. Kühn. Tusc. Dia. I. 34. 84, and Zumpt's Gr.

§.—Εἴγε οὕτως ἔχει... ἂν εἴη, cf. III. 11. 3; Cyrop. II. 1. 8. The optative with ἂν frequently follows εἰ with the indicative, or ἰὰν with the subjunctive, when the thing deduced is contrasted as uncertain, etc. See Kühn. § 339. 3; L. Gr. II. § 817. b, where many examples are cited. — μείζω ἀγαθὰ. One Ma. has μείζονα corresponding in form to μείζονα with εὐεργετ. below, but the full and contracted forms are promiscuously used. Cf. Cyrop. III. 3. 20; Agesil. II. 7, and see the Grammars. — Τίνας... ὑπὸ τίνων... ἢ παῖδας ὑπὸ γονέων, whom can we find that have received greater favors from whom than, i. e., can we find any persons who have received greater favors from others, than children from parents! For the blending of two interrogative sentences here, see Kühn. Gr. § 344. R. 7; C. 539. 2; L. Gr. II. § 843. 1; Rost, § 123. b. 10. b. — οὗς οἱ γονεῖς... εἶναι. The Latin is far inferior to the Greek in such phrases as this, substituting finite verbs for the Part. and Inf.: quibus cum anteq̄ non essent parentes causa exstiterunt, ut essent. — ἃ δὴ, which, as is evident; for this meaning of δὴ, see note upon II. 1. 21, and the references there. — ὅστε... φεύγομεν. For the use and significance of the indicative with ὅστε, see Kühn. Gr. § 341. 2; cf. I. 2. 81. — ἐπὶ τοῖς μεγίστοις ἀδικήμασι; the preposition with the dative here denoting the goal or aim, has the same force as in the phrase: νόμους δέσσει ἐπὶ τινι. See Kühn. Gr. § 296. II. (1). (d); L. Gr. II. § 612. — ζημίαν θάνατον ποιοῦν, made death the penalty, punishment. The Greeks were accustomed to say: θάνατος ἢ ζημία ἐστίν but θάνατον ζημίαν τάρτεται, ἐπίδεδαι or ποιεῖν. In the former case the article distinguishes the subject, but in the latter case ζημίαν has not the force of a subject, but is added as an explanation of θάνατον, as penalty, and is consequently without the article. If it were added it might give the ζημίαν the force of fitting, due punishment; see Meatzner ad Antiphon. Or. V. p. 134. 34. Θάνατος, in respect to the article, is used as a proper noun. See Apolog. § 1, where it is, without the article, contrasted with τοῦ βίου. — ὅς οὐκ ἂν... παύσοιτες, supposing that they can deter from crime by the fear of no greater evil.

For the use of the participle with *ὅς* as equivalent to a participle of a verb denoting to think or say with the Infin. or Aoc. and Inf., see Kühn. Gr. § 312. 6; L. Gr. II. § 671; Rost, § 130. For the use of *ὅς* with the Part., see Kühn. Gr. § 260. 5. (b); L. Gr. II. § 671; Rost, § 120.

4.—Καὶ μὴν...γε. See note upon I. 4. 12. — ἐπὶ τούτου γε τῶν ἀπολυσόντων. The pronoun *τούτου* does not refer directly to ἀφροδισίων, but to the whole idea contained in the preceding words: τὸ τῶν ἀφροδισίων ἐπιθυμεῖν. See Kühn. L. Gr. II. § 421, Anm. 2. For the irregular position of the article, see note upon I. 6. 13: τὴν σοφίαν, κ.τ.λ. — οἰκήματα = lupanaria. — φανεροὶ δὲ ἐσμέν, κ.τ.λ., moreover it is evident that we even consider, etc. — βέλτιστα, most healthy, robust.

5.—Τποδεξαμένη τε...βαρυνομένη τε; for the τε—τε, see note upon I. 1. 14. It should be further noted, that the καὶ before σὺν πολλῶ corresponds to the first τε. — τῆς τροφῆς ἧς καὶ αὐτὴ τρέφει. This is the reading best supported by the Mss. and ancient editions, but the rareness of the attraction of the relative from the dative, has caused several modern editors, as Schneider and Bornemann, to substitute the pronoun in the dative *ῖ*. Upon this attraction of the relative pronoun, see Kühn. L. Gr. II. § 787, and Gr. § 332, R. 6. In addition to the references in the grammars, cf. Aeschin. de F. Leg. 43: παρ' ὧν μὲν, κ.τ.λ. — διενέγκασα; see note upon I. 2. 53. — ὅτε γιγνώσκον τὸ βρέφος...οὐδὲ σημαίνειν δυναμένον. Most editors govern βρέφος here by τρέφει, but on account of the intervening words, this construction seems to be harsh, and it is more probable that there is a grammatical irregularity in the sentence, which would naturally run thus: τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, ὅτε προπεπονδύα οὐδὲν ἀγαθόν, ὅτε γιγνώσκοντος τοῦ βρέφους, ὃς ἔστω ἐδ' πάσχει, οὐδὲ σημαίνειν δυναμένον, ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τὰ τε συμφέροντα καὶ κεχαρισμένα πειρωμένη ἐκκληροῦν· καὶ τρέφει, κ.τ.λ. But Xenophon without regard to grammatical accuracy changed the genitive absolute into the nominative, in order to make it correspond in case with the preceding προπεπονδύα and the following αὐτὴ στοχαζομένη, and the participle πειρωμένη, to the finite verb περᾶται, on account of the importance of the idea to be expressed by it. Cf. note upon II. 1. 30. — οὐδὲ...δυναμένον. After ὅτε we not unfrequently find οὐδέ (and not). See Bornem. Anab. III. 2. 27; Rost's Gr. § 134. Anm. 2; Kühn. Gr. § 321. R. 6; L. Gr. II. § 743. Anm. 4.

6.—Ἄ δ' ἂν οἴωνται ἕλλον ἰκανότερον εἶναι διδάξαι. The Latin sentence takes a very different form here: quibus autem docendis alium magis idoneum putant. — ἐπὶ μελοῦνται...ὅπως οἱ παῖ-

δὲς αὐτοῖς γένονται; this seems to be the preferable reading, al though some editors and some Mss. have *δπως ἂν οἱ... γένονται* (others γένονται); see Kühn. in h. l. — πάντα ποιοῦντες, exerting themselves in every way.

7.—Ὁ νεανίσκος (sc. Λαμπρόκλης) ἔφη. For the order of the words here, see note upon I. 2. 9. — ἀλλά τοι, see note upon I. 2. 36. — εἰ... πεποίηκε... οὐδέεις ἂν δύναιτο; for the Optat. with *ἂν* after the Indic., see note upon I. 2. 28: εἰ δ' αὐτὸς σφραγισῶν, κ.τ.λ. There is a peculiar delicacy exhibited in the omission of the words *ἢ ἐμῆ μήτηρ* before *πεποίηκε*, as Lamprocles had only his own mother in mind. — πολλαπλάσια, from *πολύς* and the termination *-ασίος*, many times, containing the idea of comparison, and hence governing the genitive *τούτων*; see Kühn. Gr. § 275. 2; L. Gr. II. § 540. β; Rost, § 109. — τὴν χαλεπότητα, asperitas; cf. Sympos. II. 10. In consequence of the asperity of Xantippe, her name, as is well known, has become synonymous with *ἀλγέα*. But it cannot be denied that Socrates was somewhat in fault. In his excessive devotion to philosophy and the State, the duties of domestic life were probably thrown somewhat into the back-ground. See Introd., and Ritter's Hist. Phil. II. p. 33, 34. — Πότερα δὲ, see I. 3. 13. — τῆς μητρός. Some editors have here omitted the article, but it can hardly be doubted that it should be retained. Socrates has been speaking of the *μητήρ* in general, and hence omits the article; but Lamprocles here alludes to his own mother, and hence says *τῆς μητρός*. — τῆς γε τοιαύτης, being indeed such a one, since she is of such a character. — Ἥδη πρόποτε, originally only in negative clauses, as in Homer and Hesiod, but in Attic writers, in interrogations that imply a negative, as in IV. 2. 24; 4. 11; 5. 9; Hellen. III. 5. 14. Also after conditional conjunctions; as *εἰ*, Anab. 5. 4. 6; Cyrop. VI. 4. 5; Aristoph. Acharn. 380; and after relative pronouns; Plat. Apol. p. 19. D; and even with participles in a relative construction, as *οἱ ἐμοῦ πρόποτε ἀκηκόετες*. Cf. Poppo, Thuc. P. III. Vol. 2. p. 647.

8.—*Νὴ Δία*, a formula of swearing, denoting strong affirmation; often used with *ἀλλά* in answering questions; see further, 7. 4 below. — ἐπὶ τῷ βίῳ παντί; for (at the price of) *my whole life*. For this meaning of *ἐπὶ* with the Dat., see Kühn. Gr. § 296. II. (f). — πόσα... πόσα δὲ; see note, I. 1. 1: ἀδικεῖ Σικράτ., κ.τ.λ. The words *πόσα δυσάρεκτα... δυσκολαίων... πράγματα παρασχέω* in the first clause answer directly to the words of the last clause, *πόσα δὲ λυτῆσαι κέμων*, and the rest are explanatory. — *εἶπα*; this first person of the Aor. is seldom used in Attic Greek, and hence some editors have substituted

for it the more usual 2 Aor. *εἶπες*. Attic writers employ the second person *εἶπας* more frequently; the first pers. plur. *εἶπαμεν*, prob. never the second pers. *εἶπᾶς* and the imperatives, *εἰπῆτω* (*προσεαῖτόω*) and *εἶπᾶς*, very often; and the third *εἶπας*, very rarely. For the two accusatives after *εἶπα* and *εἰποίησα*, see Kühn. Gr. § 280. 4. — *ἡσυχόβουδω* The Subj. in Lat. *erubesceret*, or, *puderet*.

9.—The connection of the thought here is: Stage actors permit the utmost severity of language to be used to them upon the stage, without being enraged, since they know that no insult or injury to themselves is intended; much more ought you to endure the severity of your mother, knowing that she not only does not intend you any injury, but has your highest good most sincerely at heart. — *ἀποκριταῖς*. The noun *ἀποκριτής*, from *ἀποκρίνομαι*, signif. first, *one who answers*, and then as responding to each other, *stage players*; this is its usual meaning. In later Gr. one who acts a feigned part, a dissembler, and hence our word hypocrite. — *ἀλλήλους τὰ ἔσχατα λέγωσιν*, say the *last things*, i. e., the worst, the most severe things. — 'Αλλ'. Instead of this particle, we may in English use the relative pronoun *which*, etc. So in Latin: *quos quidem arbitror*, etc. — *ῥηδίως φέρουσι*, bear calmly, *aequo animo*. — *τοῦτό γε*, lit., this *at least*, but in English we should give the force of the *γέ* by emphasis on the preceding word.

10.—*Ὅπως ὑγιαίνης τε καὶ θῶς... ἔσθ*. Two Mss. have the reading *θυγιαῆς*, which some editors have changed to *θυγιαεῖς*, to avoid a supposed discrepancy in mood between this verb and *ἔσθ* which follows. There are also two or three Mss. that have *θυγιαίνεις* or *θυγιαίνεις*; but the reading given in the text, seems to be the best authorized. There appears not only not to be any objection to the employment of different moods after the conjunction *θῶς* here, but a delicacy and beauty peculiar to the Greek in their use. In the first case, the result to be obtained depends more upon agency foreign to the actor, i. e., of the gods, and is hence spoken of with more doubt and contingency, by means of the subjunctive mood. But the future expresses the more certain event which is more in the power of the mother. Cf. II. 4. 2; Bornemann, *Synpoc.* VIII. 25, p. 203, who compares *Anab.* IV. 6. 10; *Agasil.* VII. 7. — *πολλὰ τοῖς θεοῖς εὐχομένην ὑπὲρ σοῦ*, asking many good things from the gods for you, = *αἰτείσθαι ἀγαθὰ παρὰ τῶν θεῶν*, *Cyrop.* I. 6. 5. Cf. III. 14. 3, and IV. 2. 36. — *εὐχὰς ἀποδιδόσθαι*. The phrase *εὐχὰς ἀποδιδόσθαι* signifies to perform vows to, to pay what is promised to the gods. — *τὰ γὰρ ἀγαθὰ*, the good, things that are good.

11.—Μηδεν!...ἀρέσκειν, μηδ' ἔπεισαι...ἔρχονται. The words from μηδὲν to ἔρχονται are explanatory of μηδενὶ ἀρέσκειν, to please no one, neither to follow nor be obedient to one, whether he may be general or other ruler. The first verb ἔπεισαι which has more direct reference to physical action, is fitly chosen to correspond to στρατηγῆς, and πείθεσθαι, denoting rather mental action, to ἄλλῃ ἔρχονται.

12.—Ἄν τι σφαλόμενος τύχης, if you shall fall into any calamity, or if any thing evil happen to you. — οὐδὲν ἂν σοι διαφέρει φίλον ἢ ἐχθρὸν γενέσθαι. Διαφέρειν is constructed with the Accus. of the quantity and Dat. of the person. So in Plat. Ep. 13. p. 362. A; Eurip. Troad. 1248. — τῆς παρὰ τούτων εὐνοίας, good will from these, or, their good will; cf. III. 11. 3, 13; Demosth. de Coron. p. 226, 3, and note upon III. 11. 14: τῶν παρ' ἐμοί.

13.—Εἶτα. See note upon I. 2. 26. — παρεσκεύασαι, Perf. 2d Pera in the sense of the present tense as freq.; so in § 11 above. See Kühn. Gr. § 255. R. 5. — γονέας μὴ δερατεύγ; for an account of the law against ingratitude to parents, κάκως γονέων, the kind of neglect punished, etc., see Potter's Gr. Ant. B. IV. ch. 15; Meier and Schömann, Attische Process, III. 1. § 2; S. 288, 9. — ἄρχειν. to become archon, ruler; see I. 1. 18. — ὥς ὅτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, supposing that the sacrifices in behalf of the State will not be reverently performed. — ὅτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν (sc. πραττόμενον), τούτου πράξαντος. The participle πραττόμ. is to be supplied, ἀπὸ κοινού, from πράξαντος, and τούτου θύοντος and τούτου πράξαντος correspond to each other. For the meaning of the participle with ὥς... ἂν, see note, § 3 above: ὥς οὐκ ἂν... παύσονται. — ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. The candidates for office at Athens were compelled to pass an examination in regard to their lineage, age, manners, habits, etc., and these examinations were called δοκιμασία; see Fiske's Man. p. 181.

14.—Χυγγνόμενάς σοι, indulgent, disposed to pardon you. — καὶ ὅττοι, even they, they themselves, or, they in turn. — αἰ. See note upon I. 2. 12. — εἶτα. Eight Paris Mss. have καὶ εἶτα, from which Zeunius makes κῆτα, and most of the more recent editors adopt the correction. But Kühner and Seiffert seem justly to retain the common reading which we have given. For εἶτα and ἔπειτα are frequently used after a finite verb, where we might expect καὶ εἶτα (κῆτα) and καὶ ἔπειτα, signifying: then afterwards and sometimes, and then = καὶ τότε, as in IV. 5. 3: εἶτα... νομίεις; Plat. Apol. p. 23. C, on which see Stallb., and many other passages. For the reverse καὶ εἶτα or καὶ ἔπειτα

for the simple *εἶτα* and *ἔπειτα*, see note upon I. 1. 5. The preceding *ἢ φελοκυστικῶν* (*ἀτιμώσασιν*) also is in favor of *εἶτα*, and the change of subject is no valid objection to it. See note, II. 1. 8. — *τοὺς γονεῖς*. Several Mss. and editors have *γονέας* here, but the Accus. in *-εῖς* from nouns in *-εῖς* is not uncommon in Xenophon. Cf. as examples, III. 5. 19: *τοὺς ἱππεῖς*, 7. 6. *γραφεῖς*, *σκυτεῖς*, *χαλκεῖς*, et al. ssep.

### CHAPTER III.

1.—*Χαιρέφωνα*. Chaerephon was an intimate friend and disciple of Socrates, but a man of violent passions; see Plat. Charm. p. 153, b; Wiggers' Life of Socrates, Ch. II. He is also called *φιλότιμος* in § 16. — *ἰδὼν*, when he saw, or, met with. — *οὐ δέησεν*, not most certainly, or, not I hope; ironically. See Kühn. L. Gr. II. § 835, 3, and cf. IV. 2. 11. — *χρησιμώτερον νομίζουσι χρήματα*; so *χρήματα ἐστὶ χρησιμῶν*, and *νομίζω χρήματα χρησιμῶν εἶναι*, when the idea relates to treasures in general; cf. § 5; 6. 21; 9. 1; III. 8. 5; 6. 9, et al., and Anab. III. 2. 22. Sometimes *κτῆμα* is added, as in Sympos. IV. 14: *εἰδὼς ὅτι χρήματα ἢ δὲ κτῆμα*. See Kühn. Gr. § 241. 2; Buttman, § 129. The paronomasia in the words *χρήματα* and *χρησιμώτερον*, *ἀφρόνων*, *φρονίμων* and *βοηθείας*, *βοηθεῖν*, should not escape notice. The choice of words with reference to their similarity of sound, especially in proverbial expressions, was not uncommon in Greek, though much less frequent than in some of the oriental languages; cf. II. 4. 5: *ποῖος γὰρ ἴππος ἢ ποῖον ζεῦγος οὕτω χρησίμων, ὥσπερ ὁ χρηστὸς φίλος*. — *ἢ ἀδελφοῦς*; some editors have conjectured that this should be *ἀδελφῶν* in the singular, to correspond with the words in the singular which follow, referring to it. But the plural seems here to be used to make the idea general, and when afterwards the application is made to a specific individual, the brother of Chaerecrates, the singular number is employed. — *καὶ ταῦτα*, and that too; see note upon I. 2. 29. — *βοηθείας δεσμεύων*, lit., needing help, i. e., requiring the care of the possessor in order to keep, preserve them. This phrase, obscure in itself, is employed for the sake of the antithesis with *τοῦ δὲ βοηθεῖν θυμητροῦ*.

2.—*Εἶ*; for the significance of this word, see note, I. 1. 13. — *τὰ* (sc. *χρήματα*) *τῶν ἀδελφῶν*, the wealth, possessions of brothers. — *ἐν ταῦτα*, there, in respect to these (the citizens). — *λογίζεσθαι*, to suppose, to come to the conclusion. — *ἐπὶ δὲ τῶν ἀδελφῶν*, in respect to brothers. For this use of *ἐπὶ* with the genitive, cf. note upon

III. 9. 3. — ἀγροοῦσι, the plural number, κατὰ σύνεσιν, after the singular, εἴ τις, see note upon I. 2. 62.

3.—Ὡς βοηθᾶν δεόμενοι, because they need; Lat. quod with the subjunctive, or thinking that they need, etc., according to Kühn. Gr. § 312, 6. — ὡς περ... γιγνομένους φίλους; for the accusative absolute with ὡς περ, see Kühn. Gr. § 312 R. 13; Buttmann, § 145, note 7, and note I. 2. 20.

4.—Καὶ μὴν, and yet, = καὶ ἔτι, Lat. atqui. The common use of the particle μὴν is to confirm or augment; but it also sometimes indicates a kind of opposition between the clause in which it stands and what precedes. See Hoogeveen, Partic. Gr. p. 271, and Klötz's Devarius, II. S. 651. — πρὸς φιλίαν μέγα μὲν ὑπάρχει, contributes much to friendship; for this use of πρὸς with the accusative, denoting object or aim, see Kühn. Gr. § 298. III. (3). a. — τὸ ἐκ τῶν αὐτῶν φῦναι, to be born of the same (parents); the subject of ὑπάρχει. — μέγα δὲ (sc. ὑπάρχει) τὸ μοῦ τραφεῖναι, to be reared, brought up, together. — πόθος τις ἐγγίγνεται, κ.τ.λ., a kind of love arises among those who, etc.

5.—'Ἄλλ' εἰ μὲν. 'Ἄλλὰ, ellipt., a particle of assent; see Klötz's Devar. II. S. 8 sq. — ὅποτε μέντοι παντὸς ἐνδέοι καὶ πᾶν τὸ ἐπαυτιώτατον εἴη. The most natural explanation of this clause in its connection, is perhaps that of Weiske: but if he is entirely wanting in this (i. e., in respect of being such a brother as it is fitting to be = ὅποτε παντὸς ἐνδέοι τῷ ἀδελφῷ τοιοῦτον εἶναι, ὅλον δεῖ), and is entirely the opposite. There is another explanation, which gives a tolerable sense, by supplying αὐτῷ after ἐνδέοι: but if he is in need of every thing, etc. But the former seems more in accordance with the context. — τί ἔν τις ἐπιχειροῖη τοῖς ἀδυνάτοις, why should one attempt impossibilities, i. e., to unite, reconcile things that are wholly opposite!

6.—Πότερα δέ; see note upon I. 3. 13: τοῦς δὲ καλοῦς. Verbs compounded with prepositions implying approach, junction, etc., are followed by Dat., B. 133. 2. b. — ἔστιν οἷς, some, see note and references, I. 4. 2. — Διὰ τοῦτο γὰρ τοι, on this very account indeed; cf. II. 5. 4: ἐγὼ γὰρ τοι... ἀκούω, I hear even that; III. 5. 19; Sympos. II. 3. Τοι gives emphasis to the γὰρ; see Hartung, Gr. Partik. II. S. 353 sq.; Klötz, S. 368 sq., and cf. note upon I. 4. 9. — ἀξίον ἔστιν ἐμοί, it is fitting, just, etc. Cf. II. 1. 34; Sympos. IV. 13, 54, 56 et al. — καὶ ἔργῳ καὶ λόγῳ; these words are often found in the reverse order: λόγῳ καὶ ἔργῳ. The latter seems the natural order of climax, and when λόγῳ is placed last it appears to be put as a kind of complement to the



former, on which special emphasis is placed. For numerous instances of both constructions, see Bornemann in h. l.

7.—Τῷ ἀνεπιστήμονι μὲν. The infinitive χρῆσθαι is to be supplied here from the next clause, by the common construction ἀπὸ κοινῶ.

8.—'ΑΛΛ' οὐδὲ πειράσσομαι, but, so far from it, I will not even attempt it.

9.—Εἰ κόνα μὲν, κ.τ.λ., if laying aside anger, you would attempt by kind treatment to conciliate a dog, if you had one which was, etc., i. e., εἰ, ἀμελήσας ἂν τοῦ ἐργάζεσθαι ἐπειῶ εἰ ποίησας πρᾶναι κόνα, εἰ σοὶ ἦν, ἐπὶ προβάτοις ἐπιτήθειος ἦν, κ.τ.λ. The noun κόνα is placed at the beginning of the sentence for the sake of emphasis, and then αὐτῶν supplies its place with the verb πρᾶναι. For this use of the pronoun, see note I. 4. 18; for εἰ...εἰ, see I. 2. 36. The relation of the members of the sentence indicated by the particles μὲν...μὲν—δὲ...δὲ—μὲν...δὲ, should not escape notice. — τὸν δὲ ἀδελφὸν φῆς μὲν, κ.τ.λ. Strict concinnity of expression would require the Part. φάς, instead of the finite verb φῆς, to correspond with the following participle ὁμολογῶν, but the importance of the thought leads to the use of the verb; see note upon II. 2. 5. — ἐπίστασθαι δὲ ὁμολογῶν, κ.τ.λ., and confessing that you yourself know how to do well, etc.; εἰ κοιῶν and εἰ λέγειν depend upon ἐπίστασθαι, and have not ἀδελφόν as accusative with them, as they are sometimes rendered; cf. § 8 above.

10.—Δέδοικα...μὴ οὐκ, I fear that...not, etc. The Indic. ἔχω is used here to denote the probability that the thing feared does not exist; see Kühn. § 318. R. 6. — καὶ μὴν...γε; see note, I. 4. 12. — οὐδὲν...ποικίλον, lit., nothing various, but here metaphor., skilfully devised, carefully thought out. Cf. Stallb. Plat. Symp. p. 182. B. — οἶς δὲ καὶ σὺ ἐπίστασαι αὐτὸς; by attraction for τούτοις, & καὶ σὺ, κ.τ.λ., see note, II. 1. 25. — περὶ πολλοῦ ποιεῖσθαι σε, will make you of much value, esteem you much.

11.—This and the following sections are often cited as a specimen of inductive reasoning of which Socrates was so fond. So II. 10, and III. 7. Οὐκ ἂν φθάνοις...λέγων εἰ, κ.τ.λ., you could not tell me too soon if, etc., i. e., tell me as soon as possible. For the construction, see Buttman, Gr. § 150; Kühn. § 310, 4. (1); L. Gr. II. § 664. Cf. III. 11. 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες. — δ' ἐγὼ εἰδὼς λέληθα εἰμαυτόν, which I have unconsciously known. — λέγε δὲ μοι, tell me I pray; see note, I. 2. 41. — ὅποτε δῶσι, καλεῖν σε ἐπὶ θεῖπνον. It was a common practice after making a sacrifice, to prepare

a supper to which relatives and friends, as a special favor, were called. Cf. II. 9. 4. — *κατάρχ... τοῦ καλεῖν ἐκείνον*, begin by calling him. Verbs signifying to begin, etc., govern the genitive.

12.—*Προτρέψασθαι*; see note, I. 2. 64.

13.—*Εἰς τὴν ἐκείνου*, (sc. πόλιω, οἱ, γῆν). — *Ἀθήνας* (ε for Ἰ) *Ἀθήνας δέ*; see Kühn. Gr. § 235. 3, and R. 3. — *αὐτόν*; this pronoun is frequently employed where we use the personal pronoun him, her, it, but it is strictly reflexive = *ipsum, self*; as in the following clause where *ἐμέ* is to be supplied, and used in all the persons. — *τοῦτο... ἐκείνη ποιεῖν*; for the construction, see Rost, Gr. § 104. Anm. 9; Kühn. L. Gr. II. § 559. Anm.

14.—*Ἐπιστάμενος... ἀπεκρύπτου*, having known for a long time... have you... kept hidden. Cf. § 11: *ὃ ἐγὼ εἰδὼς λείψαδα ἑμαυτόν*; *Sympos. I. 6: ἀπεκρυπτόμην ὁμᾶς ἔχων πολλὰ καὶ σοφὰ λέγειν*. — *ἡ ἀκνεῖς*; *ἡ*, like the Latin *an*, is not generally found in the second member of an interrogation, when it is wanting in the first, unless it may be easily supplied from the preceding words, as in h. 1: *ἡ ἄρα... ἀπεκρύπτου, ἡ ἀκνεῖς*. — *μὴ αἰσχρὸς φανῆς*. *Μὴ* has not, like the Latin *ne* for *ut ne* with a finite verb, the force of a final conjunction. We may render it *lest* or *that*, but strictly it is an indirect interrogative, *whether or not*; as in h. 1. with *ἀκνῶν* implied in the preced. verb *ἀκνεῖς*. So in II. 5. 5: *τὰ τοιαῦτα πάντα σκοπῶ μὴ*; i. e., *τὰ τ. κ. σκοπῶν σκοπῶ μὴ*, and frequently elsewhere. See Kühn. Gr. § 318. R. 6; L. Gr. II. § 779. 1. For the construction of *αἰσχ. φανῆς*, see I. 7. 4. — *Καὶ μὴν... γέ*, different in signification from the same words in I. 4. 12, but see the explanation there and cf. § 4 above. — *Τοὺς... πολεμίους κακῶς ποιεῖν*. Cf. a similar sentiment of Socrates in respect to private enemies, in II. 6. 35. — *εἰ μὲν οὖν ἰδῶκε μοι Χ. ἡγεμ. εἶναι σοῦ πρὸς τὴν φύσιν ταύτην*. The idea contained in these words seems to be this: If then Chaerephon seemed to me more suitable than you to take the lead toward this state of mind, (i. e., which would cause him first to confer favors upon his friends, *φάδων εὐεργετῶν*), I would attempt, etc. — *οὐν δέ*; the use of these particles after a hypothetical proposition, to indicate the opposite of what is there supposed, has a parallel in the Latin. *nunc autem*, or, *nunc vero*, Eng. *but now*; see Kühn. Tusc. Disp. III. 1. 2. For the use of the Greek particles see Kühn L. Gr. II. § 690. 2; Viger. Idiot. p. 360, and Hoogeveen, Gr. Partic. p. 364. — *δοκεῖς... ἐξεργάζεσθαι τοῦτο*, you by taking the lead seem rather (i. e., better fitted) to do this. Why does Socrates represent it as more suitable that Chaerephon should take the precedence

in the work of conciliation! Kühner thinks, that it rests upon the age of the brothers. The reasoning is: You Chaerecrates are younger than Chaerephon, and as the younger should serve the elder, it behooves you to begin first to bestow favor upon your brother. But it is not more probable that Socrates means this as commendatory of Chaerecrates! He has before said that whoever does this, *πλείστον γε δοκεῖ ἀνὴρ ἐταίρου ἕξιος εἶναι*. And does he not now intend to represent Chaerecrates as better fitted for this work than his brother!

15.—*Καὶ οὐδαμῶς πρὸς σοῦ*, sc. *δύνα*, (see note, I. 4. 10,) and that are by no means in accordance with your character or practice; for this use of *πρὸς* with the Gen. to denote what belongs or is appropriate to any thing, see B. 147, *πρὸς* c. gen.; Kühn. Gr. § 298. 1; L. Gr. II. § 517. Anm. I. and 616. p. 306. Cf. Sympos. IV. 23: *οὐδὲ πρὸς σοῦ ποιῶ, κ.τ.λ.* — *Ὅς γε κελεύεις*, who indeed (or forsooth) commands. The *γέ* is not restrictive, but argumentative or explicative. See Kühn. Gr. § 317. 2; L. Gr. II. 704. II. 1. — *ἐμὲ νεώτερον δύνα*, me who am younger. There is no intimation here that Socrates based his recommendation to Chaerecrates on his being younger, but Chaerecrates brings this as an objection, wondering that Socrates should have overlooked it, and thus recommended a thing so adverse to the maxim received by all men, that the elder should take the precedence in all things. — *καίτοι... γέ*; see note, I. 2. 3. — *τούτου... τάναντία νομίζεται*; so in § 16, *πανταχοῦ νομίζεται*, is the custom received, or practised. Thus in IV. 4. 19. Cf. also note, I. 11: *νομίζει θεός*.

16.—*Ὁ γάρ*; for the use of *γάρ* in interrogations, see note I. 3. 10. Cf. § 17. — *ὀπαραστῆναι*; concerning the construction of this word with the Gen. of place, see Kühn. § 271. 2; L. Gr. II. § 512. 1. — *κοίτην μαλακῆ τιμῆσαι*. In reference to this mark of respect, see Hom. II. l. 617. 659 sq., and Odyss. *ω*. 254. — *ἀγαθός*; see note, I. 4. 17. — *τὸν ἄνδρα = ἐκεῖνον*; perhaps, however, it is used to designate the mature age of Chaerephon, in contrast with the youth of Chaerecrates. — *οὐκ ὀρῆς*; we should naturally expect *ῆ* as a sign of interrogation here, but it is frequently omitted with this and other phrases like it, as *οὐχ ἄρατε, οὐκ ἴσθθα*. Cf. III. 4. 3; 5. 18, et al. — *φιλότιμοι*, honor-loving, in a good sense, and *ἐλευθέριος*, noble-minded, in opposition to *δουλοπρεπής*. — *μὲν γάρ*. *Γάρ* introduces the ground or reason of the declaration: *πάνυ ταχύ σοι ὑπακούσεται*. — *ἀνδρόπια*, diminutive in *-ιον* indicative of contempt. — *ῆ εἰ διδοίης τι*, than by giving him something; for the use of the optative mode here, see Kühn. Gr. § 260. 4. — *κατεργάσαιο*, prevail over, conciliate to yourself.

7.—Τί γὰρ ἄλλο... ἢ κινδυνεύσεις; cf. note, II. 1. 17, and Plat. Men. p. 80. A: σὺ οὐδὲν ἄλλο (sc. ποιεῖς), κ.τ.λ. The same ellipsis is also found in Latin after nihil aliud quam, and similar phrases; see Zumpt's Gr. § 771. — ἐπιδειξαί... σὺ μὲν... εἶναι. The infinitive is used instead of a participle after δεικνύμι either when it signifies to teach or when the object of this verb is to be represented as a thing merely possible; see Kühn. § 311. 11; L. Gr. II. § 658. Anm. 3. Cf. IV. 4. 18. Σὺ μὲν are added after ἐπιδειξαι for the sake of the contrast with ἐκείνος δὲ, after which κινδυνεύσεις ἐπιδειξαί... εἶναι are to be supplied. — προκαλούμενον ἑαυτὸν, challenging him. — πάνυ φιλονεικήσειν, will be very emulous.

18.—Τὸ χεῖρε, ἄς ὁ θεὸς... ἐποίησεν... ἀφεμένω... ἀλλήλω. For the article and qualifying words in the masculine dual whilst the substantive is in the feminine, see Kühn. Gr. § 241. 5. R. 10. (b); L. Gr. II. § 427. 6, and Anm.; Buttm. § 129. 7, and cf. note, I. 2. 33.

19.—Οὐκ ἂν πολλὴ ἀμαθία εἴη. The harshness of the connection between this and the preceding context, has led some editors to suspect that οὐκοῦν should be substituted for οὐκ ἂν; but paragraphs summing up what has preceded are not unfrequently put ἀσυνδέτως, as was shown in note upon I. 1. 9: τοὺς τὰ τοιαῦτα, κ.τ.λ. — καὶ μὴ... γ; see note, I. 4. 12. — χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ τᾶλλαί τε; other readings here are: καὶ τᾶλλα; Just. τᾶλλα τ' ἔως; Par. C. τᾶλλα τέως; Par. G. τᾶλλα τε ὡς; L. καὶ ἄλλα τε. But the reading in the text, is not only supported by M<sub>a</sub> authority, but is defensible upon grammatical principles. For, after clauses connected by καί, another is not unfrequently affixed by τέ. The last clause in such cases is not considered as parallel with what precedes, for καί and τέ are not thus used as corresponding particles in Attic Greek, but contains something accessory or additional. See Kühn. Gr. § 321. R. 2. Cf. Thucyd. I. 54 and 108, also III. 52. The same construction is found in Latin; after et... et, a clause with que follows. So in Cic. de Legg. II. 13. 33: Iam vero permultorum exemplorum et nostra est plena respublica, et omnia regna, omnesque populi, cunctaeque gentes, augurum praedictis multa incredibiliter vera cecidisse. — ἀδελφά, in pairs. — ὀργυῖαι, here = a fathom, six feet and nearly an inch. — οἱ καὶ δεκοῦντες. The καί here with the participle is concessive: *although*; see Hermann ad Vig. § 322. p. 659; Kühn. Gr. § 312. R. 8; L. Gr. II. § 667, c. It has the same signification just below: καὶ πολλὸν διεστῶτε; also in II. 4. 4: καὶ πάνυ πολλῶν ὄντων. Cf. Sympos. IV. 13: ὁ δὲ καλῶς, κ.τ.λ. — τῶν ἑτι ἐγγυτέρω... τὰ ἔμπροσθεν, κ.τ.λ. Ἐγγυτέρω is used as a noun in the Gen. with τῶν, and governed partitively by τὰ ἔμπροσθεν

and τὰ ἐπισθεν that follow. — πρῶττον ἔμα καὶ ἐπ' ἀφελείῃ ἀλλήλων. Ἄμα καὶ are not to be united in construction here, as just above in the sense of pariter ac; but ἔμα πρῶττον signifies to unite in a labor or employment, and καὶ, and indeed, or, and that too. See Kühn. Gr. § 321, and L. Gr. II. § 727. 1.

## CHAPTER IV.

1.—Διαλεγόμενον; see note, I. 7. 5. — ἐξ ὧν, from which, ac. reasoning. The relative here is in the plural number, in consequence of an implied plural antecedent in the preceding phrase. — πρὸς φίλων κτησίῳ τε καὶ χρεῖαν, in respect to the acquisition, etc. For the use of the preposition, see Kühn. § 298. III. (2) (e). — τοῦτο μὲν γὰρ δὴ. The particle δὴ here is to be taken with τοῦτο and not with γὰρ, this indeed, hoc ipsum. So it is used after πολλά separated by γὰρ in Cyrop. V. 3. 8. See Hartung, Gr. Partik. Vol. I. 287. It is far oftener, when thus placed, to be taken with γὰρ, see note and references, I. 2. 14. — κράτιστον ἔν εἰη φίλος σαφῆς καὶ ἀγαθός. The condition which gives rise to the ἔν and Opt. mode seems to be implied in the adjectives, σαφῆς καὶ ἀγαθός; i. e., εἰ σαφῆς κ. ἀγαθ. εἴη. Some however supply εἰ τις εἴη. See Kühn. Gr. § 340, and L. Gr. II. § 823. 2. — ὁρᾶν εἶφη. The verb εἶφη is frequently repeated in successive clauses for the sake of distinctness, especially in colloquial, and even familiar style. Cf. § 2; III. 6. 11; 8. 3; 10. 10, et al. and note, I. 6. 4.

2.—Καὶ γὰρ οἰκίας, κ.τ.λ.; Cicero in Lael. XV. 55, has similar language: Quid autem stultius, quam, cum plurimum copia, facultatibus, opibus possint, cetera parare, quae parantur pecunia, equos, famulos, vestem egregiam, vasa pretiosa; amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, suppellectilem! — καὶ τὰ ὄντα, ac. acquired; to be supplied from the correlative participle κτωμένους. — φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναι φασιν; the relative δέ, neuter for the masculine ὧν; see Kühn. Gr. § 332. 5. (6) and R; L. Gr. II. 786. 3. Cf. IV. 8. 4, and also note § 7 below, where the relative is not attracted to the predicate. For a similar attraction in Latin, see Zumpt's Gr. and Kühner's Cic. Tusc. Disp. IV. 10. 23. — ὁρᾶν εἶφη before τοῖς πολ. are best omitted in English, as their repetition encumbers the sentence. — ὅπως κτήσονται φροντίσεις... σώζονται; after σώζονται, φροντίσεις is to be repeated, see note, I. 6. 8. A strict concinnity of expression would require the last clause to read: ὅτε ἔπαι,

ὅν ἂν ἔχουσι, ἑαυτοῖς σέζονται, but as φίλον is used generically, it may have a plur. referring to it, κατὰ σύνεσιν; see Kühn, Gr. § 332. 5. (a).

3.—Ἄλλὰ καί, quin etiam, moreover.

4.—Καί πάντων πολλῶν αὐτοῖς ὄντων. Καί is here to be connected with ὄντων and not with πάντων, and is concessive, *although*; see note, II. 3. 19: εἰ καὶ δοκοῦντες. — τὸ πλῆθος εἰδόμενος. For a similar expression of the same idea, see Diog. Laert. II. 30; and Cic. Lael. XVII. 62: saepe (Scipio) querebatur quod omnibus in rebus homines diligentiores essent, ut capras et oves quot quisque haberet, dicere posset, amicos quot haberet, non posset dicere. — ἀλλὰ καί... πάλιν τούτους ἀνατίθεισθαι, they retract them again, i. e., remove them from the number of their friends. Ἀνατίθεισθαι, literally, to put over again, to change a move in chess; see Woolsey's Gorg. p. 461. D. p. 149. So Cic. in his Hortena. says: tibi concedo... ut calculum reducas si te alicujus dicti poenitet. Πάλιν is frequently used with verbs compounded with ἀνά in the same manner as we often use *again*. So in III. 5. 7; Thuc. I. 109, et al. — τοσοῦτον, only so much, i. e., so little; cf. Cyrop. VI. 3. 22.

5.—Χρήσιμον... χρηστὸς. For the paronomasia see note, II. 3. 1. — παραμένιμον, from παραμένω, staying by, steadfast, faithful.

6.—Ἐαυτὸν τάττει, devotes himself to (the supplying of) every thing, etc. — Καὶ τῶν κοινῶν πράξεων; with the ellipsis supplied: καὶ τῆς τῶν κοιν. πράξ. κατασκευῆς, as in the preceding member of the sentence. For the omission of the article, see note, I. 1. 19. — εἰ μὲν πρᾶττοντας... σφαλλομένους δὲ, those in prosperity... and those cast down by adversity.

7.—Τὰ ὅσα προακούουσι. The plural verb seems here to be used instead of the singular with the neuter plural for the sake of uniformity with the preceding and succeeding plural verbs. Προακούειν, to hear before (another) in a similar manner προορᾶν above. — τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται, a friend fails in no one of these things, (i. e., in whatever the hands supply, etc.) to confer favor. For the construction of the participle with the verb λείπεισθαι, see Kühn. § 310. 4; L. Gr. II. § 661.; Matth. II. § 554. f. Cf. II. 6. 5: μὴ ἐλλείπεισθαι εἰ ποῖον, κ.τ.λ. — τὰτα δὲ φίλος... ἐξήρκεσεν, these things a friend... abundantly supplies, etc. The verb ἐφαρκεῖν, to suffice for, etc., seems to be properly rendered in this way, and the necessity of supplying the participle ἐξεργαζόμενος, is avoided. — κτήματος, δὲ καλεῖται φίλος. The relative is not here attracted in gender to the predicate because greater emphasis is laid upon the antecedent κτήματος.

## CHAPTER V.

1.—Ὅπως τοῖς φίλοις ἄξιός ἐστι, how much he is valued by friends. Cf. I. 1. 1, ἄξιός, κ.τ.λ. — Ἀντισθένης. Antisthenes was a disciple of Socrates and the founder of the school of the Cynics. See Ritter's Hist. Philos. Vol. II. chap. IV. p. 108 sq., and Lewes' Biog. Hist. Phil. Vol. II. chap. III. p. 16 sq. The form of the Acc. found here belongs rather to Plato than Xenophon, although in many passages the Mss. vary, as in III. 8. 1. Sympos. I. 3. — τοῦ ἀμελεῦντος αὐτοῦ καὶ ἄλλων πολλῶν, before him who was negligent, etc. In respect to the collocation of the words, cf. IV. 6. 14: καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγγίγνεται τὰληθέες; Anab. VII. 1. 9, et al. Αὐτοῦ καὶ ἄλλων πολλῶν are brought near together for the sake of the contrast. See Kühn. Gr. § 348. 10.

2.—Ἐφη like inquit in Latin is tautologically used after a verb of speaking; see note, I. 6. 4, and also cf. note, II. 4. 1. — ἀξίαι, prices, estimationes. — που δύο μναῖν ἄξιός ἐστιν, is estimated at about two minae. The μνα was seventeen dollars sixty-one cents. For the usual prices of slaves, see Boeckh's Econ. of Athens, p. 67. B. I. ch. 13. — Νικίας, called by Athenaeus (vi. p. 272. c.) the richest of all the Greeks; and according to Xenophon (Vectig. 4. 14) he had 1000 slaves in his minae. See Boeckh, Econ. of Athens, B. IV. ch. 3. p. 480. — ἐπιστάτην εἰς τὰργύρια, overseer of the silver mines, sometimes called ἀργυρεῖα ἔργα. In the rich silver mines of Laurion many laborers were employed in the time of Socrates by private individuals. See Boeckh's Dissertation on Econ. of Athens, p. 316 sq., where is a full account of this source of the wealth of Attica. Cf. also III. 6. 12, and Vectig. IV. 1 sq. — ταλάντων, = 60 minae and 600 drachmae, about \$1056.80. — σκοποῦμαι δὴ τοῦτο. The particle δὴ is here resumptive, i. e., after speaking of the price of slaves, Socrates returns to the original question, this is what I ask, i. e., εἰ ἄρα, etc. in oratio obliqua, but recta above.

3.—Ναὶ μὲν Δί'; so εἰσι καὶ τῶν φίλων ἀξίαι. — ἐγὼ γούν; for the force of γούν, see note, I. 6. 2. — τὸν μὲν τινα... τὸν δ', one, some one, ... another; so δ μὲν τις... δ δὲ τις, alius quis... alius quis, are often placed; see Kühn. L. Gr. II. § 481. d. — πρὸ πάντων χρημάτων καὶ πόνων πρῆξιμην. The idea of preference implied in πρὸ is most suitable in this passage. Cf. Apol. § 20. Instead of πόνων some editors use πόρων, but without necessity, authority, or, even apparent plausibility, as Antisthenes was doubtless very poor; v. Sympos. III. 8; IV. 34. In II. 1. 20: τῶν πόνων πολλοῦσιν ἡμῶν πάντα τὰγαθ' οἱ θεοί, good things

are spoken of as sold for labor. And besides, Antisthenes the founder of the Cynic school of philosophers, might naturally be supposed to set a very high value upon *πόνον*, labor, trouble; v. Diog. Laert. Antisth. vita, p. 138 and 140. It is, however, more probable that *πρὸ πάντων χρημάτων* καὶ *πόνων* had a proverbial significance: before all wealth and labor, i. e., above every thing. — φίλον μοι εἶναι; in other cases, we find the particle *ὅστε* added after *πρίασθαι*. Cf. Cyrop. III. 1. 36: *λίξον μοι, πόσου ἂν πρίαω, ὅστε τὴν γυναῖκα ἀκαλαβεῖν*; VIII. 4. 23: *οὐκ ἂν πρίαί γε παμπόλλου, ὅστε σοι ταῦτα εἰρήσθαι*.

4.—Εἴ γε... ἐστί, καλῶς ἂν ἔκοι; for the use of the Opt. mode with *ἂν* after *εἴ*, see note, I. 2. 28. — ὡς πλείστου ἔξις εἶναι; this ought in strict conformity with the parallel phrase: *καλῶς ἂν ἔχοι ἐξ-τάξιν τιὰ ἑαυτὸν*, to read: *πειρᾶσθαι ὡς πλείστου ἔξις εἶναι*, but it is attracted to the form of the preceding enunciation: *πόσου ἔρα τυγχάνει τοῖς φίλοις ἔξις ὢν*; see Kühn. L. Gr. II. § 646. 2 and 3. — ἐγὼ γὰρ τοι, see note, II. 3. 6. — τοῦ μὲν... τοῦ δὲ, from one... and from another. — ἂν δ' ἑαυτοῦ μάλλον εἴλετο; the preposition *ἀντί* is often thus placed after a comparative; see Kühn. Gr. § 287. 1. (b); L. Gr. § 588. Anm. 2.

5.—Τὰ τοιαῦτα πάντα σκοπῶ, μή; the participle *σκοπῶν* is implied in the verb *σκοπῶ*, see note, II. 3. 14: *ἢ δνεῖς, κ.τ.λ.*, considering all such things, I consider, whether, etc.; or according to Seiffert *σκοπῶ* may be taken in a pregnant signification: quae quidem omnia considerans, vereor ne, etc. — ἀποδίδωται τοῦ εὐρόντος, disposes of him for what he is found worth, will bring. So τοῦ εὐρίσκοτος in Aesch. c. Timarch. p. 117. 2. Cf. Oecon. II. 8: *πόσον ἂν οἶε εὐρεῖν τὰ σὰ κτήματα παλούμενα*, and De Vectig. IV. 25. 40, where see examples collected by Schneider. — τὸ πλεῖον τῆς ἀξίας, more than his worth. The idea of the passage is: If one has a friend who is bad or of little worth, and he can dispose of him for more than his value, he will easily be induced to sell him; i. e., if a friend of little value can be exchanged for one of more worth, the transfer will be readily made. — ἐπαγαγὼν δὲ β, there may be an inducement, etc.

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## CHAPTER VI.

1.—Ἐδόκει... φρενοῦν, he seemed to sharpen the mind. — ἐπιχειροῖμεν; the Attic form of the optative of contract verbs in *-έω* and *-έω*, is more unusual in the dual and plural than the common *ν* form;



although the reverse is true of the singular. See Kühn. Gr. § 137. 4; L. Gr. I. § 144. 5; Buttm. § 105. note 4. 1. 2. —  $\delta\pi\alpha$  is sometimes equivalent to  $\delta\pi'$  *oû*, *nonne*. See Eurip. *Alcestis*, l. 229, 771. It often indicates doubt, uncertainty, wonder, unbelief, etc., like the Latin *num*, and is taken negatively and anticipates a negative answer, as in § 16; III. 13. 8; IV. 2. 22. It is also frequently employed as here in accordance with Attic urbanity, where there is no doubt, even in interrogations, when the interrogator knows that the answer of the person addressed will be affirmative. When used for  $\delta\pi'$  *oû*, there is frequently a shade of irony implied, as in III. 2. 1; 6. 4; 10. 1, 7, et al. So  $\delta\pi'$  *oû* is sometimes used for  $\delta\pi'$  *oûn* *oû*, as in II. 7. 5; III. 10. 4, et al. See Kühn. L. Gr. II. § 834. 2. For a similar use of *ne* in Latin for *nonne*, see Kühn. *Tusc. Dia.* II. 11. 26. —  $\pi\rho\omega\tau\omicron\nu$   $\mu\acute{\epsilon}\nu$ ; the construction is changed here, and instead of the  $\epsilon\lambda\tau\alpha$   $\delta\acute{\epsilon}$  which would naturally follow  $\pi\rho\omega\tau\omicron\nu$   $\mu\acute{\epsilon}\nu$ , we find  $\tau\acute{\iota}$   $\gamma\acute{\alpha}\rho$  (§ 2). Kühner compares in Latin, Cicero, *Tusc. Dia.* V. 27. 78: *primum ii qui sapientes habentur—; mulieres vero*; and IV. 35. 74, on which see his note. —  $\tau\omicron\upsilon$   $\mu\acute{\epsilon}\nu$ ...  $\acute{\alpha}\rho\chi\omicron\mu\acute{\epsilon}\rho\omicron\upsilon$ . Upon  $\mu\acute{\epsilon}\nu$  *solitarium*, see note, I. 1. 1. —  $\Pi\acute{\delta}\nu\upsilon$   $\mu\acute{\epsilon}\nu$  *oûn*, see note, I. 3. 9.

2.— $\tau\acute{\iota}$   $\gamma\acute{\alpha}\rho$ ; these particles are used when one passes with some animation to something new.  $\Gamma\acute{\alpha}\rho$  has no reference to the logical connection of the thought, but is merely rhetorical, and gives animation to the question itself. *Quid?* is used in a similar way in Latin. See Hartung, *Gr. Partik.* I. S. 480, 1; Kühn. L. Gr. II. § 833. i; cf. § 3; III. 10. 3. —  $\tau\omega\nu$  *πλησίω*, *his neighbors*. —  $\kappa\alpha\iota$   $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega\nu$ , when he receives, etc. —  $\text{Ἄφρακτέον μέντοι}$ , *abstinendum vero*;  $\mu\acute{\epsilon}\nu\tau\omicron\iota$  denotes confirmation. See Kühn. Gr. § 316. R. (a); L. Gr. II. § 840. f. Cf. IV. 2. 12, 14; *Sympos.* IV. 33.

3.— $\Delta\nu\epsilon\zeta\acute{\upsilon}\mu\beta\omicron\lambda\omicron\varsigma$ , (from  $\sigma\upsilon\mu\beta\acute{\alpha}\lambda\lambda\omega\iota$ , with the inseparable particle  $\delta\upsilon\varsigma$ ), hard to agree with, hard at a bargain. See Stallb. *Plat. de Rep.* VI. p. 486. B. —  $\text{Ἐμοὶ μὲν δοκεῖ}$ ; cf. I. 2. 62:  $\text{Ἐμοὶ μὲν εἰδοκεῖ}$ , and see note, I. 1. 1:  $\acute{\eta}$   $\mu\acute{\epsilon}\nu$   $\gamma\acute{\alpha}\rho$   $\gamma\rho\alpha\phi\acute{\eta}$ . —  $\sigma\delta\tau\omicron\varsigma$ ...  $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\upsilon$ , *this... than that*, the other, characterized in § 2.  $\text{Ἄπρ\omicron\varsigma}$  refers to the nearest object and  $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\upsilon$  to the more distant; Kühn. L. Gr. § 629. 7; I. 3. 13; see *Plat. Apol.* 2. So *hic* and *ille* in Latin; see Kühn. *Tusc. Disp.* I. 49. 117.

4.— $\tau\acute{\iota}$   $\delta\acute{\epsilon}$ ; (*what then?*) indicates that the writer passes to something different, yet closely connected with what precedes. As  $\tau\acute{\iota}$   $\delta\acute{\epsilon}$  follows  $\tau\acute{\iota}$   $\gamma\acute{\alpha}\rho$  in this passage, so in III. 3. 5, 6  $\tau\acute{\iota}$   $\gamma\acute{\alpha}\rho$  follows  $\tau\acute{\iota}$   $\delta\acute{\epsilon}$ . —  $\mu\eta\delta\acute{\epsilon}$   $\pi\rho\delta\acute{\varsigma}$   $\epsilon\nu$   $\acute{\alpha}\lambda\lambda\omicron$ , see note, I. 6: 2:  $\sigma\acute{\upsilon}\delta'$   $\acute{\alpha}\nu$   $\epsilon\iota\varsigma$ . For the use of  $\pi\rho\delta\acute{\varsigma}$ , see Kühn. Gr. § 298; III. (3). (a). Cf. III. 6. 6:  $\sigma\acute{\upsilon}\delta\grave{\epsilon}$   $\pi\rho\delta\acute{\varsigma}$   $\tau\alpha\upsilon\tau\alpha$

πρὸ ἄσχόλασα. — σχολήν ποιεῖται, makes leisure, i. e., allows himself (no) time. — ἀπόθεν αὐτὸς κερδανεῖ; the verb κερδανεῖ in the future is expressed in Latin by a periphrasis with the subjunctive: unde ipse lucrum capturum esse sperat. — Εἰ δέ τις... ἔχῃ, εἰ δὲ πάσχων ἀνέχεται; some editors change ἔχῃ to ἔχει to make it correspond with ἀνέχεται, and others read ἀνέχοντο in accommodation to ἔχῃ, but both badly. For in addition to Ms. authority for the reading given in the text, there is manifestly a change in the shade of thought, that requires a change of tense; the first clause is conditional: if one may have, etc.; the last, declarative of a fact: but he is pleased to receive favor, etc.; see note, I. 2. 32. When after *ei* the indicative occurs first, and then the optative, the action indicated by the latter is conditioned upon the performance of that which is expressed as doubtful by the former. Cf. *Cyrop.* IV. 6. 7: *Εἰ ἔδν σὺ με δέχῃ καὶ ἐπιθα τινὰ λάβῃμι.* The verb ἀνέχεται, lit., to endure, suffer, is here used ironically; so in *Cyrop.* V. 1. 26: *ὄρῶντές σε ἀνεξιδήματα... ὑπὸ σοῦ ἐνεργετούμενοι;* upon which see Owen's note.

5.—Οἶμαι μὲν; so also ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν, and similar phrases, are used without a corresponding clause with *δέ*: *I think (but I will not venture to assert it, or some such phrase implied).* There is a modesty and urbanity in such modes of speech, characteristic of the Attic Greek. Kühn. Gr. § 322; L. Gr. II. § 734. 2. — τὰναντία; the Acc. used adverbially. See Kühn. Gr. § 279. R. 10; L. Gr. II. § 557. Anm. 4. — φιλόνηκος πρὸς τὸ μὴ ἐλλείπεσθαι, κτλ., emulous not to be left behind in doing good (lit., in respect to, etc.) to those, etc. For the constr. of the Part. see 310. 4. (f).

6.—Τοῖς λόγοις... τεκμαιρόμενοι; with verbs of measuring, conjecturing, judging, etc. the dative is used; see Kühn. § 285. (3). (b); L. Gr. II. § 586. a. Cf. I. 4. 1; *Sympos.* VIII. 11. The verb τεκμαιρόμεσθαι is also constructed with the prepositions ἀπό and ἐκ in III. 5. 6; IV. 1. 2. — εἰργασμέτρον has made, Act. in signif. here, Pass. III. 10. 9.

7.—Καὶ ἄνδρα δὴ λέγεις; the particles καὶ... δὴ indicate that the phrase in which they stand, is joined to the preceding enunciation as a consequence or conclusion. They introduce the general truth indicated by previous examples. The phrase would be here expressed in English by: Do you, then, mean or say, etc. See Hartung, Gr. Partik. I. 264. In other cases καὶ... δὴ merely connect a passage which has greater force than the preceding, *and indeed, et vero.* They are also used to resume an interrupted discourse for the sake of bringing it to a close;

see note, I. 2. 24. See also on the different meanings of these particles. Klotz's *Devarius*, II. 264. 5, and cf. Stallb. *Plat. Phaed.* p. 115. C. — *θῆλον εἶναι... εὐεργετήσοντα*; for the personal construction corresponding to *θῆλον εἶναι*, with the participle, see Kühn. *Gr.* § 310. R. 3; *L. Gr.* II. § 658. Anm. 2; *Buttm.* § 151. 7. It seems to be occasioned by the desire to give prominence to the main word, *ἔνδρα*, which is pushed forward into the leading clause, instead of standing in a secondary clause as in the impersonal construction. See *Woolsey's Gorgias*, p. 448. D. — *καὶ γὰρ*; *καὶ, εὐεπ*, is to be joined with *ἴπποις*, and *γὰρ* gives a reason for the implied answer to the preceding question, (I do) *for*, etc. Cf. II. 1. 3.

8.—*Εἶεν*, *be it so, well*; formed from the 3d sing. *εἶη*. For the grammatical form, see *Buttm.* § 108. p. 193, foot-note. It is sometimes a mere particle of transition, but often used by the Attic writers when they wish to dismiss one topic and pass to another. See *Stallb. Plat. Apol.* p. 19. A, and *Euthyph.* p. 88 sq. — *τὰ παρὰ τῶν θεῶν... εἰ συμβουλευέουσι*; for the plural verb, *κατὰ σύνεσι*, with a subject expressed by a neuter article with a noun in the genitive plural, see Kühn. *Gr.* § 241. R. 1; *L. Gr.* II. § 420. 1. Cf. *Apolog.* § 4. — *δὲν ἂν ἡμῖν τε δοκῆ, κ. φίλον ποιῆσθαι*.

9.—*Κατὰ πόδας*, sometimes rendered *by running*, "*cursu*," or, "*velocitate pedum*," but perhaps better, "*insistendo vestigiis ejus*," *following close on his track*; as *Livy*, xxvii. 2, says: *Marcellus... vestigiis inatitit sequi*. Cf. III. 11. 8: *ἵνα κατὰ πόδας ἀλίσκωνται*; *Cyrop.* I. 6. 40. — [*οἱ*] *ἐχθροί*, are strictly those who from friends become enemies, *Lat. inimici*; whilst *οἱ πολέμοι* are enemies in war, armed enemies, *Lat. hostis*. So *Ammon*: *ἐχθρός* est ὁ πρότερον φίλος; *πολέμιος* autem ὁ μετ' ὅπλων χωρῶν πέλας. But still *ἐχθρός* is not unfrequently used for an armed or warlike enemy, as *ἐχθροί* in h. l., and *πολέμιος* for one who is a bitter enemy and yet not in arms; see IV. 4. 17. *Δυσμενής* is one who bears an invincible, lasting hatred to another; it is, however, especially in *Homer*, used with the nouns *ἀνὴρ, ἄνδρες*, for both the former; see II. κ. 100, and *Al. Pillon, Syn. Gr.* p. 61. Those who are pursued as prey, and held bound (*θήσαντα κατέχει*), are appropriately called enemies, *ἐχθροί = πολέμοι*. — *φίλοι δὲ πῶς*. The preceding answer of *Socrates* was negative, and only informed how enemies could be procured, hence the question: But how, *friends*? See note, I. 3. 13: *τούς δὲ καλοῦς*.

10.—*Ἐπιφθορτες οἷς ἂν βούλωνται*; for *ἐπιφθ.* *τούτοις, οὗς ἂν βούλ.* *Ἐπιφθός ἐπιφθεῖν τινα*, incantare aliquem (*carmine*, or, *verbis*). — *φίλτρα*, from *φίλιον*, and hence lit., a love-potion, a charm.

11.—*Ἄ μὲν*; to this *μὲν*, *δέ* near the end of § 12: "*Ἄλλας δέ τινας*, answers. — *τοιαῦτε τις*; see note, I. 1. 1. *Τις* is used here because the line is quoted from memory, as heard (*ἤκουσας*) from those who were accustomed to recite Homer. — *Δεῦρ'*, κ.τ.λ. This line is from the *Odyssey*, XII. 184. The sentiment in this and the two following sections, according to Weiske, is that one who wishes another to be his friend must first signify his own love to him by words and then by actions. — *Ὅθκ' ἀλλὰ*; the general rule is that *ὅ* should be written before consonants and *ὄ*κ and *ὄ*χ before vowels. But where special emphasis is to be laid upon the particle, it is generally written *ὄ* even before vowels. This takes place when *ὄ* stands at the end of a sentence, and there is a break in the discourse, when it corresponds to our *no* in answer to a question, and in antithetical clauses; when, however, closely connected with what follows, *ὄ*κ generally, though here, *ὄ*κ is written. See Kühn. Gr. § 15. 4. — *τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις*, those earnestly striving for virtue.

12.—*Ἄχεδόν τι*, *almost*; with *λέγεις*, these words may be paraphrased in Latin; *hoc idem fere est, quasi dicas*. — *οἶα μὴ νομιεῖ* ... *καταγελαῶντα λέγειν*, as (that) when he hears, he will not suppose the one who praises speaks ironically or in ridicule. For the form of future called Attic, as it appears in *νομιεῖ*, see Kühn. Gr. § 117. 1 and 2. — *ὄστω*, thus, i. e., if he supposed himself ridiculed.

13.—*Ὅθκ*, *no*, see note, § 11. — *ἤκουσα μὲν*. The particle *μὲν* is used here much as in *οἶμαι μὲν* in § 5. — *ἐπίσταιτο*; the optative is employed on account of its being a mere relation of what had been heard from another. Bornemann thus paraphrases it: *ἤκουσα λεγόντων*, *ὅτι Περικ. ἐπίσταιτο*. See Kühn. Gr. § 329 and 345; L. Gr. II. § 769. 3. — *ἐπολεῖ*. The sudden transition here from indirect discourse, although somewhat common in Greek, would hardly be admissible in Latin. — *περιέψας τι ἀγαθόν*, by conferring some favor upon it. Socrates supposed that Pericles made himself profitable to the State as an orator and Themistocles as a general.

14.—*Μέλλοιμεν*; for the optative see note, I. 2. 18. — *κτῆσασθαι*; for the aorist Infin. after *μέλλοιμεν*, see II. 7. 10 and note, I. 2. 10. — *λέγειν τε καὶ πράττειν*; by *λέγειν* and *πράττειν* the two means of becoming useful to the State, illustrated by the two preceding examples, are brought to view. — *ἰὸ δ' φεῦ*; see note, I. 3. 13: *τοῖς δὲ καλοῖς*.

15.—*Ἐάρων γάρ*; (yes) *for*, etc., see note, § 4 p. . . . *φίλους* and *εταίρους*; see note, I. 5. 4.

16.—Καί, περι οὐ διαλεγόμεθα, οἰσθα τις. Καί is to be joined with οἰσθα τις, and περι οὐ διαλεγόμεθα, (which is the point in discussion,) is thrown in, to recall Socrates' attention to the question proposed. — μέλει μοι, εἰ, this is my care, this I wish to know, whether, etc. — ἐξ ἰταίμου, easily; see Viger, p. 70, 1.

17.—Ὁ ταραττει σε, ὁ Κριτόβ. ὅτι. We may supply after ὁ ταραττει σε, τοῦτό ἐστιν, ὅτι. So Stallb. explains Plato Rep. Lib. VI. p. 491. B: ὁ μὲν πάντων θαυμαστότατος ἀκούσαι, ὅτι... ἐπρόσμεν. Cf. Isocr. Paneg. p. 77. 176, and Stallb. Plat. Lysid. p. 204. C. The relative is here made the principal clause, and that which should be the principal clause is introduced by ὅτι. The natural construction of the sentence would be: ὁ ταραττει σε, πολλὰκις ἔνθρας... ὄρη. Cf. Kühn. Gr. § 347; L. Gr. II. § 857. — χαλεπότερον χρωμένους, αἱ ἀλλήλοις.

18.—Αἰσχροὶ ἤκιστα προσιόμεναι, which least of all admit, etc. Cyrop. VII. 1. 13: ἐγὼ γὰρ κακὸν οὐδὲν... προήσομαι. — πολεμικῶς = πολεμίως, since it is generally used in a good sense; in a warlike manner, bravely, etc.; while the meaning of πολεμίως is with enmity, hostility, which alone is the appropriate idea here. Cf. § 21.

19.—Ἀδόμους ἔχω, I am disheartened. The adverb here with ἔχω is used like εἶμι with the adjective as very frequently, see § 18. — εὔτε γὰρ τοὺς πονηροὺς ὄρω, κ.τ.λ.; to this, οὐδὲ ἀν, κ.τ.λ., in § 20, corresponds. For the anacoluthon, see note, I. 2. 31, and cf. II. 2. 5: οὐδὲ, κ.τ.λ.

20.—Εἰ δὲ δὴ; for the force of δὴ, see I. 5. 1: but if, as you now say. — ἑαυτοῖς... ἀλλήλοισ; the reciprocal and reflexive pronouns are often used, where there is no antithesis expressed or implied, without distinction, and even in the same sentence as here, merely for the sake of variety. Cf. II. 7. 12; III. 5. 16. As the reciprocal and reflexive pronouns both express a reflexive idea, and are nearly related to each other, the reflexive may take the place of the reciprocal when it is easily understood that several persons so perform an act in respect to themselves, that it appears as reciprocal. But when the antithesis, ἑαυτῶ ἕκαστος is either expressed or implied, the reciprocal must be used; cf. III. 5. 2, 16. See Kühn. Gr. § 302. R. 7; Soph. 145, n. 2.

21.—'Ἄλλ' ἔχει μέν... ποικίλως παρ ταῦτα, but these things are somewhat diverse. For the use of the Adv. and ἔχω, see note, § 19. The particle μέν is here followed by 'Ἄλλ' ἔμως, § 22. — φύσει γὰρ... δεσποταί τε γὰρ; the second γὰρ introduces a parenthetical clause; see note, IV. 2. 38; Bornem. Sympos. IV. 55, and cf. III. 10. 3; IV. 3. 10

— τὰ... πολεμικά, supply: φύσει ἔχουσιν οἱ ἄνθρωποι, have *some things conducive to hostility*, as opp. to τὰ... φιλικά. — πολεμικῶν... ἔρις, κ.τ.λ. The adjective πολεμικῶς here seems to mean: productive of divisions or discord. For the construction, see II. 3. 1: χρησιμότερον νομίζουσι, κ.τ.λ. — μισητῶν, worthy of hatred, odious.

22.—Αἰροῦνται μὲν as if followed by δύνανται δέ, but there is a change of construction, in order to indicate an accession of emphasis in the last clause, by means of the καί. — δύνανται... δύνανται δέ; for the omission of μὲν, see note, I. 1. 1: ἀδικεῖ .. ἀδικεῖ δέ. — ἐγκρατερεῖν, to endure it patiently. — οὐκ μὴ προσήκει; see λυτεῖν; see note, II. 1. 32.

23.—Νομίμως = δικαίως; cf. IV. 4. 1. Τὸ νόμιμον is also defined in IV. 4. 11 and 12 as τὸ δίκαιον. Cf. also 8. 11. — τὴν ἔριν... διατίθεσθαι, to settle a strife "not only without giving pain but also advantageously to one another." Hickie. — τὸ μεταμέλειαν φροῖνεῖν, from proceeding to what shall cause repentance; for the use of the abstract neuter here, see Kühn. L. Gr. II. § 474, γ; Matth. II. § 570.

24.—Πολιτικῶν τιμῶν, governed in the Gen. by κοινωνοὺς εἶναι, see Kühn. § 273. 3. (b).

25.—Εἰ δέ τις, connected in construction with περῶνται. — τοῖς φίλοις τὰ δίκαια βοηθεῖν; for the construction here, see Kühn. Gr. § 279. 7; L. Gr. II. § 553. Anm. 4, where several similar examples are given. Cf. III. 5. 16; Sympos. VI. 3; Dem. I. c. Aphob., p. 814. 3. — καὶ ἔρξας. Καί connects ἔρξας to βουλόμενος, if any one wishing to be honored in order that, etc.... and having been appointed archon, should attempt, etc.; for the use of the Aor. see note, I. 1. 18.

26.—Ἐξῆν τοῖς κρατίστοις συνδεμένους... εἶναι. The participle is not here put by attraction in the same case as the personal object, but in the accusative. See Kühn. Gr. § 307. R. 2, and note, I. 1. 9. For the use of the Mode and Tense, see note, I. 2. 28. — συντίθεσθαι, to make a compact, or to unite together. — πάντας ἐν τοῖς ἀγῶνας οὗτοι ἐνίκων, the Accus. of a kindred signification with the verb, is common to the Greek with other languages. So we find πνγμήν, γνῶμήν, δίκην νικᾶν (to gain, win, etc.) See Kühn. Gr. § 278. 1. — Ἐκεῖ μὲν, i. e., ἐν τοῖς γυμνασίοις ἀγῶσιν. — πολιτικοῖς, see ἀγῶσιν. — πῶς οὐδ; the particle οὐδ is here pleonastic, since ἐπεὶ οὐδ precedes. It is wanting in some Mss. — κτησάμενον; see note, I. 3. 8: ἀπτόμενον. — τούτοις κοινωνοῖς... χρώμενον; see II. 1. 12: δούλοις χρῆσθαι.

27.—Ἀλλὰ μὴν; see note, I. 1. 6. — *πάκεινο*, *this also*. — *καὶ τούτων*. For this use of *οὗτος* with *καὶ* in making an addition to a previous clause, see C. 513. 1, note. — *καὶ μὴν*, and indeed; cf. note, II. 3. 4. — *εἰ ποιεῖται*; for the signification and use of the verbal in *-τέος*, see Kühn. Gr. § 234. 1. i; Butt. § 134. 8. — *τοὺς βελτίστοις ἐλάττωνας... τοὺς χείρονας πλείονας ὄντας*, the best who are fewer than the worse who are more. — *ἰδέλοντες... δέλωσι*; see note, I. 2. 9.

28.—Ἐχοίμι, *be able*; see note, I. 6. 13. — *διὰ τὸ ἐρωτικὸς εἶναι*, because I am given or inclined to love. Cf. I. 6. 14. The love of true beauty, virtue, and honor, with which Socrates labors to inspire his friends, must be here meant. In reference to the attraction, see note, I. 2. 3: *τῷ φανερόντι εἶναι*. — *δεινῶς ἔλος ἕρημαι*, *I am strongly all-impelled*; *δεινῶς* qualifies the phrase *ἔλος ἕρημ.* — *φιλῶν... αὐτ. ἀντιφιλεῖσθαι*, *whilst I love them, to the being loved in turn*. — *ἀντεπιθυμεῖσθαι τῆς ξυνουσίας*, to be sought in turn for the sake of intercourse, companionship; *ξυνουσίας* is the genitive of cause or occasion, see Kühn. Gr. § 274. 1.

29.—*Τούτων*, of these (qualities indicated by the preceding clauses). — *δεῖσεν*; Neut. Part. used impersonally.

30.—*Πάλα*: *ἐπιθυμῶ*. The idea is: I have long been and now am desirous, etc. So the Adv. *πάλα* is freq. used with a verb in the present tense. — *ἄλλως τε καὶ*; see note, I. 2. 59.

31.—*Τὸ τὰς χεῖρας προσφέροντα ὑπομένειν ποιεῖν τοὺς καλοὺς*, that he who lays hands upon, will retain those who are beautiful. — *ἄκύλλης*; see Od. XII. 85 sq. — *τὰς δὲ γὰρ Χειρῆνας... ὑπομένειν*. The particle *δέ* here denotes contrast, *on the contrary*, and *γὰρ* renders the word on which the strength of the opposition is placed (i. e., *Χειρῆνας*) emphatic. Cyrop. I. 6. 18, and Bornemann's note in h. l.; Symp. IV. 13; and see Hartung, I. p. 380. *ὑπομένειν*, to await, not to flee from. In reference to the Syrens, see Hom. Od. XII. 39. 52.

32.—*Προσείποντος*, *sc. μου*; for the omission of the subject, see Kühn. Gr. § 312. R. 4; L. Gr. II. § 666. Anm. 3. For the use of *ὅτι* with the participle, see note, I. 1. 4, and cf. § 33. — *εὐδύς, κ.τ.λ.*, you have forthwith, i. e., notwithstanding your assurances (contained in *ὅτι προσείποντος, κ.τ.λ.* and *δάρβει*), etc. — *οἱ μὲν... καλοὶ*. Socrates jestingly gives the word *καλός*, which is ambiguous, and was applied to physical beauty by Critobulus, an application to mental excellence, whilst *αἰσχρός* here, designates one who is ugly in appearance, but who

trusts to his mental excellence to give him the reputation of being καλός. Critobulus perceiving the irony of Socrates, seeks to avoid the ambiguity of the word by showing that he uses καλός in regard to physical beauty: εἰς τὸδ μὲν καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος.

33.—Ἐδέσεις με κατειπεῖν σου πρὸς αὐτὸν, you will permit me (lit.) to accuse you to him! The verbs προσκατηγορεῖν and διαβάλλειν are also used in the same playful manner. Cf. Weiske, De Pleon. Gr. p. 29. The idea implied in this question: will you so speak, feel, and act, that I can truly say of you, etc. — εἰσασι... αὐτοῦ; the verb εἰσασι is very seldom construed with the genitive of the person without the accusative of the thing on account of which one is admired. But it is sometimes followed by the genitive of the participle, which designates both the person admired, and that on account of which he is admired; as in Oeconom. IV. 21: πολλὸν δὲ μᾶλλον ἔγωμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων. The ascending order of the incentives to friendship should not here escape notice: 1. admiration (ἐγώσαι αὐτοῦ); 2. regard, good will (ἐθνοικῶς ἔχεις πρὸς αὐτόν); 3. real merit as a friend, § 35; (ἐπιμελής τῶν φίλων εἰ κ.τ.λ.). See Weiske in h. l.

34.—Ἄρα μὴ; see note, I. 3. 11. — Ἀλλὰ, on the contrary, καὶ, seen; there is an ellipsis of οὐ μόνον οὐ δόξω διαβάλλεσθαι before ἀλλὰ καὶ. Cf. the use of the negative phrase: ἀλλ' οὐδὲ, κ.τ.λ., II. 3. 8, and note. — πρὸς οὖς for πρὸς ἐκείνους οὖς; see note, I. 2. 6.

35.—Καλοῖς ἔργοις... τοῖς ἀγαθοῖς, the honorable deeds... prosperity. — τοῖς ἑαυτοῦ; for σεαυτοῦ, see note, I. 4. 9. — οὐκ ἀπακάρμεις μηχανώμενος, you are unwaried in your devices. — καὶ δεῖ; the particle δεῖ is somewhat loosely repeated here, as it occurs before ἐπιμελής above. — ἔγνωκας... εἶνα; for the use and significance of γγνώσκειν with the infinitive, as distinguished from the participle, see Kühn. Gr. § 311. 4; L. Gr. II. § 657. Anm. 2. Cf. Apol. § 83, and Hellen. IV. 6. 9; VII. 1. 41. — πάνυ... ἐπιτήθειον; this separation (hyperbaton) of πάνυ from its adjective gives it special emphasis; see Kühn. Gr. § 348. 9, and L. Gr. II. § 865. 1. — οἶμαι... εἶναί με; see note, I. 4. 8: σπανόν, κ.τ.λ.

36.—Ὡς περ οὐκ ἐπὶ σοὶ ὄν, as if it were not in your power. For the use of ὥς περ with the participle in the Accus. Abs., marking the objective ground of an action, see note, II. 3. 3: and for the force of ἐπὶ, see Kühn. Gr. § 296. II. 3; L. Gr. II. § 612. p. 297. — οὐχ for οὐ, see note upon § 11. — Ἀσπασίας. This woman, distinguished for the charms of her person, manners, and conversation, acquired an almost



unbounded influence over Pericles as well as other literary men of her age. Precisely how much is meant by Socrates' allusions to her instructions to him is difficult to determine. It has been contended, with considerable plausibility, that he speaks ironically both here, in Plato, *Menex.* p. 235. E, and in *Oecon.* III. 14: *σοστήσω δέ σοι ἐγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι ταῦτα πάντα ἐπιδείξει.* Cf. Socrates' Life, by Wiggera, and Thirlwall's *Greece*, I. p. 320. — *δεινᾶς... συνάγει;* for the use of the Inf. after Adj. denoting fitness, ability, etc., see Kühn. Gr. § 306. 1. (c). — *ψευδομένης*, is contrasted with *ἀληθείας τὰ γὰρ ἀα διαγγελλούσας.* — *ἐπαινούσας*, when they praise. — *ἃ δὲ*, which things, referring to the preceding instructions of Aspasia.

37.—*Οἶος... συλλαμβάνειν μοι;* see note, I. 4. 6: *οἶος τέμνει.* — *εἰ δὲ μή;* we should rather expect *ἐὰν δὲ μή* to correspond with *ἂν (ἐὰν) μὲν, κ.τ.λ.*, above, but *εἰ* not unfrequently follows *ἐὰν* when the first of two conditional clauses is more important, and contains a more specific reference to consequences that may result. — *οὐκ ἂν ἐδέλοισ;* we might perhaps expect the construction with *ἔτε* instead of the form of a primary enunciation. — *πλάσας*, the middle form of the verb *πλάττειν*, is generally used with the metaphorical signification, deceiving, lying, etc.; see Demosth. pro Coron. p. 288. 10, and Kühn. Gr. § 250. R. 4; L. Gr. II. § 398. 5. But the active form is also sometimes used with the same meaning; see Demosth. de Coron. p. 268, 121: *τί λόγους πλάττει;* also in 305, 332, although just after, the middle form occurs. Cf. also Plat. *Phaedr.* p. 246. C.

38.—*Ἐκ τῶνδε σέψαι· εἰ γάρ;* see note, I. 1. 6: *τὰ μὲν γὰρ ἀνυκαία.* — *τὴν ναῦν;* see note, I. 1. 9. — *ὡς ἂν στρατηγικῶ;* Weiske conjectures that *ἂν* should be *ὄντι*, but that reading is not supported by any of the Mss. For the omission of the participle *ὄντι*, see note, I. 4. 10 and 5. 1. The particle *ἂν* is not to be joined with the participle as if the order were: *σοὶ ὡς ἂν εἴης στρατηγικός*, but with *πέσεις*, which is to be supplied in thought: *εἰ τὴν πόλιν ψευδομένης σοὶ αὐτὴν ἐπιτρέψαι πέσαιμι, ὡς ἂν τις αὐτὴν πέσεις, εἰ σὺ εἴης στρατηγικός;* cf. Kühn. in h. l., and III. 6. 4; 8. 1; *Cyrop.* I. 8. 8; VII. 4. 3. See Kühn. Gr. § 261. 4; L. Gr. II. § 456. Hence *ὡς ἂν στρατηγικῶ ὄντι*, as or as if, etc., designates a thing by comparison, whilst *ὡς στρατηγικῶ ὄντι* states the thought or supposition of the speaker: that you are, etc.; see note, I. 1. 4. — *τί ἂν οἶε σεαυτὸν... παθεῖν;* see I. 4. 8. — *πειραν διδοῖς*, when you made a trial (of your ability).

39.—*Χυνομευτέτη... ἀγαθὸν πειρᾶσθαι;* concerning the sentiment, see note, I. 7. 1. — *ἔτι... τοῦτο*, limiting accusatives. —

καθήσει νε και μελέτη. The idea that virtue is the result of education and practice is a favorite one with Socrates; see I. 2. 19; III. 9. 1; IV. 1. et seq. — οἶμαι δεῖν ἡμᾶς ταύτην δηρᾶσθαι, hunt friends, in the manner in which I have explained, etc.; see note, I. 7. 3: ταύτην λυπηρόν. — σὺ πως ἄλλως, in some other way; other enclitics as πῶς, κ.τ.λ., are placed in the midst of discourse like τις. Cf. IV. 6. 9.

## CHAPTER VII.

1.—Κα: μὴν, and indeed, or, moreover, jam vero. — τὰς ἀπορίας... τὰς μὲν... τὰς δὲ; for the demonstrative use of the article, see Kühn. Gr. § 247. 3. (d), and for the partitive apposition, § 266. 3, and cf. note, II. 1. 4. — Ἐρῶ δὲ και ἐν τούτοις ἂ σὺν οἶδα αὐτῷ, but I will speak even in this matter, what I myself have been witness of; lit., what I know with him, i. e., by being in company with him; συνειδέναι ἑαυτῷ, to be conscious to one's self, conscium sibi esse. Cf. Anab. VII. 6. 18; Oecon. III. 7; Sympos. IV. 62. When συνειδέναι is used of those things which cannot be known from personal observation, it seems to be by a rhetorical figure, the person representing himself as present when he is not; see Isocr. Areop. c. 19; Plat. Phaed. p. 92. D. where λόγους takes the place of persons, in reference to which this word is more properly used. — σκυδρωπῶς ἔχοντα, "had a long face on." — ἡμεῖς; for the plural here, see I. 2. 46.

2.—Ἀλλὰ μὴν... γε; well, (if you wish me to tell you my trouble,) I am, indeed; see Arn. 2 Gr. Pr. Comp. 34, and cf. note, I. 1. 4, 6, 10. — ἵστασι: αὖτε ἢ πόλις. For this revolt of the Athenians under Thrasybulus from the dominion of the Thirty Tyrants and its result, see Thirlwall's Hist. Gr. Vol. I. 500 sq. ch. xxxi.; Mitford, ch. 21. 4, and Xen. Hellen. II. 4. — εἰς τὸν Πειραιᾶ; this is the reading in 4 Mss. for the Vulg. ἐς τὸν Π. The latter preposition probably crept into the Mss. from the ἐς following. It seems at least to be decided that ἐς is used only with words indicating persons, or the names of countries or cities, when they stand for the inhabitants; see Kühn. Gr. § 290. 3; I. Gr. II. § 604; Matth. II. § 578. i. In Hellen. II. 4. 10 we find εἰς τὸν Πειραιᾶ in reference to the same event. — συνλελυθᾶσιν ἐς ἐμὲ... ἀνέψια τὸσαῦται, εἴτ' εἶναι, κ.τ.λ. At first view the indicative ἦσαν with εἴτε should seem to be required here, as the consequence appears to be a reality and not a mere notion; but examination

shows that the consequence depends not upon the whole preceding clause but upon one word only: *τοσαῦτα*, upon the idea of number, multitude see Kühn. Gr. § 341. 2. 3; L. Gr. II. § 825. 3; cf. § 2. — *ἐν τῇ οἰκίῃ*, in my house; the article with the force of a possessive pronoun; see note, I. 1. 9. — *τεσσαρεςκαίδεκα*; many read *τεσσαρακαίδεκα*, the undeclined form, which is more common in the writers contemporary with our author, but Xenophon not unfrequently uses forms which are discarded by his contemporaries. — *τοὺς ἐλευθέρους*. The article here contrasts the free with slaves: fourteen of the rank of freemen (to say nothing of slaves). For the masculine gender where only personality and not sex is taken into account, see Kühn. § 241. R. 11; L. Gr. II. 430. a. Cf. *τοὺς οἰκίους... τοσούτους*, but in § 8 where female employments are spoken of, the feminine is used. Cf. also Rost's Gr. 100. Anm. 12, and Matth. II. § 436. 2. — *λαμβάνομεν ἐκ τῆς γῆς*; see I. 3. 5: *ἔστε μὴ λαμβάνειν, κ.τ.λ.* Cf. also II. 9. 4 below. — *ὀλιγανθρωπία*. Many of the citizens were put to death by the tyrants, others took refuge in Piræus or removed to Megara, Thebes, etc. Cf. Thirlwall and Mitford, and Xen. Hellen. as above cited under *ἐστασίαςεν, κ.τ.λ.* — *πρότερον*, Lat. citius. — *περιορῶν ἀπολλυμένων*; for the construction of the participle here to complete the verbal idea, see Kühn. § 310. 4. (e); L. Gr. II. § 660. V. The use of *περιορῶν* (lit. to overlook), with a Part. in the sense of *permit* or *allow*, is frequent in the best writers; see Kühn. Gr. § 311. 14, and cf. Isoc. Panegy. — *ἐν τοιοῦτοις πράγμασιν*, in the present state of things, *his temporibus*.

3.—*Τί ποτέ ἐστιν*, how can it be possible? or, how in the world is this? — *ὁ Κεράμων*. The article here is *δεικτικῶς* Ceramo ille; see Kühn. § 244. 7. The same name is afterwards used, § 4, without the article. — *τρέφω*, *whilst he supports, etc.*

4.—*Καὶ πρότερον*, *utrum vero*, see note, I. 3. 10. — *τοὺς παρὰ σοί, κ.τ.λ.*; the strict uniformity of position between the parallel members of the sentence is worthy of notice, and also the force of the words between the Art. and noun. — *ἀπὸ*, through, by means of. — *εὐπορεῖν*, to have plenty, in contrast with *ἐν ἀπορίᾳ εἶναι*. — *Νῆ Δί εἶφη*. The particle *νή* retains its usual affirmative force here. Aristarchus not perceiving the bearing which Socrates gives to the words *οἴκων εἰσχρῶν*, replies: It is indeed base that I am in circumstances of want; for free people are supported by me whilst only slaves by him. This passage is not then parallel with those, where after an interrogation with a negative, *Νῆ Δία* has the negative implied after it. In such cases the negative phrase has the force of affirmation, and the *νή* strengthens it. See IV. 6. 10, and cf. Sympos. V. 1: 'Ο δὲ Καλλίας ἐφη· Σὸ δὲ δὲ,

ὁ Κριτόβουλα, εἰς τὸν περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτη· οὐκ ἀνδίστασαι; Νῆ Δί', ἐφη ὁ Σωκράτης, sc. οὐκ ἀνδίσταται. Notice also the force of the words *ναὶ μὴ Δία* in § 14, where see note.

5.—'Αρ' οὖν, see note, II. 6. 1. — ἄλφιστα, meal for making bread. The grinding was performed by women; see Fiske's Man. p. 158. ἱμάτια...χιτωνίσκοι, κ.τ.λ. The ἱμάτιον was a rectangular (generally square) piece of cloth, worn as an outer garment by both men and women, and nearly corresponding with the Roman toga. The χιτών was an under-garment, substantially like the Roman tunica. The χιτωνίσκος, tunica, diminutive of χιτών, is attributed to men by Ammonius, χιτώνιον to women; but in Pollux VII. 55, χιτωνίσκος are also dresses of females. The χλαμύς was a coarser and shorter mantle (Pollux X. 124), worn especially by soldiers. The ἔξωμῖς (fr. ἄμος), according to Pollux and Fest., a man's vest leaving the shoulders bare. Often worn by the slaves with one sleeve; see Fiske's Man. p. 208, and Smith's Dict.: *Pallium*, p. 717 sq. — Ἐπειτα, and yet; see note, I. 2. 26. So εἶτα in § 6, and Ἐπειρ' in § 7 indicate affected astonishment; see Kühn. § 344. 5. (e), and cf. note, I. 2. 26. — Πάντα μὲν οὖν; similar to πάν μὲν οὖν, see note, I. 3. 9. Here it is corrective, Those with you know none of these things, etc.! Yes, every one of them, I think, immo omnia. For the use of μὲν οὖν (μενοῦν) to express confirmation, cf. III. 8. 4; 9. 14; IV. 6. 10. See Kühn. Gr. § 316. R.; L. Gr. II. § 698. b, and 840. g, 594. Anm., and 701. e. — ὡς ἐγώ μαι, var. Lect.: ὡς ἐγ' ἔμαι; ὡς ἔγωγε οἶμαι, and ὡς ἐγὼ οἶμαι.

6.—'Αφ' ἐνδς, Genit. of means, with the Prep.; see note, I. 2. 14. — λειτουργεῖν. For an account of the service called λειτουργία, see the word in Smith's Dict. p. 577. — τὴν τε οἰκίαν πᾶσαν; the article used as possessive pronoun, see note, I. 1. 9. For the more usual position of πᾶς, see Kühn. § 246. 5. (β); for its position here, § 246. 5. (γ), and 245. 3. (b). — Μεγαρίων. Aristoph. Acharn. 519 says: ἐσυκοφάντει Μεγαρίων τὰ χλαμίσκια. — ἀνούμενοι...ἔχουσιν, hold or have by purchase. Buttman calls this a paraphrase for the perfect tense (completion in the present time), see 144, N. 18. — ὅτε, so that, on condition that. For the constr. of ὅτε here with the infinitive, see Kühn. § 341. 3. (c), and L. Gr. II. § 825. c. — ἐργάζεσθαι ἃ καλῶς ἔχει, to elaborate, make whatever may be pleasing to them (the masters). For the ellipsis, see note, II. 1. 32.

7.—Μαθεῖν...μνημονεύειν...δυνατεῖν τε καὶ ἰσχύειν...κτῆσασθαι τε καὶ σώζειν. The beautiful change of tense, so that the Pres. is used where continued action is denoted, and the Aor. where

the action is momentary or completed, should not escape notice; see also note, III. 14. 10. — τοῖς σώμασι, Dat. of the respect in which a thing is taken, Kühn. Gr. § 284. (10). — ἀφείλιμα ὄντα... χρήσιμα. For the neuter gender after Fem. nouns, see Kühn. Gr. § 242. 1; L. Gr. II. § 431. 2; Buttm. § 129. 5. Cf. III. 1. 7.

8.—Ἐμαδον δέ... πότερον; the verb ἔμαδον is placed before the interrogative πότερον for the sake of emphasis. Cf. III. 5. 2; III. 9. 1; IV. 2. 20, et al. See also note, III. 5. 13: ἡ πόλις ὄνως. — ὧς οὖτε χρήσιμα ὄντα... οὖτε ποιήσουσαι, supposing that they are neither useful... nor that they themselves will ever, etc.; for ὧς with the participle, see note, II. 2. 3. — ἐπιμεληθησόμεναι; one Ms. has ἐπιμελησόμεναι, the form of the future of this verb always used elsewhere by Xenophon, as in II. 8. 3. It is not impossible, that the form given in the text crept in from the following ἀφελθησόμεναι, upon which see note, I. 1. 8, and C. 554. N. — ἀργοῦντες, when idle.

9.—Ἀλλὰ καὶ νῦν μὲν. The idea is: but also, in the present state of things, this additional trouble exists, that, etc. Ἄλλα denotes transition and καὶ augmentation; together they may be rendered *moreover*. See Hoog. Partic. p. 20. I and 21. II; for the use of the particle νῦν, to indicate result, see Kühn. L. Gr. II. § 690. 2; Klotz's Dev. II. p. 677. — κίνδυνος μείζω... ἀπέχθειαν, κ.τ.λ. Κίνδυνος is generally followed by μή and the subjunctive or optative. For examples of the Inf. see Schneid. Anab. VI. 1. 21. — δρῶν, when you see. — αἰσθόμεναι, κ.τ.λ., when they perceive that you are pleased, etc. — τὴν ἀπ' ἐκείνων, sc. εὐεργεσιῶν.

10.—Ἐἰ... τοίνυν, if now. — Δύνατον... προαιρετικόν ᾗν; the verbal in -τος indicating necessity, is used without ἔν. See Kühn. Gr. § 354, R. 3; L. Gr. II. § 821. 3. So in Latin the particle in -ndus is used, with a form of the verb esse in the indicative: *preferenda erat mors*; see Zumpt, L. Gr. 499, 7, and Kühn. Tusc. Quaes. I. 49, 116. p. 163. For the governing power of the verbal, see note, I. 7. 2. — *πρεπωδέστερα*; some editors substitute *πρεπωδέστατα*, which has very little Ms. authority, and is far inferior to the comparative, given in the text. The idea is: more becoming for women (than any other art or employment). For the connection of adjectives in different degrees of comparison, see Kühn. L. Gr. II. § 591.

11.—Ἀλλὰ ἔ is used when one replies quickly and decidedly. See Kühn. Gr. § 322. 6. R. 12. It need not always be rendered at all in English, as here. — ὥστε πρόσθεν μὲν... νῦν δέ, so that *whilst before*. — yet now, see note, I. 6. 5. — οὐ πρόσιέμεν, did not dare, or was

averse to, unwilling, as in IV. 2. 17. — *εἰς ἔργων ἀφορμὴν*, means, necessary for carrying on the work. 'Αφορμὴ is, in general, that from which one starts, the basis of operations. Cf. III. 5. 11; 12, 4. — *ὄσο- μένειν αὐτὸ ποιῆσαι*, to dare to do this; i. e., *δαλεῖσασθαι εἰς ἔργων ἀφορμὴν*, to borrow money for, etc., whilst in the Act. Voice it means, to *lend on interest*.

12.—*Ἐωνήδη*. The verb *ὀνόμαι* is seldom used in the Aor. by good Attic writers; instead of it they use *ἐπιδημι*. As it forms an Aor. I. middle, the passive form takes the passive signification; (see Stuart's N. T. Gr. § 134, e. g., and Kühn. Gr. § 252. R; and besides, the Act. form of this verb is found, according to Bekker Anecd. I. 95. Cf. Kühn. L. Gr. II. § 403. 3; Rost, § 113. — *ἐργαζόμεναι μὲν ἤριστων, ἐργασάμεναι δὲ ἐδείπνουν*. They took their dinner *while at work*, but their supper *after they had finished their work*. The beauty and definiteness of the use of the tenses in Greek is unsurpassed. The *ἤριστος* (*ἤριστων*), the meal taken near the middle of the day and hence corresponding in time with our dinner, and *δείπνον* (*ἐδείπνουν*), supper, the principal meal among the Greeks; see Fiske's Man. p. 204. For the force of *μὲν... δὲ*, see I. 1. 1. — *ἀντὶ ὑπορωμένων εαυτὰς*; the verb *ὄρωμαι*, lit., to look askance at, and hence, to view with suspicion, is contrasted with *ἴδωμι... ἐάρω*. When oppressed with want, they looked with suspicion, lest one should receive more food, etc. than another; a very natural effect of want. For the use of *εαυτὰς* and *ἀλλήλας*, see note, II. 6. 20. — *αἱ μὲν... ἐφίλουν* (sc. *αὐτὸν*), *δδὲ... ἡγάπα* (sc. *αὐτὰς*): Such ellipses in parallel members is frequent. So in Thucyd. I. 73: *οὐ γὰρ παρὰ δικασταῖς οὕτε ἡμῶν* (sc. *πρὸς τοὺτους*), *οὕτε τούτων* (sc. *πρὸς ἡμᾶς*) *οἱ λόγοι ἂν γίγνοιτο*. See Kühn. Gr. § 346. 2. (b), and L. Gr. II. § 852. h. 'Αγαπᾶν as distinguished from *φιλεῖν*, seems to designate regard and satisfaction rather than love. — *χαίρων διηγείτο*, he related *with joy*; for the numerous adverbial relations designated by the Partic. in Greek, see Kühn. Gr. § 812. — *διηγείτο ταῦτα τε, καὶ ὅτι αἰτιῶνται*, he related these things... and added, etc.; see Kühn. L. Gr. II. § 762. Anm. For the Indic. *αἰτιῶνται*, instead of the Opt. after the Praet. followed by *εἶτι*, see note, I. 1. 13. — *αὐτὸν... ἐσδίειν*. For the Aocus. with the Inf. after *αἰτιῶσθαι*, see I. 1. 2.

13.—*Εἶτα*. See note, I. 2. 26, and § 5 above. — *τὸν τοῦ κυνὸς λόγον*, the dog-fable or the fable concerning the dog, as in III. 5. 10: *τὴν τῶν θεῶν κρίσιν*, judgment in relation to the gods. *Cyrop. VI. 3. 10: ἡμῶν λόγος*, rumor concerning us; VIII. 5. 28, et al. See Kühn. L. Gr. II. § 528. A. 2; *Matt. Gr. II. § 842. 1*. The idea here, however,

may be: the word of the dog, i. e., which the dog spake, as in Plat. Alcib. I. p. 44: *μῦθος, ὃν ἡ ἀλώπηξ πρὸς τὸν λέοντα εἶπε*. — *δίν*. Xenophon seems to have preferred the Ionic form of this word, although the readings of the Mss. are various. — *πρὸς τὸν δεσπότην εἰπεῖν*, spoke thus *with her* master. — *Θαυμαστὸν ποιεῖς*, see note, I. 2. 30: *ὅτι οὐκ ἔδωκεν, κ.τ.λ.* — *ὅς* gives a reason and is equivalent to, *in that you*, or, *because you*. See Kühn. Gr. § 834. 2; L. Gr. II. § 802. 3. — *ἡμῶν μὲν ταῖς... παρεχούσας*, who furnish, etc. For this common use of the article with the Partic. resolved as a relative and verb, see Kühn Gr. § 244. 8.

14.—*Ναὶ μὰ Δία*, he does indeed do this and rightly. *Ναὶ μὰ* are frequently used in Attic Greek like *ναὶ* simply, with the Accus. Cf. note, § 4. — *εἰμι ὁ... σῶζων*, *I am he who*, etc. See note, § 13, for the constr. of the Partic. and particle. — *Καὶ ἑμᾶς αὐτὰς*, i. e., with the implied clause, *ἔρια καὶ ἕρνας καὶ τυρόν*, § 13, even you yourselves as well as your lambs, wool, etc.; but others prefer the ellipsis: *καὶ αὐτόν*, i. e., your master. Cf. upon *καὶ* ellipt., note, I. 1. 6, and I. 3. 1. — *προφυλάττοιμι ἑμᾶς*, to guard, keep, whilst *προφ. ὑμῶν* would be to keep guard over. — *φοβούμεναι μὴ ἀπόλησθε*. By the use of the Subj. instead of the Opt. here, the certainty of the fear is indicated. Cf. Anab. I. 3. 17, and Bornem. Sympos. p. 70, and see Kühn. L. Gr. II. § 773; III. p. 486 sq. — *Ὅστω δὲ*, *in this manner*, conclusive. — *ἀντὶ κυνός*, *like a dog*, B. 147. N. 1. — *οὐδ' ὀφ' ἐνός*. For *ἐπ' οὐδενός*, but more emphatic; see note, I. 6. 2.

## CHAPTER VIII.

1.—*Διὰ χρόνου*, after a considerable (or long) time, interjecto tempore, i. e., aliquo, or, longo tempore. See Kühn. Gr. § 291. 1; L. Gr. II. § 226. p. 282. Cf. also Stallb. Plato, Hip. Maj. p. 281. A. and IV. 4. 5 below. — *Πόθεν... φαίνῃ*; so Plato Protag. at the beginning: *Πόθεν, ὃ Ζῳκρατες φαίνει*; where Stallb. compares Cic. Fragm. apud Prisc. VI. p. 706. ed. Putsch.: *Quid tu? unde tandem apparet, Socrate? cf. Stallb. in h. l.* — *ὅπῃ μὲν τὴν κατάλυσιν τοῦ πολέμου*; Latin, *sub exitum belli*; i. e., without doubt, at the time of the peace between the Spartans and Athenians, made by Theramenes at the end of the Peloponnesian war, in consequence of which the latter lost all of their possessions out of Attica. Plut. Lys. 14; Thirlwall's Greece I. p. 490 sq. ch. 30, and Mitford's Hist. ch. 20. Sec. V. — *ἐκ*

τῆς ἀποδημίας, sc. ἐφαινόμην. — αὐτόθεν, here of place = ἐξ αὐτοῦ τοῦ τόπου, i. e., from the city itself. In § 3 below, and III. 6. 12, it has reference to time, illico, on the spot, immediately. Cf. Stallb. Plat. Sympos. 213. A. — ἀφῆρέδημεν τὰ...κτῆματα. The verb is here in the plural as the subject includes both himself and fellow-citizens. — ἐν τῇ ὑπερορίᾳ, i. e., in the country beyond the borders of Attica. Ὑπερόριος from ὑπέρ and ὄρος, beyond, is opposed to ἐγγαίος (ἐν and γῆ), within the borders. See Bornem. Symp. IV. 31. — ἐπιδημήσας, remaining at home. — ἄλλως τε καί. See note, I. 2. 59. — δοκεῖ δέ μοι...ἔχοντα. See note, I. 1. 9: ἄξεισιν, κτλ. — ἐφ' ὅτφ ἂν δανειζοίμην, upon which as surety, I might, etc. See Kühn. L. Gr. II. § 839.

2.—Καί, see note, I. 3. 10. — ἱκανόν, (lit. sufficient) *strong enough*. — μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι, to earn daily food. Μισθοῦ...ἐργάζεσθαι means, to labor for a reward or pay, but here with the accusative, to earn, or to obtain as the reward of labor. — καί μὴν, atqui; see Hoogev. Gr. Partik. p. 271. VIII. and cf. note, II. 6. 27. — τῶν τοῦ σώματος ἔργων, for *bodily labor*. The contrast denoted by τοῦ σώματος, between the labor that he was now engaged in, and that which Socrates was about to propose, is worthy of notice.

3.—Αὐτόθεν, illico e vestigio, *forthwith*; cf. § 1. — τῶ... τῶ δεομένῳ; after the pronoun τὸς the article is often inserted to designate more particularly that which is indefinitely referred to by τὸς. — τῶ δεομένῳ τοῦ συνεπιμελησομένου, who wants an assistant in the management of his business; see note, II. 1. 5. — ἔργων τε ἐπιστατοῦντα; ἐπιστατοῦν is generally followed by the dative. See Kühn. L. Gr. § 538. a. and Anm. 2. ε., and Matth. II. § 359 and 402.

4.—Χαλεπῶς, with difficulty, unwillingly, *ægre*. — καί μὴν εἰ γε, but surely, atqui certe; cf. note, I. 4. 12; so in § 6.

5.—Ὀλως, *in short*, or, in a word, Lat. *denique*. — μὴν, adverbative here, *but*; see Kühn. Gr. § 316; L. Gr. II. § 696, and Wolf, Demosth. Lept. p. 220. — τὸ ὑπαίτιον εἶναι τιμὴ οὐ πᾶν προσέμαί, the being responsible to any one, is not at all pleasing to me, or I am wholly averse to, etc. — μὴ ἀγνώμονι, who is not severe—*eis*, in respect to those things in which, etc. For the ellipsis, see C. 528. — ἀνέγκλητον διαγίνεσθαι; cf. note, I. 6. 2: ἀνυπόδητος, κτλ.

6.—Ἐπιτιμῆσαι, to undertake, antith. to φυλάττεσθαι, to avoid, to shun. — ὅτι δ' ἂν πράττης τούτων, κτλ. For the plural τούτων



after  $\delta\tau\iota$  in the singular, see note, I. 2. 62. Some Mss. however have  $\tauούτου$ , and some  $\tauούτη$ . —  $\epsilonύρειν$ ; for the use of the aorist here, see note and references, I. 2. 10:  $\ νομίζοντας, κ.τ.λ.$  —  $\betaῆστα δὲ καὶ$ ;  $καὶ$  is not connected with  $\betaῆστα$ , but corresponds to  $καὶ \dots διαρκέστατα$ : both live without exposure to danger and with a most abundant supply for old age.

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### CHAPTER IX.

1.— $\text{Ἀκούσαντα ὡς}$ , *heard from O., how, etc.* Verbs of hearing, etc., are frequently followed by the Gen. of the person from whom any thing is heard, and the Acc. of the thing heard, or instead of it an accessory clause, as here. —  $\text{Κρίτωνος}$ ; see note, I. 2. 48. —  $\text{χαλεπὸν δ βίος}$ . In respect to the evils to which the wealthy were subject at Athens, see Thirlwall's Hist. I. p. 508 sq. ch. xxxii.; Mitford, ch. xxi. sec. 1; also the word *sycophantes* in Smith's Dictionary. —  $\text{ἀργύριον τελεῖσαι ἢ πράγματα ἔχειν}$ , to pay money than to have business, trouble.  $\text{Πράγματα}$ , the trouble made by those who brought unjust accusations, *συκοφάνται*.

2.— $\text{Κίνυς δὲ τρέφεις \dots δέ}$ , is used elliptically, see note, I. 3. 13:  $\text{τοὺς δὲ καλ. — ἀπὸ τῶν προβάτων ἀπερύκωσι}$ , with the preposition of which the verb is compounded repeated, but a little after we find  $\text{σου ἀπερύκειν}$  without a repetition of the preposition. Cf. II. 6. 31:  $\text{ἐνέωπα ἐν τινι}$ , III. 5. 21:  $\text{ἐφ' οἷς ἐφροτᾶσι}$ , etc. Such repetitions are not uncommon both in Greek and Latin. —  $\text{φοβοίμην, ὅπως μὴ \dots τράποιτο}$ ; this is a more unusual construction after verbs denoting fear, for the simple  $\text{μὴ}$ . So in Plat. Euthyphr. p. 4. E; Phaed. p. 84. B; Demosth. Phil. III. p. 130. 75. In such cases verbs of fearing seem to imitate those which indicate care, since one who fears lest ( $\text{μὴ τι γένηται}$ ) a thing may be done, etc., may easily be considered as taking thought, in what manner it may be prevented; see Kühn. L. Gr. II. § 779. note 4.

3.— $\text{Οὔψ σοὶ ἀνδρὶ, i. e., τοιοῦτῳ ἀνδρὶ, οἷος σὸς εἶ}$ ; for this attraction of the relative  $\text{οἷος}$ , see Kühn. Gr. § 332. 7; L. Gr. II. § 788; Matth. II. 478. n. 2; Rost, § 99. 11. Cf. III. 8. 2. —  $\text{χαριζόμενον \dots ἢ ἀπεχθόμενον}$ , *gratifying \dots than being hated by him*. —  $\text{τῶν τοιοούτων ἀνδρῶν}$ ; we may supply  $\text{τινὲς}$  or better consider these genitives as dependent upon the  $\text{οἷος}$  following. —  $\text{φιλοτιμηθεῖεν}$ , *consider themselves as honored, or, aspire to*.

4.—Ἐκ τούτων, after these conversations. — οἶος... κερδαίνειν... λαμβάνειν; see note, I. 4. 6: οἶος τέμνειν. — φιλόχρηστος τε καὶ εὐφύστερος ὢν; the comparative is placed here after the positive because the one virtue is represented in an absolute, and the other in a comparative manner, referring to a suppressed clause: Archdemus was a man who loved honesty, and of too noble a nature, or of a nature more noble than, to make gain by means of the sycophants; with special reference, doubtless, to taking bribes in order not to prevent them from obtaining the results of their unjust accusations. It is by no means *necessary* that *παρὰ* should be used here instead of *ἀπὸ* if we adopt this explanation. See examples of the use of *ἀπὸ* in Kühn. Gr. and the Lex. — ὅποτε συγκομίζοι... ὅποτε δῶσι; see note, I. 2. 57. — ἀφελὼν [ἔν] ἔδωκε. The particle *ἔν* is here added by Kühner. For when the secondary enunciation is introduced by *ὅποτε*, *ὅτι*, and similar particles with the optative denoting indefinite frequency of action, in the primary enunciation, the Imperf. (or the Pluperf. used as Imperf.) the iterative Aor. in *-σκον*, or the Imperf. or Aor. with *ἔν* is generally found. Cf. I. 2. 57; 4. 9; III. 8. 9, 11; Anab. I. 5. 7; Cyrop. VII. 1. 10 (with *ἔν*), et saep. It is true that the *ἔν* might easily be absorbed in the *-όν* of *ἀφελών*; but is it not more probable that this is a deviation from strict propriety of speech, such as occurs in every writer in every language! — *κἀλλει*; cf. note, II. 3. 11: ὅποτε δῶσι, κ.τ.λ.

5.—Ἀποστροφῆν οἱ, a place of refuge for him. — καὶ εὐθὺς... ἀνευρήκει, and immediately... he had found. The Pluperf. denoting celerity. He had no sooner done this (*περιεῖπεν*) than he found, etc. Cf. Hellen. VII. 2. 9, and Cyrop. I. 4. 5. — *περιεῖπεν* (from *περὶ* and *ἔπω*, to be busy around), signif. here with *μέλα*, diligently served (him, αὐτόν). — *προσεκαλίσσατο εἰς δίκην δημοσίαν*; for the use of *προσεκαλίσσασθαι* in summoning to court (*πρόσκλησις*, the summons), see Meier and Schömann, Attische Process, IV. 2. p. 576. — *αὐτὸν ἔδει κριθῆναι, ὅτι δεῖ παθεῖν ἢ ἀποτίσαι*. So in Sympos. V. 8: *ὡς ὅτι τάχιστα εἰδῶ, ὅτι με χρὴ παθεῖν ἢ ἀποτίσαι*. The verb *παθεῖν* means, to suffer, sc. corporal punishment; and *ἀποτίσαι*, to pay, as a fine. These words are common in reference to the penalty claimed or imposed by the Athenian accusers or judges. Cf. Dem. contr. Mid. 523. 2, et saep., and Meier and Schömann, IV. 13. p. 739 sq.

6.—Ὁ δὲ, *συνειδὼς αὐτῷ πολλὰ, κ.τ.λ.*, but he being conscious to himself of many and evil deeds; cf. note, I. 2. 24. — *ἀπαλλαγῆναι, "to be let off by,"* so below, *οὐκ ἀπαλλάττετο*, he did not "let him off." — *καὶ αὐτῷ*, sc. Archdemus.

7.—Ἡδη τότε; for the more usual τότε ἤδη, then indeed, turn verso. So in IV. 8. 1, and Plato, de Legg. VI. 20. p. 326. Bornemann, Sympos. VIII. 40. p. 216, compares ἤδη νῦν, δὴ νῦν; cf. note, II. 5. 14.

8.—Καὶ οὐχ ὅτι μόνος, i. e., καὶ οὐ λέγω, ὅτι μόνος ὁ Κρ., more emphatic than καὶ οὐ μόνον ὁ Κρ. ἀλλὰ καί, κ.τ.λ.; see note, I. 6. 11; Plat. Sympos. p. 179. B., and Stallb. and Ast's notes. The adjective μόνος is here put for the adverb μόνον. So the adjective is somewhat frequently constructed in Greek. See Kühn. Gr. § 264. 3, and R. 7; L. Gr. II. § 685. — εἰ δέ... δυνεῖδίζοι; see note, I. 2. 57.

## CHAPTER X.

1.—Ἄν τις σοι; one Ma. ἂν τις σε. But σοι should undoubtedly be retained and connected with ἀποδοῖ. Kühner calls it a Dat. *incommodi*. So just below in § 2: τις σοι κάμω, and in Oecon. II. 14: προδέμας γε, ὃ Σόκρατες, ἀποφεύγει μοι πειρῆ. See Kühn. Gr. § 284. (7). R. 3; L. Gr. II. § 579. 3, and Matth. II. § 412. 9. — ἔπος ἀνακομίσει; see note, I. 2. 37.

2.—Καὶ ἔλλους γε. In answers καὶ is frequently used, denoting a continuation of the preceding interrogation, taken as an affirmation, i. e., it assents to what has been asked, and adds something else to it, which is here made emphatic by γέ. Cf. III. 8. 6; IV. 2. 12; Hieron. 1. 17; Symp. II. 5. — παρακαλῶ, κ.τ.λ., I call in aid, offering a reward for his recovery. — τούτου, sc. τινὸς τῶν οἰκετῶν. — Τί γάρ; see note, II. 6. 2. — πολὺ τῶν οἰκετῶν χρησιμώτερος ἂν. For the separation, Hyperbaton, of πολὺ from χρησιμώτερος here, see Kühn. Gr. § 348. 9, and L. Gr. II. § 865. 1, and cf. Cyrop. VI. 4. 8: ἤξειν αὐτῷ σὲ πολὺ Ἀράσκου ἄνδρα καὶ πιστότερον καὶ ἀμείλιονα. Symp. I. 4; εἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέρα φανῆται. — κινδυνεύει... ἀπολείσθαι, see note, I. 2. 10.

3.—Καὶ μὴν οἴσθ' ἄ γε; see note, I. 4. 12. — παραμόνον, a rare form for παραμόνιμον, (see II. 4. 6; III. 11. 11.), which some editors would read here, but without any Ma. authority. Xenophon, as has been before said, often mingled poetic and dialectic forms and words in his writings: "The Attic bee," says Hemsterhuse, did not refuse to cull poetic and Doric words and phrases which are not found in other Attic Greek, if they would add to the beauty or force of his writings. Cf. note, II. 7. 13: εἶν. — καὶ... τὸ κελευόμενον ἱκανὸν ποιεῖν; these

words are repeated so as to make the climax more conspicuous; able to perform the duties enjoined, yea, not only able to perform that which is prescribed, but who of his own will, without any command, is able to be useful. A word or clause is often repeated for the sake of perspicuity. cf. Cyrop. V. 2. 31: ἀσφαλεστέραν οὐδὲ μίαν πορείαν ἡμῶν τῆς πρὸς αὐτὴν Βαβυλῶνα πορείας ἵνα.

4.—Μέντ. *forsooth*, ironically; see Hartung, Gr. Partik. p. 394; Kühn. L. Gr. II § 698. a. — διὰ τὰ πράγματα, in the present state of things.

5.—Τοῦ αὐτὸν ἐλθεῖν. We should expect αὐτῷ, but the usual attraction is neglected; see Kühn. Gr. § 307. 2, and R. 2; L. Gr. II § 648. — ἐκείνῳ μείζον ἀγαθὸν... ἢ σοί, a greater favor to him... than to you. — τὸ πρᾶχθῆναι ταῦτα, i. e., that he should be received as a friend by you.

6.—Οὕτω δὴ, see note, II. 7. 14. — καὶ οὐ πολλὰ τελέσας, non magnis sumptibus, at no great expense. — ὅς ἐργον εἶχε, who made it his work, to see, in what he could, etc.; cf. Cyrop. VIII. 4. 6: ἔργον ἔχειν δεόμενον τούτου κοινωνεῖν τοῖς παρόντας. So ἔργον ποιῆσαι as in Plat. Phaedr. p. 232. A. where cf. Stallb. and Heindorf.; also Hieron. IX. 10: πολλοὺς ἄν καὶ τοῦτο ἐξορμήσειεν ἔργον ποιῆσαι τὸ σκοπεῖν τι ἀγαθόν.

## BOOK III.

### CHAPTER I.

1.—Ὅτι; for the ellipsis with εἶ, sc. ἕνα δῆλον ἦ, (εἶ), κ.τ.λ., or something of the kind, see Hoogevo. Gr. Partik. p. 391, 2. III. — τῶν καλῶν, here means public office, or honora. — ἐπιμελεῖς ὧν ὀρέγοντο ποιῶν, by making them careful in reference to those things which they desire. The Opt. ὀρέγ. is used to designate indefinite frequency; see Kühn. Gr. § 333. 4; L. Gr. II § 797. 2. Cf. IV. 4. 1: Ἄ οἱ νόμοι προστάττειεν πειδόμενος; 7. 1: ὅ τι μὲν αὐτὸς εἶδαι, πάντων προδουμάτα ἐδίδασκεν, οὐνο δὲ αὐτὸς ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμίονους ἦγεν αὐτούς. — Διονυσόδωρον. Dionysodorus first professed to be a teacher of military tactics at Athens, and afterwards joined himself to the Sophista. He was brother of Euthydemus. His vanity and ignorance are made conspicuous here, as well as in the Euthydemus of Plato,

which see, with Stallbaum's Prelim. Dissertation. — ἀκούσας.. ἤκειν; for the construction of ἀκούειν with the Infin. see Kühn. Gr. § 311. 1; L. Gr. II. § 657. A. 2. Cf. also III. 5. 9; IV. 2. 4. — ἐπαγγελλόμενον... διδάξειν; see note, I. 2. 10: νομίζοντας, κτ.λ. — ἵσθάνετο; the Lat. would require the Subj. mode.

2.—Μέντοι, confirmatory, Lat. vero, or, profecto; see note, I. 3. 10. — ἐξδν. For this Accus. Abs., see Kühn. Gr. § 312. 5; B. 145. R. 10. (2); I. 6. 5. note.

3.—Τά... ἀγαθά, is the subject Accus. before γίνεσθαι and μηγάλα, the predicate is also to be supplied with τὰ κακά. — κατορθ. αὐ- τοῦ, Gen. Abs. as also διαμαρτ.

4.—Προσέπαιζεν αὐτῷ λέγων; the imperfect tense is used to denote a repetition of the action, and hence the present participle is appropriately used. The verb προσπαίζειν is sometimes, as here, construed with the dative. See Plat. Euthyd. p. 278. B; Legg. VI. 303, and sometimes with the Acc. as Menex. p. 285. C. — δοκεῖ... φαίρεσθαι; see note, I. 4. 6. — Ὀμηρος... ἔφη; i. e., II. III. 169, 70:

Καλὸν δ' οὕτω ἐγὼν ὅστω Ἴβον ὀφθαλμοῖσι,  
Οὐδ' οὕτω γερῶν· βασιλῆϊ γὰρ ἀνδρὶ τοικεῖν.

Cf. these with the preceding verses in h. 1. — στρατηγεῖν μαθὼν; cf. just before μεμαθηκὼς ἦκε. The Aor. Part. denotes simply the fact, that he had learned something, but the Perf. that he not only had learned, but also retained something in mind; see Kühn. Gr. § 255. 2, and 256. 2 sq., and cf. note III. 7. 7. The infinitives are used in a similar way in IV. 2. 5: φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην. — διατελεεῖ στρατηγὸς ἔν, will always be or ceases not to be; see Kühn. Gr. § 311. 4. (1).

5.—Ἴνα καὶ; sa. ἡμεῖς, supplied from the clause: ἐὰν ἡμῶν τις. — λοχαγῷ σοι; the dative σοί, here may be rendered: to you or under your command. See Kühn. Gr. § 284. 3; L. Gr. II. § 581; Matt. II. § 389. — ἔρξατό σε διδάσκειν; for the distinction between ἔρξεσθαι with the Inf. and Part. see Kühn. Gr. § 311. 16; L. Gr. II. § 660. A. 2. — Καὶ δεῖ; see note, I. 4. 2. — τὰ... τακτικά; every thing relating to the order and arrangement of an army in battle, on marches, etc.

6.—Ἀλλὰ μὲν, atqui, but, indeed; these particles are used in the assumption of a conclusion from what has preceded. See Kühn L. Gr. II. § 696, d. and cf. III. 8. 3; Apollon. Alex. de Conj. in Bekker, Anecd. II. p. 518, and 839, where this example is quoted: εἰ ἡμέρα ἐστὶ, φῶς ἐστίν·

ἀλλὰ μὴν ἡμέρα ἐστὶ· φῶς ἔρα ἐστίν. — τοῦτό γε. The particle γέ here gives emphasis to τοῦτα. — πολλοστὸν μέρος, a very small part. Πολλοστός is literally one of many, one of the common sort; and hence generally: very small, trivial. So in IV. 6. 7. Cf. also Cyrop. I. 6. 14, where μικρόν is used with the same meaning: ὡς δέ μοι καταφανὲς ἐποίησας, ὅτι μικρόν τι μέρος εἶη στρατηγίας τὰ τακτικά. — καὶ γὰρ; see note, II. 1. 3. — παρασκευαστικὸν τῶν εἰς τὸν πόλεμον...ποριστικὸν τῶν ἐπιτηδείων; for the Gen. with verbal adjectives in -ικός denoting fitness, etc., see note and references, I. 1. 7; Kühn. L. Gr. II. § 580, hh; and cf. I. 1. 7; IV. 1. 4. In IV. 1. 3: ἐπιδικῶν τοῖς θηρίοις, we find the dative, since the dative follows the verb ἐπιτίθεσθαι. — μηχανικόν, in inveniēdo solers, of a ready invention, skilful in devising expedients. Those who, according to IV. 7. 1, are ἀντάρχεις ἐν ταῖς προσηκούσαις πράξεσιν. — ἐργαστικόν, quick or ready in execution. — καὶ φυλακτικόν τε καὶ κλέπτην. So in III. 4. 9: φυλακτικούς τῶν ὑπῶν, i. e., those who are careful to keep what they have. Hence φυλακτικός is contrasted here with κλέπτη, a thief. — προετικόν καὶ ἔρπαγα, giving lavishly and *paraciosa*. — ἀσφαλῆ καὶ ἐπιθετικόν, himself safe and ready to attack another. Cf. Heindorf's Plat. Soph. p. 231 A, and IV. 6. 15.

7.—Κέραμος, tiles. So κέραμος, λίθος, πλίνθος, etc. are frequently used in the sing. for the plur. (collective). See Kühn. Gr. § 243. 1; L. Gr. II. § 407. 2. — ἐββιμένα; the neut. plur. is somewhat frequent, after several substantives of different genders, when the substantives denote inanimate things; see S. 157. 2 (a); B. 129. N. 11; Kühn. Gr. § 242. 1. L. Gr. II. § 304; Matth. II. § 304. Cf. III. 7. 5: αἰδῶ δὲ καὶ φόβον... οὐχ ὁρᾶς ἐμφυτὰ τε ἀνδράποισι ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς ἔχλοισι ἢ ἐν ταῖς ἰδίαις ὀμιλίαις παριστάμενα; — κάτω... ἐπιπολήσ, below... above, antithetical, and together contrasted with ἐν μέσῳ. — συντίθεται, in the singular as agreeing with the nearest substantive, the *neuter* plural, τὰ ξύλα; see Kühn. Gr. § 242. R. 1. (b), and § 241. 4; L. Gr. II. 433. 2.

8.—Πάνν... ὁμοῖον... εἴρηκας, you have made a very good comparison. — Τούς τε πρώτους ἀρίστους δεῖ τάττειν. This passage seems, at first, to be in direct opposition to the general principle, that the subject has the article and the predicate not; and we should naturally expect: πρώτους τοὺς ἀρίστους. But when it is compared with Cyrop. VII. 5. 5: ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς τελευταίους... τετάχθαι, it seems quite certain, that τοὺς πρώτους is subject, and ἀρίστους predicate: *it is necessary to form the front and the rear of the best*. Cf. also Hom. II. IV. 297 sq., and III. 14. 6 below: παρασκευέσθαι, κ.τ.λ.

See Kühn. L. Gr. II. § 494. — ὑπὸ μὲν τῶν... ὑπὸ δὲ αἰ τῶν, for ὑπὸ τῶν μὲν... ὑπὸ τῶν δὲ αἰ. This position of μὲν is however very frequent. See Stallb. Plat. Phaedr. p. 268. B. In respect to αἰ, cf. I. 2 12. and note.

8.—Εἰ εἰδῶξεν; understand καλῶς ἔχει, or something of the kind, as the apodosis. Cf. III. 9. 11, and see Kühn. L. Gr. II. § 823. 3. c.; Matth. II. § 617. a. Ellipsis of the apodosis after εἰ μὲν or εἰ δὲ μή is found in Homer and is quite frequent in Attic prose writers. A corresponding usage can hardly be found in Latin prose. — ἔν τιμαδες, i. e., τούτων ἂ τιμαδες. — κίβδηλον, prob. from κίβδη, dross; and hence meaning, *spurious*, bad. — ἔστιτε... ἂν... δέοι. The particle ἔν with the Opt. here indicates that this is a conditional expectation or supposition; see Kühn. Gr. § 341. 4; B. 134. 54; L. Gr. II. § 827. 1. — αὐτοὺς... ἡμᾶς, *we ourselves*, emphatic here.

10.—Τί οὖν οὐ σκοποῦμεν, a more forcible and animated expression for σκοποῦμεν οὖν. Cf. Plat. Lysid. p. 211. D: Τί οὖν, ἢ δ' ἔε, οὐκ ἐρωτῆς; for ἐρώτα οὖν, and Prot. p. 310. E: τί οὐ βαδίζομεν; "come let us go," and Stallbaum's note. The Aor. is used with still more emphasis; see Kühn. Gr. § 258. 4. (e), and L. Gr. II. § 443. 3; cf. note, III. 11. 15: Τί οὖν οὐ σύ μοι... ἐγένου συνθηρατῆς τῶν φίλων; IV. 6. 14. The Latins use quin with the Indic. Prae. in the same way; quin igitur consideramus, for illud consideremus. — αὐτῶν; for the constr. see Kühn. Gr. § 271. 2. — Τί δὲ τοὺς κινδυνεύειν μέλλοντας; sc. εἰ τάττειν δέοι, how shall it be, if we wish to arrange those, etc. — προτακτέον, the constr. of the verbal Adj. in -τεον, see in Kühn. Gr. 284. 3. (12). — Οὕτοι γούν; see note, I. 6. 2.

11.—Ὅποι καὶ ὅπως, *whither*, and *how*, quo loco quaque ratione, or, with what design and in what manner; for the idea, cf. Cyrop. I. 6. 43. — καὶ μὴν... γέ; see note, I. 4. 12. — οὔτε ἔγειν, the Vulg. reading οὔτε λέγειν. — ἀισχυνεῖται; upon the constr. of ἀισχυνεσθαι, see Kühn. Gr. § 311. 14; L. Gr. II. § 659. Anm. — σε ἀποπέμψασθαι, *to send you from him*. Cf. Cyrop. I. 3. 18: θάψσει, ὡς δ γε σὺ πατὴρ οὐτ' ἄλλον οὐδένα οὐτ' ἐμὲ διδάξας πλεονεκτῶν ἀποπέμψεται, and see on the use of the Mid. Voice, Kühn. Gr. § 250. (d); L. Gr. II. § 396. 7.

## CHAPTER II.

1.—Ἐντυχῶν...στρατηγεῖν ἡρημένω τῷ. For the Dat. see Kühn. Gr. § 284. 2, and for the Infm. (chosen to command, or, to be commander), c. I. 7. §, and III. 3. 1. The *στρατηγοί*, generals, in Attica were ten, chosen from each of the ten tribes, who held the command in regular rotation one day each; see Fiske's *Man.* p. 196. — Ὀμηρον, II. II. 248, et al. — ἄρα, is it not? see II. 6. 1. — γέ added to an interrog. qualifies the whole phrase and gives it emphasis; cf. § 2; and III. 8. 8, and see Kühn. L. Gr. II. § 703, 2.

2.—Ἡ, aut. — Ἀμφότερον, κ.τ.λ., II. III. 179. Alexander the Great is said to have had an especial admiration of this verse of Homer. — αἰχμητῆς τε, κ.τ.λ. *Te* here corresponds with *καί* before *βασιλεύς*, both...and.

3.—Καί...δέ; see note, I. 1. 3.

4.—Τίς εἴη. The simple for the compound pronoun: *ἤ τις εἴη*. See note, I. 1. 1. — *περιέρρει, κατέλειπε*, used in contrast: *took away, left*. — *ὧν ἄν ἡγήται*, those of whom one may be leader, where we might expect *ὧν ἡγοῖτο*; see note, I. 2. 2, and B. 139. m. 45 and 67.

## CHAPTER III.

1.—Καί...δέ; see note, I. 1. 3. — *ἱππαρχεῖν...ἡρημένω*; see I. 7. 3, and III. 2. 1. The *ἱππαρχοί*, "prefects of the horse," at Athens, were two. They had subordinate officers of the cavalry under them, but were themselves subject to the ten *στρατηγοί*; see Fiske's *Man.* p. 196. — *Ἐχοῖς ἄν*, can you! — *οὐ γὰρ δὴ*, for *surely not*; see Kühn. Gr. § 315. 2; L. Gr. II. § 692, and cf. I. 4. 9, and III. 11. 7. — *τοῦ πρώτος...ἐλαύνειν*, for the sake of riding as first of the horsemen. The preposition *ἐνεκα* is to be supplied with *τοῦ* from the preceding clause: *ἔπου ἔνεκα*. So just below with *τοῦ γνωσθῆναι*; and very often in responses the preposition is to be supplied from the interrogation. *Symp. V. 5: Οἶσθα οὐν, ἔφη, ὀφθαλμῶν τίνος ἐνεκα δειμένα; Δῆλον, ἔφη, ὅτι τοῦ δρᾶν*. See Kühn. Gr. § 300. 5. (c), and L. Gr. II. § 625. 5, where many examples are given. For *πρώτος* in the Nom. with the Inf., by attraction, see note, I. 2. 3: *τῷ φαν. εἶναι* — *γοῦν*; see note, I. 6. 2. Ἄλλ᾽ μὴν...γε; see note, I. 1. 6.



2.—'Αλλ' ἀρά; for which perhaps ἀλλ' ἔρα should be read, as in Paris Ma. D: we find ἄν ἔρα, *but perhaps*, or, *perhaps then*. See note, III. 11. 4, and cf. IV. 2. 22. It may however be rendered as it is now pointed: *is it indeed because*—? Seiffert: *immo propterea*. — οἶσι...βέλτιον ἄν ποιήσας παραδοῦναι. The particle ἄν in fact qualifies the infinitive παραδοῦναι, but is placed after βέλτιον, since that word is emphatic; see Kühn. Gr. § 261. 2; L. Gr. II. § 457. This is more evident, if instead of the infinitive, the finite verb is used: *οἶσι, ἔτι, εἰ τὸ ἰπικὸν βέλτιον ποιήσεις, τῆ πόλει παραδοίης· ἄν.* — γενέσθαι; with this Infin. ἄν is to be supplied from the preceding clause; see I. 8. 15. — Ἡ δὲ ἀρχὴ πον, the authority, prefecture is, *if I mistake not*, *ni fallor*, or, *opinor*. Cf. I. 2. 32; III. 6. 16, et al. — ἐφ' ἧς ἔρησαι. We should expect a Dat. or even an Aoc. in preference to this Gen. with ἐπί, but see examples of similar construction in Kühn. Gr. § 296. (1), and L. Gr. II. § 611. — ἀμβατῶν, of riders, from ἀναβαίνειν. The form ἀμβάτης is used almost promiscuously with ἀναβάτης, by Xenophon in his work De re Equae. and the Mss. vary much in regard to their use; see III. 12; XII. 8; V. 7; III. 9; VI. 6, and various passages in that Treatise. — γὰρ οὖν; the ellipsis here, for which γὰρ introduces a proof, is: *ἀρδῶς λέγεις; for, etc.*; οὖν expresses confirmation: *surely*; see Kühn. § 324. R. 6, and L. Gr. II. § 706. 2. Cf. IV. 6. 14.

3.—Καὶ ὅς; see note, I. 4. 2. — τοῦτο μὲν...οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι. The order here is: *τοῦτο τὸ ἔργον οὐκ ἐμὸν εἶναι*; and *ἐμὸν εἶναι* form the predicate. If *ἐμὸν* had belonged to *ἔργον* it would have been placed thus: *τὸ ἐμὸν ἔργον*. — ἰδίῃ ἕκαστον, each one by himself.

4.—Παρέχωμαι σοι, present to you as general, *ἰπνάρχη, theis horses*, i. e., *exhibit them*, Mid. voice. — εἰς τὸ δυνατὸν = in quantum potero.

5.—Ἀναβατικωτέρους ἐπὶ τοῖς ἵπποις, more ready, expert in mounting their horses. — γοῦν; cf. with οὖν in § 2 above, and see note, I. 6. 2.

6.—Ἐπαγαγεῖν; sc. τοῖς ἵπποις. — ἔμμον, *race course* = ἀμμόδρομος, so called because made upon the sand. — οἱ πολέμιοι γίγνονται, where the enemy make their appearance (advenient). Cf. Anab. IV. 3. 29: ὅς ἄν πρῶτος ἐν τῷ πέραν γένηται. — βέλτιον, *better*, sc. is it to do this.

7.—Τοῦ βάλ्लειν ὡς πλείστους ἀπό, κ.τ.λ., *to throw as many as possible from their horses*. This seems to me the plain meaning of βάλ-

λεω here, followed as it is by ἀπό. — Θήγειν... ἐξοργίζουσιν... ποιεῖν; these infinitives all depend upon διακονήσασθαι. — Εἰ δὲ μή, if I have not hitherto, etc.

8.—Πῶς... μάλιστα, in what way could one best, etc. — προτρέψαιτο; for this use of the Mid. Voice, see note, I. 2. 64.

9.—Ἐκεῖνο μὲν. There is no δέ antithetical to this μὲν, but the construction changes at the beginning of § 10. — δέησον, I supplice; see note, III. 3. 2: πού.

10.—Βέλτιστος ὢν... δῆλος ὁ; see note, II. 6. 7: δῆλον εἶναι... ἐνεργετήσονται; here βέλτιστος has the emphatic place in the clause. — εἰς τὸ πείθεσθαι, κ.τ.λ., for procuring their obedience to me. — εἰ σοὶ θεοὶ διδάσκουσιν, for the more frequent construction: εἰ σε θεοὶ διδάσκουσιν. Cf. Oecon. VII. 20; VIII. 9, and Anab. III. 4. 35, and see Kühn. Gr. § 307. R. 3, and L. Gr. II. § 551. A. 5.

11.—Πρὸς τοῖς ἄλλοις... δεῖν καὶ, κ.τ.λ., in addition to other things... must take care also, etc. — Ἐὖ δ' εἶπον; have you indeed supposed; as in II. 6. 14; see note, I. 3. 13: τοὺς δὲ καλοῦσι; — ὅσα τε νόμος, κ.τ.λ. This clause is contrasted with the following καὶ εἰ τι ἄλλο καλὸν μαθήσεται τις μάθημα, by the particles τε... καὶ. Νόμος, in accordance with the customs and prescriptions of the State, and τι ἄλλο καλὸν... μάθημα, i. e., arts which men learn of their own accord. — ζῆν, here κατ' ἐξοχὴν, for life adjusted according to the institutions and laws of the State, in opposition to rustic and uncultivated life. Cf. Isocr. Panegy. c. 5: ἐβήσομεν γὰρ αὐτὴν (τὴν πόλιν) οὐ μόνον τῶν πρὸς τὸν πόλεμον κινδύνων, ἀλλὰ καὶ τῆς ἑλλης κατασκευῆς, ἐν ᾗ κατοικοῦμεν καὶ μετ' ἧς πολιτευόμεθα καὶ δι' ἣν ζῆν δυνάμεθα, σχεδὸν ἀπόσης αἰτίας οἶσαν. — διὰ λόγον. In accordance with this, is the signification of ἐρμηνεῖαν in IV. 3. 12: ἐρμηνεῖαν, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομεν τε ἄλλήλοις διδάσκοντες καὶ κοινουόμεν καὶ νόμους τεδόμεθα καὶ πολιτευόμεθα. For the omission of the article, see note, I. 1. 9: ἐπὶ ζῆγος, κ.τ.λ.; and cf. I. 2. 24: κάλλος.

12.—Ἡ τόδε οὐκ ἐντεδόμεναι, κ.τ.λ. The general idea contained in this and the following sections is: You perceive that the Athenians, who excel other nations in many things, excel in nothing so much as in the love of honor, which leads them to noble exertions. If then you would make your soldiers better, you must foster this principle by bestowing honor and praise upon them when they do well. — ὅταν τε χορὸς εἰς ἐκ τῆςδε τῆς πόλεως, when one chorus is made up from this whole State, i. e., the best performers among all the Athe-

nians are chosen. The pronoun *ἑσς*, *ἡς*, *τούς*, not only calls the attention to what follows (see note, I. 2. 3), but also designates that which lies before the eyes of the speaker and to which he may be supposed to point, hence called *δεικτικῶς*. See Kühn. Gr. § 303. R. 1. — *δ εἰς Δῆλον πεμπόμενος*. In reference to the Delia or expeditions to Delos and festivals held there, to which allusion is here made, see Smith's Dict. of Gr. and Rom. Antiquities, p. 345, and cf. IV. 8. 2. — *εὐανδρία... ἄμοια*, such a store of goodly men. In reference to the Panathenaea to which allusion is supposed to be made here, and the selection of the handsomest men and boys to take part in the ceremonies of the festival, see the word in Smith's Dict.; Potter's Ant. I. 452, and Kühn. and Hickie in h. l.

13.—*Ἐύφωνος*, sweetness of voice, i. e., in singing. The Dat. indicates that wherein one thing excels or surpasses another, see B. 133. 4. (d). — *φιλοτιμία... ἥπερ παροξύνει*, in love of honor, which incites, etc. Cf. III. 5. 3: *ἀλλὰ μὴν φιλοτιμότατοι γε καὶ φιλοφρονεστάτοι πάντων εἰσίν*, ἄπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος, κ.τ.λ.

14.—*Ἴππικοῦ*, sc. *τέχνης*, horsemanship. — *τοῦ ἐνθάδε*, lit., which is here, i. e., with *ἱππικοῦ*, our horsemanship. — *τούτῃ*, sc. *ἱππικῇ*. We should expect *ἐν* with the dative, and it may have been omitted in copying in consequence of similarity with the preceding *ἂν*. — *διενέγκοιεν*, sc. *Ἀθηναῖοι*; cf. Kühn. Gr. § 238. R. 3. in reference to the ellipsis. — *παρασκευῇ*, κ.τ.λ. These datives give a more definite explanation of the idea contained in *τούτῃ*. So in Latin we frequently find successive ablatives in a similar relation. — *Εἰκός γε*; so it seems at least.

15.—*Προτρέπειν*; see note, I. 2. 64. — *Ἀλλὰ*, certainly, a particle of affirmation as freq. in responses, where however there is an ellipsis; see B. 139. m. 16.

#### CHAPTER IV.

1.—*ἑρατῆγοι*, generals, chief commanders, ten in number, one from each of the φυλαί. — *Οὐ γάρ*, are not indeed; see note, I. 3. 11. — *τοιοῦτοί εἰσιν*, are such (as they ever exhibit themselves). — *ταὺ μὲν*, contrasted with *Ἀγτισθένην δε*. — *δε ἐκ καταλόγου στρατευόμενος*, making war in the regular service. *Κατάλογοι* was the list of persons in Athens who were liable to regular military service.

Hence, those persons who possessed a prescribed amount of property, served in the regular infantry, and were termed: *οἱ ἐκ καταλόγου στρατεύοντες*. Those of inferior rank, *θήτες*, were called: *οἱ ἔξω τοῦ καταλόγου*. See *Catalogus* in Smith's Dict., and consult also Wachsmuth *Hellen. Alterthumsk.* II. sec. 1. S. 376. Cf. Thuc. VIII. 24; Polit. v. 2, and Suidas' explanation, quoted from the Schol. ad Aristoph. Equ. 22. 23: *Κατάλογος· ἡ ἀπογραφή τῶν ὀφειλόντων στρατεύεσθαι καὶ ἡ ἐξαριθμησις· ὁ πῖναξ ἐφ' οὗ ἀνέγραφον τῶν ἰκστρατευομένων τὰ ὀνόματα.* — *κατατέτριμμαι*, *I have worn away my life, spent my vigor.* — *λοχαγῶν*, commander of a *λόχος*, about 100 men. — *ταξιαρχῶν*, commander of a *τάξις*, a division of the army, furnished by one *φυλή*. — *τραύματα ὑπὸ τῶν πολεμίων... ἔχων*. *Τραύματα ἔχειν*, is passive in signification, to receive wounds, or, to be wounded; hence in construction with the preposition *ὑπὸ*. Cf. IV. 8. 10: *ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνδράπων*. Venat. I. 11: *ἔτυχε τιμωρίας ὑπὸ θεῶν*. R. Lac. VI. 2: *πληγὰς λαβεῖν ὑπὸ τινος*. *Hellen.* V. 1. 5: *οἱ Ἀθηναῖοι... πράγματα εἶχον ὑπὸ τε τῶν ληστῶν καὶ τοῦ Γοργόπα*. — *οὔτε δακίτην πρόποτε στρατεύσάμενον, ... τε*. The service of the foot soldiers to whom *Nichomachides* belonged, and which he considered as giving him a superior claim to the office in question, was more onerous than that of the cavalry, which until the latter ages of the republic, was composed chiefly of the nobility; see Fiske's *Man.* p. 270 sq. *ὄντε... τε*, see note, I. 2. 47.

2.—*Εἴγε*, if (since) indeed; see Kühn. Gr. § 317. 2; L. Gr. II. 704. II. 1. — *Καὶ γὰρ οἱ ἔμποροι*, for even the merchants, etc. Cf. note, II. 6. 7.

3.—*Κεχορήγηκε*. For an account of the Greek Chorea, see Boeckh's *Public. Econ.* of Athens, p. 454 sq.; Wachsmuth, *Hellen. Alterthumsk.* II. § 97. S. 92 sq. — *Μὰ Δί', ... ἄλλ' οὐδὲν*; see note, I. 4. 9. — *ὁμοιον... χοροῦ τε καὶ στρατεύματος προσεσθάναι*; cf. the use of *ὁμοιος*, IV. 8. 10: *ὁρῶ καὶ τὴν δόξαν τῶν προγεγονότων ἀνδράπων ἐν τοῖς ἐπιγγρομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων*; and for a parallel use of similem in Latin, see Kühn. *Tusc. Disp.* V. 3. 9: *similem sibi videri vitam hominum et mercatum eum, qui haberetur maximo ludorum apparatu totius Graeciae celebritate*.

4.—*Καὶ μὴν... γε*; see note, I. 4. 12. — *ψῆσι... χορῶν διδασκαλίας*. The first duty of the *Choragus* was to assemble the persons who were to take the several parts in the chorus, and then to provide teachers (*διδασκάλοι*) for them; hence *διδασκαλίας* here. The preparation for the musical part of the entertainment was often attended with

considerable difficulty; hence φθῆς here. See *Chorus* and *Choragus* in Smith's Dict. of Ant.; Boeckh's Econ. of Athens, p. 456, and Wachsmuth, II. § 97. 2. S. 95. — τοὺς κρατίστους ταῦτα; i. e., as Schneider says: poetas, citharoedos, tibicines et reliquos artifices, qui scenam Atticam implebant et chorus Dionysiacos. — τοὺς τῶν... τοὺς μαχομένους. For this use of the Art. and Part., cf. III. 8. 2; Σέμεδα τοῦ πάσσοντος; IV. 5. 3: τὸ ἔχειν τοὺς κωλύοντας, and see Kühn. Gr. § 244. 8; L. Gr. II. § 486. 2. Ἄνδ' αὐτοῦ is to be supplied in the last clause: others who will fight instead of him.

5.—Τούτου νικηφόρος, sc. τῶν πολεμικῶν, or we may supply χρήματος or πράγματα. We should naturally expect the plural number. But cf. Apol. § 7; Cyrop. VIII. 4. 6; Anab. II. 1. 21 sq. — καὶ... δαπανῶν δ'; see note, I. 1. 3; κκεῖνος, κ.τ.λ. — ξὺν τῷ φυλῆ, in conjunction with, etc. The honor of a victory obtained by a chorus, belonged to the whole tribe, φυλή, from which the chorus was taken. The number of the Attic φυλαὶ was ten, and they were again subdivided according to the region which they occupied into 174 δῆμοι. See Smith's Dict. of Ant., Tribus.

6.—Ἐὰν γιγνώσκῃ... ἀγαθὸς ἂν εἴη. For this use of the modes with ἔδω and ἔν, see Kühn. Gr. § 339. 3. (a); L. Gr. II. § 818. 2. b. Cf. III. 6. 18: ἔδω... ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν δαυμάσαιμ, κ.τ.λ.

7.—Ἀκοῦσαι, ὅς; see note, II. 8. 6. — Πότερον τὰ αὐτὰ ἐστίν, ἢ διαφέρει τι, whether they are the same, etc.; cf. Oecon. V. 14 sq.

8.—Τὸ προστάττειν... πράττειν, the imposing of each thing (duty) on those competent to perform them.

9.—Ἀμφοτέρους εἶναι προσήκει; cf. § 8: τὸ τοὺς κακοὺς κολάζειν... ἀμφοτέροις οἴμαι προσήκειν. The former is perhaps the more usual construction. Cf. note, III. 8. 10.

10.—Οὐκέτι, no longer, or better, not also, non item. Anab. I. 10. 12, and examples collected by Haase, Rep. Lac. XI. 7. (8). — εὐχθροὶ γέ τοι, certainly at least. These particles make an emphatic contrast or restriction. See Hartung, Gr. Part. II. 8. 365, 6; Kühn. Gr. § 317. 3; L. Gr. II. § 705. 4, and cf. Anab. II. 5. 19, and III. 6. 13; IV. 2. 18, 33.

11.—Παρῖετ. There is an ellipsis of λέγον here. But passing by this, say, tell me. By this omission the impetuous, impatient state of mind of Nisomachides is indicated. — οὐχ ἤκιστα δὲ τούτων, ἔδω ἀπαρδσκευός; the idea is: far the most important of these things, if he may be unrepared, in, etc.

13.—*Μὴ καταφρόνει;* we should naturally expect *εἶν* after these words, but a paragraph containing the conclusion of a discourse, is frequently asyndic, see Kühn. L. Gr. II. § 760. 2. b; and cf. IV. 2. 39; 8. 7. — *ἔφη;* cf. note, I. 4. 17. — *τὸ δὲ μέγιστον, ὅτι;* for the construction of this appositional clause, as it is sometimes termed, see Kühn. L. Gr. II. § 500. Anm. 2; and Matt. II. § 432. In Latin it would be changed to a relative enunciation: *id quod maximum est.* We frequently imitate the Greek construction in English. — *ἄλλοις τι εἰν ἀνδρῶσιν,* *different men.*

## CHAPTER V.

1.—*Περικλεῖ... Περικλέους διφ.* This Pericles was the natural son of the great Athenian orator, who was by a formal decree "legitimated" by the Athenians, after the death of the other sons of Pericles, and permitted to take the name of his father. See Thirlwall's Greece, I. p. 345. He was one of the ten generals condemned to death after the battle of Arginusæ. Cf. Plut. in Pericle; Hellen. I. 5. 16; 7. 2, and 38. — *τοῦ πάνου,* *the well-known or distinguished;* so *πάνου* is sometimes used, where *ἐνδόξος, περιβλεπτός,* or some similar word might be employed. — *Ἐγὼ τοι;* see note, I. 6. 11. — *στρατηγήσαντος;* for the force of the Aor. see note, I. 1. 18: *βουλεύσας.* — *ἐνδοξοτέραν... εἰς τὰ πολεμικά;* for the construction of the Acc. with Prep. see Kühn. L. Gr. II. § 557. b, and Anm. and Gr. § 279. 7. R. 9. — *καὶ ὁ Περικλῆς;* the relative construction is usual in Latin and English in such cases: *cui Socrates.* — *διαλογιζόμενοι περὶ αὐτῶν,* in our discussion of this matter. — *ἔπος ἤδη τὸ δυνατόν ἐστιν;* this answers to the preceding, *ἔπος δὲ ταῦτα, κ.τ.λ.* We might expect *ἔπος* for *ἔπον* (*qua in re*), but cf. Apol. § 25: *ἔστε δαμαστῶν ἡμογε δοκεῖ εἶναι, ἔπον ποτὲ ἐφάνη ἡμῖν τὸ τοῦ δαπάντου εἰργασμένον ἔμολ ἄξιον.* — *"Ἦδη, νου,* i. e., that we may come directly to this point, may omit all circumlocution. Cf. Hartung, Gr. Part. I. 241. 2; Kühn. L. Gr. II. § 690. b.

2.—*Οἷα γάρ;* the *γάρ* here has little more force than an emphatic *γέ;* cf. I. 4. 9: *εἰδὲ γάρ.* — *Ἰάματα δὲ ἀγαθὰ καὶ καλὰ;* the position of these words so as to be in contrast with *πλάθει μὲν,* deserves notice. The Latin can retain the same position by means of the relative circumlocution: *quæ quidem bona pulchra sint.* — *πότερον;* see note, II. 7. 8: *ἡμάδων δὲ πότερον.* — *ταύτη;* see note, I. 7. 3: *ταύτη*

ἀσπῆρον. — λείπεσθαι, to be inferior. — ἑαυτοῖς. The reflexive for the reciprocal pronoun; see II. 6. 20.

3.—'Αλλὰ μὴν... γέ (at vero)... Καὶ μὴν... γε (jam vero); cf. note, I. 1. 6, and I. 4. 12. — προγόνων; cf. Hipparch. VII 3: καὶ ἄν ἐπὶ γε τοῖς προγόνοις οὐ μείων Ἀθηναῖοι ἢ Βοιωτοὶ φρουνοῦσαν. — ἔστιν οἷς; see note, I. 4. 2. — μείζω καὶ πλείω; see note, I. 2. 24. — φ, on account of which, qua re, sc. τῷ προγόνων καλὰ ἔργα εἶναι. — προτρέπονται τε; this position of τε is not elsewhere unknown, when the predicate takes precedence; cf. IV. 2. 40: ἐξηγῆτο, ἃ τε ἐνόμизεν εἰδέναι θεῶν καὶ ἐπιτηδεύειν, for: ἃ ἐνόμизεν εἰδέναι τε ἃ καὶ ἐπ.

4.—'Αληθῆ, expressed by an adverb in Latin: vere. — σὺν Τολμίδῃ... ἐν Λεβαθείῃ συμφορὰ. The disaster here alluded to, was the defeat of the Athenians under Tolmides at Leadea in Boeotia, near Chæronea, B. C. 447, Olymp. 83. 2. See Thirlwall's Greece, Ch. XVII Vol. I. p. 305, and Mitford ch. 12. sec. 5. Cf. Thucyd. I. 113; Plut. Per. c. 18, Agea. c. 19; Diod. XII. 6. — ἡ μὲθ' Ἴπποκράτους ἐπὶ Δηλίου. For an account of the defeat of the Athenians at Delium, B. C. 420, here referred to, see Thirlwall, Vol. I. 381. Socrates, then forty-five years old, was himself present at the battle of Delium; and the Athenian general Laches "declared, that if all the Athenians had fought as bravely as he, the Boeotians would have erected no trophies." See Introd. and Wiggers' Life of Socrates, Ch. V. and references there. The use of the preposition ἐπὶ with Δηλίῳ after ἐν with Λεβαθείῃ, deserves notice. It has been found on examination that wherever this battle at Delium is spoken of, either ἐπὶ or περὶ is always used with the name of the place, and never ἐν, as in other cases in accounts of battles. The reason seems to be, that the name Delium was properly given to a temple, and although comprising the city proper, it did not extend to the country around the city, where the battle was fought; hence, ἐπὶ is appropriate. Cf. the meaning of the prepositions ἐν and ἐπὶ in Kühn. Gr. § 289, I. (1), (a), and § 296. (1), (a). — ἐκ τούτων, after ἀφ' οὗ, as ἐκ τούτου often follows ἐπεί, inde or deinde. Cf. Cyrop. V. 3. 15; VI. 1. 33, et al. — πρὸς τοὺς Βοιωτοὺς... πρὸς τοὺς Ἀθηναίους. Πρὸς here, in comparison with, strictly governs ἔδειξεν implied: πρὸς τὴν τῶν Ἀθηναίων ἔδειξεν; cf. III. 6. 8: ἐὼν δὲ (ἡ τῆς πόλεως δύναμις) ἤττων τῷ ἐναντίῳ (ᾧ); and see Kühn. Gr. § 323. R. 6; L. Gr. II. § 749. d. — οἱ... τολμῶντες; see note, II. 7. 13.

5.—'Αλλ', see note, I. 2. 42. It should be noticed that ἀλλὰ is here, after the concessive clause which it introduces: αἰσθάνομαι μὲν, followed

by the adverbative *θά*. — *ἀνδρῶν... ἔρχονται... διακείσθαι*, to be more obediently disposed toward a good leader; cf. *Cyrop.* VII. 5. 45; *ὅτι γὰρ θμῶν, ὥσπερ εἰκός, δικάσιμαι*. *Διακείσθαι* is constructed here with the dative, but frequently with the Acc. and the preposition *πρός* or *παρά*. — *τὸ... θάρσος... ἐμβάλλει, κ.τ.λ.*, a feeling of security produces in them negligence, etc. *Θάρσος* is opposed to *φόβος*.

6.—*Τεκμήφραιο... ἀπὸ τῶν, κ.τ.λ.*; cf. note, II. 6. 6. — *ἔστ' ἂν, as long as, whilst, quamdiu*; cf. I. 2. 18: *σφρονοῦντες ἔστε Χωκράτει συνήστην*; *Oecon.* I. 23: *αἰκίζόμεναι... τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἔρχωσιν αὐτῶν*. — *ὥσπερ χορευταί*, as those who dance in the chorus. It was necessary that the dancers should keep their eye on the leader of the chorus; and hence, the force of this comparison.

7.—*Ὡρα ἂν εἴη λέγειν*, it would be time to consider. — *Πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας ἀρετῆς, κ.τ.λ.*, to be again animated with the desire for the ancient valor, etc. Concerning the verb *ἀνερεθ.*, see *Bornem. Anab.* VI. 6. 9. For the construction of the Gen. with *ὅτι* implied, see *Schneider* in h. l.

8.—*Εἰ ἐβουλόμεθα... ἐξορμήμεν, sc. vellemus, incitemus*. In the protasis *εἰ* with the indicative of a past tense, implies that the negative of the condition is true (i. e., if we wished, *which we do not*), but in the apodosis, on the contrary, the affirmative is true; see *Kühn. Gr.* § 339. 3. (a); *L. Gr.* II. § 820. b, and cf. *Zumpt's Lat. Gr.* § 524. — *οὕτως*; after the participle, *οὕτως* and some other adverbs are frequently added, to denote more definitely the result of the action indicated by the participle. Cf. III. 10. 2: *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ἔλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι*; IV. 8. 11, and see *Stallb. Plat. Phaed.* p. 260. D, and *Kühn. Gr.* § 812. R. 7; *L. Gr.* II. § 666. Anm. 6. — *πατρῶα... προσηκόντα*, patrimony... estate. — *τοῦτ' αὖ, sc. τὸ μετ' ἀρετῆς πρωτεύειν*, the being first. — *δεικτέον... προσηκόν... καὶ ὧς... ἂν εἴεν κράτιστοι*. For the change of construction from the Part. *προσηκόν* to *ὧς* with the verb, see *Kühn. L. Gr.* II. § 771. 4.

9.—*Οἶμαι μὲν*; see note, II. 6. 5. — *εἰ τοὺς γε παλαιστοτάτους... ἀρίστους γεγενῆσθαι*; the construction is: *εἰ ἀναμιμνησκομεν αὐτοὺς ἀκηκότας τοὺς γε... προγόνους αὐτῶν ἀρίστους γεγενῆσθαι*, if we should remind them that they have heard (or they having heard of it), that their ancestors, the most ancient of whom we have any knowledge, were the bravest of men. In sense *αὐτοὺς* is connected, *ἀπὸ κοινοῦ*, with both *ἀκηκότας* and *ἀναμιμνησκομεν*. Cf. *Kühn. L. Gr.* II. § 852. k.



10.—Ἄρα, αἰ.—τὴν τῶν θεῶν κρίσιν, *judgment in respect to the Gods*; the objective genitive. Cf. II. 7. 13: τὸν τοῦ κυρῆος λόγον — οἱ περὶ Κέκροπα, not simply Cecrops, as this circumlocution was employed in a later stage of Greek literature, but Cecrops and those with him, the tribunal, with him as presiding over it. See Kühn. Gr. § 263. d; L. Gr. II. § 474. d; Buttmann, 140. m. 25. The allusion here is to the contest between Neptune and Minerva in reference to the guardianship of Attica, of which Cecrops was made umpire. Cf. Apollod. III. 14, and see Grote's History of Greece, Vol. I. 266, 7. — δὲ: ἀρετῆν; i. e., διὰ τὸ μετ' ἀρετῆς πρωτεύειν, as in § 8. On account of his virtue, Cecrops was counted worthy to be a judge, umpire, among the Gods. — Λέγω γάρ, *yes, I refer to that*; cf. note, I. 4. 9. — καὶ... γε; cf. I. 2. 53; III. 8. 6, and Plat. Menex. p. 235. E: τίς αὐτῆ; ἢ δῶλον εἶσι Ἀσπασίαν λέγει; Λέγω γάρ, καὶ Κόννον γε τὸν Μητράβλιον. — τὴν Ἐρεχθίδεωσ γε τροφήν καὶ γένησιν; for the figure called *εὐτερον πρότερον*, cf. the passage of which this is an imitation, in Homer's Iliad, II. 547. Erechtheus was a very renowned king of Attica, son of Pandion I. He also appears in the fabulous history of Athens, as a god, Poseidōn Erechtheus; and as a hero Erechtheus, son of the Earth; Grote's Hist. of Greece, Vol. I. p. 271 sq. — ἐπ' ἐκείνου, in his age, illius ætate; see Kühn. Gr. § 296. (2), and § 278. R. 12; L. Gr. II. § 611. — ἐκ τῆς ἐχομένης ἡπείρου, *from the whole adjoining continent*, as opposed to the Peloponnesus; i. e., Thrace, which in most ancient times extended even to the borders of Attica. The war of the Athenians with the Thracians and Eleusinians is here alluded to. Cf. Grote's Hist. Gr. I. p. 275 sq, and references. — ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, the war carried on by the sons Heracles, the Heraclidae, against Eurystheus and the Peloponnesians; cf. Grote's Hist. II. p. 1 sq. — ἐπὶ Θησείωσ. The war under the guidance of Theseus against the Amazons and Thracians. In reference to the character and exploits of Theseus, see Grote's Hist. Gr. I. 282 sq. — τῶν κατ' ἑαυτοὺς ἀνδράπων ἀριστεύσαντες, as having excelled the men of their age, their contemporaries. The Gen. is here governed by ἀριστεύσαντες; see C. Gr. Gram. § 362.

11.—Εἰ δὲ βούλει, (sc. ἀναμνηστικοίμεν ἄν, (lit., if you please, let us, etc., *monstrare*, porro. There is an urbanity in the phraseology which is especially characteristic of the Greek language. — οἱ... μὲν ἀπόγονοι, ... δὲ πρὸ ἡμῶν γυγονότες, their descendants, who preceded, though not long, our age; thus the force of the μὲν... δὲ is given by our relative *who* and particle *though*, in Latin: qui... tamen. Special allusion is made here perhaps to the Athenians of the age of Miltiades,



Cf. IV. 3. 10; Herod. III. 124: *ἰδοκέει οἱ τὸν πατέρα... λούσθαι μὲν ἐπὶ τοῦ Διότι, χρῆσθαι δὲ ἐπὶ τοῦ ἡλίου*. Both constructions are found in Anab. III. 1. 11: *ἰδοξεν αὐτῷ βρωτῆς γενομένης σκηπτὶς πεσεῖν εἰς τὴν πατρῶν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν*. See Kühn. L. Gr. II. § 649. b. So videtur is used in Latin; cf. Kühn. Tusc. Disp. V. 5. 12. — *νῦν πρωτεύοντας*, sc. the Lacedaemonians — *τούτοις τὰ αὐτὰ*; for the Dat. after *ἐάντός*, see Kühn. Gr. § 284. (4); L. Gr. II. § 576. — *ὁμοίως... χρώμενοι*; equivalent to a conditional phrase: If they practised the same things in like manner, they would, etc. — *ἀν... εἴεν*; the change from the Part. to conditional enunciation should not escape notice here. Cf. I. 4. 15, and I. 1. 18, note. — *εἰ δ' ἐπιμελεστέρον*, sc. *χρῆντο* supplied *ἀπὸ κοινῆ* from the Part. *χρώμενοι*, and *ἐπιμελεστέρον* corresponds to *ὁμοίως*: more carefully.

15.—*Πόρβη τοῦ εἶναι*, is very far indeed, procul sane abesse. *Ποῦ* primarily implies doubt or hesitation, opposed to *δή*, and is frequently employed where a thing is certain, to give a more courtly air to an affirmation: *do you not!* or, *if I mistake not*. Cf. Lewis, Contr. Atheos, p. 23. n. 10; and note, III. 3. 2; IV. 2. 31. — *πρεσβυτέρους αἰδέσονται*; cf. Cic. Cat. Maj. XVIII. 63: *Lysandrum Lacedaemonium dicere aiant solitum Lacedaemone esse honestissimum domicilium senectutis. Nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior*; and Xen. Rep. Lac. X. 2. — *οἱ*; cf. note, I. 2. 64: *ὁ*. — *οἱ ἀπὸ τῶν πατέρων ἀρχονται καταφρονεῖν τῶν γεραιτέρων*, who even from their fathers begin, etc. For the use of the Inf. here, to indicate that the thing is done with purpose, instead of the Part. which would merely show that the action was entered upon, see Kühn. Gr. § 311. 16; L. Gr. II. § 551. e. The phrase is much stronger than *ἀρχονται καταφρονῶντες* would have been. Cf. III. 1. 5: *ἤρξατό σε διδάσκειν*; 5. 22: (*εἰπέιν*) *ὅποτε παλαίει ἤρξω μανθάνειν*; 6. 3: *ἐκ τίνος ἔρξῃ τὴν πόλιν εὐεργετῶν*; IV. 2. 3: *ἀγγεῖν ἀρχόμενος ὄδε προσιμῆσται*.

16.—*Οἱ... ἀγέλλονται ἐπὶ, κ.τ.λ.*, who even exalt, etc. — *συμμεργεῖν ἑαυτοῖς τὰ συμφέροντα*; for a similar construction with the Acc., see note, II. 6. 25. — *ἀλλήλοισι*; for the interchange here between *ἀλλήλοισι* and *ἑαυτοῖς*, see note, II. 6. 20. — *πλείστας δίκας ἀλλήλοισι δικάζονται*, they bring very many suits, etc.; the Dat. depends upon *δικάζονται*, from the idea of contending which is included in that verb; see Kühn. § 284. 3. (2); L. Gr. II. § 574. c. — *προαιρουνται μάλλον*; cf. note, II. 1. 2. — *αὐδ μάχονται*. *Αὐδ*, again, also, designates a kind of correspondence between *μάχονται* and *δίκας δικάζονται*. See Hartung, Gr. Part. I. S. 155. — *ταῖς εἰς τὰ τοιαῦτα*

θυναίμεσι, κ.τ.λ. Τὰ τοιαῦτα refers not to τοῖς κοινοῖς, but to μάχονται, κ.τ.λ., i. e., they rejoice especially on account of their ability to contend, etc.

17.—Ἀπειρία καὶ κακία, *ignorance* and *degeneracy*, which arise from neglecting gymnastic exercises and from contempt of the authority of leaders. — ἔχθρα καὶ μῖσος, *hostility* and *hatred*, arising from spurning the authority of magistrates and intestine dissensions. — μετίζον ἢ ὅτε φέρει δύνασθαι κακόν; for this construction of the Inf. with ἢ ὅτε after the comparative, see Kühn. § 341. 3. (a); L. Gr. II. § 825. c.

18.—Πονηρίᾳ νοσεῖν. In accordance with an idiom common in other languages, νοσεῖν is metaphorically used in reference to a disturbed condition of the State; cf. Anab. VII. 2. 32: τὰ Ὀδρυσῶν πράγματα ἐνόσησεν; Demosth. Olynth. II. p. 22: Θετταλοῦ νοσοῦσι καὶ στασιάζουσι καὶ τετραγαμνέουσι. It is also used of the State as visited by famine, Xen. de Vectig. IV. 9. Thus in Latin it is said: aegrota respublica, morbus civitatis, etc. Seiffert renders ἀνηκέστη πον. νοσεῖν: insanabili perversitate laborare. — τοῖς ἐπιστάταις, those who taught gymnastics, παιδοτρίβας; see Smith's *Lex. Gymnasiion*, p. 483. — οὐδέτινων δὲ καταθείσσοτον... ὑπηρετοῦσι, i. e., οὐδὲ ἄλλων τιῶν κατεθείσσοτον ὑπηρετοῦσιν, *inferior to none*, etc., see note, I. 5. 6.

19.—Τοῦτο γὰρ τοι; for the force of γὰρ in answers, see note, I. 4. 9, and Kühn-Gr. § 317. 3. Τοῦτο is here prospective, i. e., it prepares the way for and makes more emphatic the phrase following: τὸ... περὶ δαρχεῶν; see Kühn-Gr. § 304. 2; L. Gr. II. § 631. 2. — καὶ θαυμαστόν ἐστι, is even wonderful (not only true, but also wonderful). Καὶ is emphatic; see Kühn-Gr. § 321. R. 5. — τοὺς μὲν τοιοῦτους, i. e., ταῦτα, ἐρέται, ἐπιβάται, etc., the lowest class of the Athenians. — τοὺς... δ' ἄλλους καὶ τοὺς ἰππεῖς; these nouns are contrasted with τοὺς... τοιοῦτους above, as indicating persons belonging to the higher classes of citizens; see Wachsmuth, *Hellen. Alterthumek.* P. II. Vol. I. S. 403.

20.—Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλῇ; for the force of δέ, see note, I. 3. 13, and for a description of the council called βουλῇ and the Areopagus (Ἀρείῳ πάγῳ), the most ancient judicial tribunal of the Athenians, v. h. vv. in Smith's *Lexicon*, and Potter's *Gr. Antiquities*, I. p. 111 sq. — ἐκ τῶν δεδοκιμασμένων; see note, II. 2. 13. — μέμφομαι τοῦτοις, *I find no fault with these*; τοῦτοις refers, κατὰ σύνεσιν, to βουλῆν; see note, II. 1. 31.

21.—Καὶ μὴν... γέ; see note, I. 4. 12. — οὐδενὶ τούτῳ, i. e., temperance, order, obedience, etc., as implied in the preceding Inf. —

Ἰσως γάρ, i. e., what you say is true, *for perhaps*, etc. Cf. IV. 4. 14, 21, and see Kühn. L. Gr. II. § 754. 1, and a similar use of the Latin *enim* in Cic. Tusc. Disp. I. 6. 11. Cf. also note, I. 4. 9. — οὐδὲ εἰς, emphatic for *οὐδέεις*, see note, I. 6. 2. — ἐφ' οἷς ἐφ' ἐστῆσι; for the repetition of the preposition, cf. II. 9. 2. — αὐτοσχεδίζουσι, rashly, without the requisite knowledge, take the rule upon themselves.

23.—Δὲ, *and also*, itemque. — πολλὰ μεριμνᾶν, to think much upon, be solicitous; cf. note, I. 1. 11 and 14; Oecon. XX. 25. — ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν, that you may not, without knowing it, be ignorant, etc. See Kühn. Gr. § 310. 4. (1). We find this construction, the Aor. tense λαθεῖν with the present, as well as the Aor. participle; cf. IV. 2. 7; VI. 1. 22, et saep. For the use of the present participle, cf. Cyrop. V. 8. 9: ὅπως λάθῃ φίλος ἂν ἡμῶν. There is no good reason why the present should not be employed with λαθεῖν; indeed the sense seems to demand it as in the passage above cited. — μὴ εἰδότες. We should rather expect οὐκ εἰδότες. But the attraction appears to be omitted here on account of the contrast with the Acc. τοὺς ἐπισταμένους; and μὴ (not οὐ) seems to be used on account of the conditional form of the phrase: ἴδεν, κ.τ.λ. Cf. Kühn. Gr. § 310. 3. R. 1, and L. Gr. II. § 656. 1.

24.—Λαυδάνεῖς με... ὅτι... λέγεις; personal, for the impersonal construction: λαυδάνει με, κ.τ.λ.; see Kühn. Gr. § 329. R. 4; L. Gr. II. § 771. 2, and cf. IV. 2. 21: Δῆλος... ὅτι ἂ φετο εἰδέναι οὐκ ὄδεν, οὐδ' οἰόμενος. Probably the construction ὅτι λέγεις is employed to avoid the ambiguity of the two participles, οἰόμενος and λέγων. — ἔμολογῶ μέντοι, *still*, I concede, etc. Kühner makes μέντοι merely confirmative here, as in II. 1. 12; but there is perhaps an allusion to the irony in the preceding thought of Socrates, which would naturally lead Pericles to objection instead of assent.

25.—Ὀρη μεγάλα; Citheron, Cerastia, and other mountains guarded the approach to Attica. — εἰδίζονται βρεσιὺν ἐρυμνοῖς, is girded around (lit., fenced, secured) by steep hills and mountains; i. e., Parnes, Brilessus, Hymettus, Laurion, etc.

26.—Μυσοὶ καὶ Πισίδαι. The Mysians, inhabitants of Mysia, and the Pisidians, of the country bounded by Phrygia on the west and north, Isauria on the east and Pamphylia on the south. See Owen's Anab. I. 1. 11; III. 2. 23. — βασιλέως. The king of the Persians was βασιλεύς, κατ' ἐξοχὴν, and this noun is accordingly used as a proper name, without the article; see Kühn. Gr. § 244. R. 3, and cf. IV. 2. 33; Symp. IV. 11, et al. — ἀκούω; for this use of the present as a Perf. after

the Perf. ἀήκοος, see Kühn. Gr. § 255. R. 1, and cf. Woolsey's Gorgias, 4. 470. A, and 503. C.

27.—Μέχρι τῆς ἐλαφρᾶς ἡλικίας ὠπλισμένους; cf. note, I. 2. 35. The youth from 18 to 20, *ephebi*, who were frequently sent into the country under the name of *περιπολοὶ*, are here alluded to. In Xen. Vectig. IV. 52 it is said of them: *οἱ περιπολεῖν τὴν χώραν ταχθέντες*. Cf. Smith's Lex. *Ephebus*, p. 407, and Wachsmuth, Hellen. Alterthumsk. B. III. § 56. S. 476.

## CHAPTER VI.

1.—Γλαύκωνα. This Glauco was brother of the philosopher Plato, and a different individual from the one mentioned below and in the next chapter, as father of Charmidea. — *οὐδέπω εἴκοσιν ἔτη γεγονώς*. So in I. 2. 40, it is said: *πρὶν εἴκοσιν ἐτῶν εἶναι*. Twenty years was the age at which the youth must arrive before taking upon himself all the duties of citizen, and before he was allowed to vote and speak in the public assembly. See Thirlwall, Vol. I. p. 186; Smith's Dictionary, *Ephebus*. — *ὄντων ἄλλων οἰκείων, κ.τ.λ.*, although he had other relatives, etc. — *ἰδύνατο παῦσαι ἐλκόμενον τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα*, no one had been able to prevent him from being dragged from the speaker's stand, and from derision, i. e., no one was able to dissuade him from haranguing in public, although hissed from the stand, etc. For the construction of the participles with the Inf. here, see Kühn. Gr. § 810. 4. f; L. Gr. II. § 660. VI. Cf. III. 14. 1: *ἐπαβόντο πολλοὺ ὀφωνοῦντες*. In illustration of this passage, especially of the means employed to silence a speaker in the public assembly, Schneider quotes Plat. Protag. p. 319. C. — *Χαρμίδην*; see III. 7. 1. — *Πλάτωνα*. The rare allusion of Xenophon to Plato in his writings, has been attributed by some without very good reason to jealous rivalry. See Gall. N. A. XIV. 13.

2.—*Εἰς τὸ ἰδεῖν αὐτὸν ἀκούειν*, in order to excite in him a desire to hear. For *εἰς τὸ* with the Inf., see Kühn. Gr. § 808. 2. (d), and cf. Anab. VII. 8. 20. — *τοῖσδε λέξας κατέσχευεν*, having spoken to him, he detained him as follows. For the use and signification of the Aor. Part. here denoting priority in time, see B. 144. 2. N. 3. — *ἡμῖν*. The Dat. of the personal pronouns of the first and second persons is used to denote a familiarity or confidence between the speaker and hearer, (Dativus ethicus); see Kühn. Gr. § 284. (10). (d), and cf.

Plat. Alcib. I. c. 56. — *καλὸν γάρ*; cf. note, I. 4. 2. — *εἴπερ τ καὶ ἄλλο τῶν ἐν ἀνδράποισι*, if there is any thing else in human affairs, i. e., *καλόν*, honorable. Cf. Cyrop. II. 2. 17: *οὐδὲν ἀριστέρες νομίζω τῶν ἐν ἀνδράποισι εἶναι*. Cf. the use of *καὶ* in comparisons, note, I. 1. 6; 6. 3, and also Bornem. Symp. p. 67: *εἴπερ τι καὶ ἄλλα, καὶ τοῦτο μαθητόν*; Cyrop. III. 3. 42: *Χυμφέρει δ' ὑμῖν, εἴπερ τῶ καὶ ἄλλῃ, τὸ νικᾶν*.

3.—*Ἐμεγαλύνετο*, from *μεγάς*, and the termination *-ίνω* which denotes a transforming into that which the primitive adjective signifies; Kühn. Gr. § 232. I. (c); hence here, *was elated in mind*. — *ἡδέως, gladly*. — *ἀποκρύψῃ*; some Mss. and editions have *ἀποκρύψῃς*, but not well; for *ἀποκρύπτει τι* refers to things without ourselves, *to hide a thing*; but *ἀποκρύπτεισθαί τι* to that within, *to conceal*, plainly the idea here. Cf. II. 3. 14: *πάντα τὰ ἐν ἀνδράποισι φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου*; 6. 29: *μὴ σὺ οὖν ἀποκρύπτου με*; and IV. 4. 1: *περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην*; and see Kühn. Gr. § 250. R. 4; L. Gr. II. § 398. 5.

4.—*Ὡς ἂν τότε σκοπῶν*, elliptically for *ὡς ἂν διαπιστώσειεν σκοπῶν* or *εἰ τότε σκοποῖη*; cf. note, II. 6. 38.

5.—*Εἰκὸς γοῦν*; cf. note, I. 4. 8, and III. 3. 5: *Δεῖ γοῦν*. — *Λέξον δὴ*; see note, I. 2. 41: *Διβαζον δὴ*. — *πόσαι τινές*; cf. note and references, I. 1. 1: *τοῖδ᾽ε τις ἦν*. — *τινές αὐτῶν*, sc. *πρόσοδοι τῆ πόλει*. — *ἐνδεῶς ἔχουσιν*, are deficient or small.

6.—*Πρὸς ταῦτά... ἐσχόλασα*, lit., had leisure for, hence, *given attention to*. *Ταῦτα* refers to the whole preceding clause: *ὅτι καὶ τοῦτω τὰς περιττὰς ἀφαιρῆν διανοῆ*; hence the plural number is used; see Kühn. § 241. 3; L. Gr. II. § 423. Cf. at the end of the section: *ἐπιμεληθῆναι τούτων*, and § 10: *διὰ τὸ μέγεθος αὐτῶν*. — *τὸ... ποιεῖν*; the article is used for the sake of emphasis; see Kühn. Gr. § 308. R. 1; L. Gr. II. § 643. — *μὴ εἰδῶτα*; the subject is implied in the participle: *οὐκ ἐπινοῶν*; cf. note, I. 3. 8: *ἀπτόμενον*.

7.—*Καὶ τὰ ὄντα προσηγορεύσει ἔν*, i. e., he not only would not enrich the city, (*οὐ μόνον οὐ πλουτίσει ἂν τὴν πόλιν*), but even... lose, etc.

8.—*Ἦττων τῶν ἐναντίων*, for *τῆς τῶν ἐναντίων*, compendious comparison; see note and references, III. 5. 4.

9.—*Ὅσως γε ἀπὸ στόματος εἰπεῖν*, to speak thus directly from memory, memoriter. Cf. Stallb. Plat. Phaedr. p. 235, C, and

Theat. p. 142. D: οὐ μὰ τὸν Δία, οὐκ οὖν οὕτω (sic statim) γε ἀπὸ στόματος; also III. 11. 7: οὐ γὰρ δὴ οὕτως γε ἀτεχνῶς οἰεσθαι χρῆ.

10.—Οὐκοῦν; see note, I. 4. 5. — τὴν... πρώτην, sc. ἀρχὴν or ἔδον, lit., *at first*, primum, but well here: *at present*; cf. Oecon. XI. 1: τὰ μὲν δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἰκανῶς μοι δοκῶ ἀκηκοῖναι τὴν πρώτην; and see Kühn. Gr. § 279. R. 8. — αὐτῶν, not sc. *δυνάμεων* or *πολεμικῶν*, but referring to the whole matter in question: rei. — Ἄλλὰ τοι; cf. note, I. 2. 36. — φυλακαὶ... φρουροί, praesidia... milites praesidearii. — ἐπίκαιροί... ἰκανοί, advantageous... sufficient. — συμβουλευέσθαι, i. e., οἰδᾶ σε συμβουλεύσειν, to be repeated from the preceding context, instead of οἰδᾶ, εἰς τὸ συμβουλεύσεις; but the change from εἰς with a form of the finite verb to the infinitive is not rare. For the distinction in meaning between these two forms and also between them and the construction with the Part. instead of the Infin., see Kühn. § 329. R. 5, and 311. 2; L. Gr. II. § 771. 5, and § 657. Anm. 2.

11.—Ἐγώ γε, sc. ἀφαιρῖν συμβουλεύσω. — ἔνεκά γε τοῦ οὐτως... φυλάττεσθαι, ἔστε κλέπτεσθαι τὰ ἐκ τῆς χάρας, since the watches are so badly kept (φυλακαὶ φυλάττονται), that, etc. Τὰ ἐκ τῆς χάρας is a constr. praegn. for τὰ ἐν τῇ χάρᾳ (ὄντα) ἐξ αὐτῆς (τῆς χάρας) κλέπτεσθαι, like οἱ ἐκ τῆς ἀγορᾶς ἄνδρωποι ἀπέφυγον for οἱ ἐν τῇ ἀγορᾷ ἄνδρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον. Cf. III. 11. 13: δωροῖο τὰ παρὰ σεαυτῆς; Sympos. IV. 31: τὰ ἐκ τῆς οἰκίας πέπραται; and see Kühn. L. Gr. II. § 623; Buttm. § 151. 1. 8. The verb κλέπτειν, to take secretly, by stealth, is here contrasted with ἀρπάζειν, to seize openly. Cf. IV. 2. 15: εἰς δὲ κλέπτειν τε καὶ ἀρπάζειν τὰ τοῦτων; 17: ἂν... κλέπτῃ ἢ ἀρπάσῃ... ἕψος. — καὶ ἀρπάζειν ἐξουσίαν, even the power of openly plundering, taking by force, i. e., οὐ μόνον κλέπτειν ἀλλὰ καὶ ἀρπάζειν. For the construction of ἀρπάζειν ἐξουσίαν, see note, II. 1. 25. — τῷ βουλομένῳ, cuilibet, or, cuivis. — ἀτάρ, ἕψη; for the repetition of ἕψη, see note, II. 4. 1. — πρότερον ἐλθὼν αὐτὸς... ἢ πῶς, whether yourself coming (being present)... or. *hinc*. The particle πῶς answers to the participle ἐλθὼν. — ἔταν μηκέτι εἰκάζωμεν... εἰδῶμεν, for εἰκάζεις... εἰδεις, when we no longer conjecture but already know, in accordance with Athenian urbanity.

12.—Γὰρ μὴν; see note, I. 4. 5. — τὰργύρια, the silver mines of Laurion; see note and references, II. 5. 2. — Οὐ γὰρ οὐδ' ἐλάλυδα. Upon γὰρ in responses, see note, I. 4. 9. Οὐν indicates that the reason introduced by γὰρ is certain, beyond doubt. Cf. III. 14. 2; Cyrop. II. 1. 7: Οὐκ οὐν ἀκροβαλίσειναι ἀνάγκη ἐστὶ, τοιοῦτων γε τῶν ἔκλων οὕτων.



Ἀνάγκη γὰρ οὖν, ἔφη; and see Kühn. Gr. § 324. R. 6 L. Gr. II. § 706 2, and Hartung, Gr. Partik. II. S. 15. — λέγεται βαρὺ τὸ Χωρὶος εἶναι, the country is said to be unhealthy, pestilential; Cf. Coraius: “δυσέρον καὶ νοσώδες· ἔσωσε δὲ καὶ ἡ συνήθεια τὴν λέξιν, βαρὺν ἄρα λέγουσα τὸν νοσοποιόν.” — σκώπτομαι, I am mocked, or, jeered at; some few Mss. have σκέπτομαι, but they are undoubtedly wrong, since in the present and imperfect, the Attic writers do not use σκέπτομαι, ἰσκειτόμην, but σκοπῶ, σκοποῦμαι, ἰσκέπουν, ἰσκοπούμην. Woolsey in his Gorgia, p. 166, says, that “there is only one instance of σκέπτομαι in Plato to very many of σκοπῶ.” It should be further stated, that, on the other hand, not σκοπῶ but σκέπτομαι is employed in the Fut., Aor., and Perfect.

13.—Γέ τοι; see III. 4. 10. — ἰκαρός ἐστιν... διατρέφειν, κτλ. The provisions of Attica were brought to a considerable extent from foreign countries, hence the peculiar necessity of attention to the supply; see Smith's Dictionary; σίτος, p. 899. — προσδέεται, sc. ἡ πόλις. So the object of one clause frequently becomes the subject of the following, without even a pronoun to indicate it. See Kühn. L. Gr. II. § 852. a. with examples; Stallb. Plato, Protag. p. 320. A. The same change is also found in Latin. — ἵνα μὴ τοῦτέ γε... ἐνδεὴς γενομένη, that the city being in want, in respect to this, may not escape your notice. Τοῦτο seems to be Acc. of more def. limitation; see Kühn. L. Gr. II. § 557. Anm. 4; Gr. § 279. 7. For abundant examples of the same construction in Latin, see Kühn. Tusc. Disp. V. 28. 81. — εἴ γε ... δεήσει; see note, II. 1. 17.

14.—Ἀλλὰ μέντοι, but indeed. Μέντοι expresses confirmation, Kühn. Gr. § 316. R.; L. Gr. II. § 698. a. — οὐδ' ἄν... οἰκήσεις εἰ μὴ... εἴσεται. Cf. note, I. 2. 28. The future εἴσεται, seems to be employed on account of the *πρότερον* preceding, although instances may be found where a similar verb in the Ind. Fut. follows εἰ, after an Opt. with ἄν. V. Bremius, Excurs. VII. ad Lysiae, Orat. p. 444 sq. quoted by Kühner in h. l. — ἐκ πλειόνων ἢ μυρίων οἰκιῶν. According to Boeckh, Oecon. of Athens, B. I. Ch. vii, the mean average of the population of Attica consisted of about 500,000; viz., 365,000 slaves, 135,000 free inhabitants; besides about 45,000 resident aliens. — οἰκιῶν ... οἴκων. The former (from οἰκία) signifies merely the houses, whilst the latter (from οἶκος) every thing pertaining to the houses, the households; hence the appositeness of the words here; as the first is a mere enumeration, and the latter brings to view the objects of care and solicitude. — ἵνα, τὸν τοῦ θεοῦ, one [οἶκον], that of your uncle. — δε

εται δέ; cf. I. 6. 10. This clause is parenthetical. — τάλαντον, here of course a weight, and = nearly 57 pounds.

15.—Εἶτα; cf. note, I. 2. 26. — *δυνήσεσθαι ποιῆσαι πείθεσθαι σοι*; for a similar accumulation of infinitives, see IV. 6. 6; and Bornemann's *Cyrop.* I. 3. 13: *οἷσι τινας οἰεσθαι δεῖν μὴ ποιεῖν ταῦτα*. For the use of the Infin. to denote purpose or result, see B. 140. 3.

16.—Ἐνδυμοῦ δὲ τῶν ἄλλων... πότερά, κ.τ.λ. Ἐνδυμῶ is closely connected with the question *πότερά σοι*, and not with *οἷσι φαίνονται*, κ.τ.λ. See also note, I. 1. 17.

17.—Ἐνδυμοῦ... καὶ... εὐρήσεις, cogita et invenies. For the construction, cf. II. 3. 16: *μὴ δκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραῖνει, καὶ πᾶν ταχύ σοι ὑπακούσεται*. — *εἰδόντων δ τί τε λέγουσι*, κ.τ.λ. Some commentators connect *δτι*, κ.τ.λ., with *ἐνδυμοῦ*, instead of *εἰδόντων*, but *οἱ εἰδότες δ τί τε λέγουσι καὶ δτι ποιῶσι* seems to be intended as a contrast with *τοιούτοι, οἷσι φαίνονται καὶ λέγοντες ἂ μὴ ἴσασι καὶ πράττοντες*, and the *objectum rei* is implied in *εὐρήσεις... ἀμαδιστάτων*. This will appear more distinctly if the words are thus arranged: *ἐνδυμοῦ καὶ τῶν εἰδόντων... δτι ἐν πᾶσιν ἔργοις οἱ μὲν εὐδοκίμοῦντες... ἐκ τῶν μάλιστα ἐπισταμένων εἰσι*, κ.τ.λ. Cf. note, I. 1. 17. — *ἐκ τῶν... ὄντας*, Lat. esse ex, or, ex numero, etc.

18.—Ἐὰν... ἐπιχειρῆς... οὐκ ἂν θαυμάσαιμι; see note, III. 4. 6. — *τούτῃ διενέγκας τῶν ἄλλων*, having excelled others in this; instead of *τούτῃ*, some Mss. and editions have *τούτο*, and also *διανεγκών* for *διενέγκας*. Cf. I. 2. 53.

## CHAPTER VII.

1.—Χαρμίδην δὲ τὸν Γλαύκωνος. Charmides the son of Glauco, a youth distinguished for great beauty of person and excellence of character, was placed under the instruction of Socrates, by his guardian Critias. See a further account of him in Stallb. *Plat. Prolegom.* ad Charmidem. — *δυνατώτερον*, sc. τὰ πολιτικά πράττει, to be supplied ἀπὸ κοινῶ, from what follows. See note, II. 1. 11. — *προσιέναι τῷ δήμῳ*, i. e., to harangue, address the people from the forum. The words *παρελθεῖν εἰς τὸν δῆμον*, have the same meaning. — *στεφανίτας ἀγῶνας νικᾶν*. The *στεφανίτης ἀγών* was a contest in which the prize was a crown or wreath. The *στεφάνος* does not seem to have been employed as a reward of merit in the heroic ages. Smith's *Dict. Corona*,

p. 309. For the construction of ἀγῶνα νικᾶν, after the analogy of νίκαυ νικᾶν, see note, II. 6. 26. — Δῆλον ὅτι, ἔφη; we should naturally expect δῆλον, ἔφη, ὅτι as in IV. 2. 14; the same position of the words is found also in IV. 2. 14; 4. 23; Cyrop. VII. 1. 7, et al.

2.—Ὀκνοίη δὴ; there are various other readings here, such as δανοὶ ἤδη, δανοίη ἤδη, κ.τ.λ. The δὴ seems to be used to give force to the idea expressed by the verb which it follows: may (even yet, in these circumstances) hesitate, etc. This particle is frequently employed in a similar manner, after the imperative, as σκέτει δὴ, see note, I. 2. 41; and it is also found after other forms of the verb with similar significance. Cf. Hellen. IV. 3. 2: ἐρομένου δὲ τοῦ Ἀγησιλάου... ἀπεκρίνατο δὴ ὁ Δερκυλλίδας; Anab. IV. 3. 27; 5. 34; Plat. Phaedr. p. 273. D; ἐρεῖ δὴ. See Hartung, Gr. Partik. I. S. 283; Kühn. Gr. § 315. 2; L. Gr. II. § 692. καὶ ταῦτα, sc. ἐπιμελεῖσθαι τούτων. — καὶ ταῦτα; see note, I. 2. 29. — Ἐν ἀνάγκῃ... πολλὰ γὰρ ὄντι, of those things which it is necessary for you, as a good citizen, etc.

3.—Τὴν δὲ ἐμὴν δύναμιν... For the force of δὲ here, see note, I. 3. 13, and cf. § 5 below. — ταῦτά μου καταγιγνώσκεις; cf. I. 3. 10: τί... ἴδῶν, κ.τ.λ. — αἴς, for ἐν αἴς; a similar ellipsis is also found in Latin; cf. note, II. 1. 32. — ὅταν τι ἀνακοινῶνται, when they communicate any thing to you.

4.—Ὅτι ταῦτόν ἐστιν... ἰδίῳ τε διαλέγεσθαι καὶ ἐν τῷ πλῆθει ἀγωνίζεσθαι; for a similar construction, cf. IV. 4. 12: ἄρα τὸ αὐτὸ λέγεις... νόμῳ τε καὶ δίκαιον εἶναι; 7. 7: λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον. — καὶ μὴν... γέ; see note, I. 4. 12. κατὰ μόνας; supply χώρας or δυνάμεις. The phrase nearly corresponds to κατ' ἰδίαν; Latin: seorsum, or, privatim. Cf. Thucyd. I. 32: ἀπὸ κατὰ μόνας ἀπεσάμεθα Κορινθίους; Plat. Alcib. I. p. 114. B. — οἱ... καθαρῖζοντες, οὔτοι; see note, II. 1. 19. In like manner in Latin is frequently used after a noun, as e. g. Cic. de Nat. Deor. II. 10. 27: jam vero reliqua quarta pars mundi ea et ipsa tota natura pervida est et, etc.

5.—Λίθῳ δὲ καὶ φόβον... ἔμφυτα... ὄντα; for the neuter plural in the predicate here, see note and references, III. 1. 7. — ἐν τοῖς ὄχλοις, i. e., ἐν τοῖς τοῦ δήμου συλλόγοις, Lat. in concionibus populi. Cf. Plat. Gorg. p. 454. E: ἐν δικαστηρίοις τε καὶ τοῖς ἄλλοις ὄχλοις, and p. 455. A. — παριστάμενα, exhibited; the verb παρίστασθαι is used of any affection of the mind. — καὶ σέ γε διδάξων... ἔρρημαί, ὅτι, κ.τ.λ. Καί here has a kind of adversative force and corresponds nearly with καίτοι or καὶ μὴν (and yet). There is a concealed irony in

this answer, and we might supply: *you speak well*, and yet I am prepared to show, etc. Cf. Stallb. Plato, Apol. p. 29. B, and see Hartung, I. S. 147, and Kühn. L. Gr. II. § 727. 3. In Latin the particle *atque* is used in the same way; see Kühner's Cic. Tusc. Disp. III. 2. 4: *Qua caecitate homines, quum quaedam etiam praeclara cuperent, eaque necirent nec ubi, nec qualia essent, funditus alii everterunt suas civitates, alii ipsi occiderunt. Atque ii quidem optima petentes non tam voluntate, quam cursus errore falluntur*; where see Kühner's note.

6.—*Τοὺς γυραφεῖς.. σκυτεῖς... χαλκεῖς*; this form of the Acc. is somewhat common in Xenophon, but rare in other Attic writers; see Kühn. Gr. § 57. R. 1; and cf. note and references, II. 2. 14. — *ἐμπόρους* (*ἐν* and *πόρος*, a ford, crossing), ship-masters, those who trade upon ships, hence opposed to *οἱ ἐν ἀγορῇ μεταβαλλόμενοι*. After *μεταβαλλόμενοι*, τὰ ἕνια is to be supplied in thought. — *ὅ τι ἐλάττωτος πριάμενοι πλείονος ἀποδῶνται*, that they may sell for more [than the value] that which they have purchased for less, or, for a large price what they have purchased for a small. The Gen. is used to express the relation of value after verbs of buying, selling, etc. See Kühn. Gr. § 275. 3; B. 132. 10. c. For the use of the subjunctive mode, see note, I. 2. 15.

7.—*Τί δὲ οἱ διαφέρειν ὃ σὸ ποιῆς ἢ... φοβεῖσθαι*. The comparative particle *ἢ* follows *διαφέρειν* on account of the force of a comparative in that word. It is like *ἄλλο εἶναι, ἢ, aliud esse quam*. Cf. III. 8. 5: *οὐδὲν διαφερόντως... ἀποκρίνη μοι, ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἶδής; 11. 14: τηλικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὸς ἐπιθυμῆσαι, διδόναι, et al.; Stallb. Plat. Phaed. p. 288. D. See Kühn L. Gr. II. § 540. Anm. 3. — τῶν ἀσκητῶν... τοὺς ἰδιώτας. Ἀσκηταί = ἀδληταί, those who are exercised, practised (in the palaestra), and hence opposed to *οἱ ἰδιῶται*, those who are unskilled, unpractised. Cf. Hipparch. VIII. 1; Cyrop. I. 5. 11, where too *ἀσκηταί* and *ἰδιῶται* are antithetical to each other. — *ὅ γὰρ... ὀκνεῖς λέγειν*; for the force of *γάρ* in interrogations, see I. 3. 10. — *τοῦ τῆ πόλει διαλέγεσθαι*, i. e., *τοῦ ταῖς πόλεταις διαλ.* — *περιών, superior io.* — *μηδὲ πρόποτε... μηδὲ σοῦ*. The first *μηδὲ* = *ne quidem, not indeed*; the second, *neq, nor*; cf. note, III. 12. 5: *οὐδὲ... οὐδὲ*. *Μηδέ*, and not *οὐδέ*, is used on account of the concessive thought contained in the participle. — *φροντίσασι... καταπεφρονηκείσιν*; the first is in the Aor. tense, as indicating a simple fact, and the last in the Perf., since the action continued until the time in which the declaration was made, i. e., have despised and yet hold you in contempt. Cf. note, III. 1. 4.*

8.—Καὶ γὰρ; see note, I. 4. 9: οἷδὲ γὰρ. Καὶ is, however, here to be joined with οἱ ἕτεροι in sense: *others also*. Cf. note, I. 1. 3. The ellipsis is to be supplied thus: οὐ μόνον οἱ ἐν τῇ ἐκκλησίᾳ, ἀλλὰ καὶ οἱτοὶ, οἱς ἰδίᾳ σύνοι ἐν ταῖς συνουσίαις (§ 3), οἱ ἐν τῇ πόλει πρωτεύοντες (§ 7) τῶν ἑρδῶς λεγόντων καταγελωσῶν. — Δαυμάζω... εἰ; see note, I. 1. 13. — ἐκείνους, refers to οἱ ἕτεροι. — τοῦτοῖς δὲ. Δέ, after a protasis, or participle which has the force of protasis, may be rendered, *on the other hand* or *whilst*; cf. Kühn. L. Gr. II. § 738, and Hermann ad Viger. 241. — προσενεχθῆναι. Προσφέρεσθαι τινι, is, to conduct one's self toward, demean, or behave to one. Cf. III. 11. 11, and IV. 2. 1.

9.—Ὡγαθὲ; see I. 4. 17. — μὴ ἀγνόει σεαυτόν. Cf. Cicero, Epist. ad Quintum fratrem, III. 6, where he seems to imitate this passage: Cessator esse noli (μὴ ἀποβῆδύμει) et illud γυνῶδι σεαυτόν noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus; and cf. also a somewhat different explanation in III. 9. 6, and IV. 2. 24. — μὴ οὐδὲν ἀποβῆδύμει τούτου, do not then neglect this, from indolence. — καὶ μὴ; cf. I. 4. 17. — εἰ τι δυνατόν... ἔχειν, if it may be profited by you in any way.

## CHAPTER VIII.

1.—Ἀριστίππου; see note, II. 1. 1, and I. 2. 60. Instead of the Gen. Ἀβ. Ἀριστί. ἐπιχειροῦντος, we might, at first, expect the Dat. after ἀπεκρίνατο, but the construction employed by Xenophon is much more forcible. See Kühn. Gr. § 313. 2; L. Gr. II. § 587. e. — τὸ πρότερον; the reference here is to II. 1. — μὴ πρὸ λόγου ἐπαλλαχθῆ, κ.τ.λ. Lest in some way their discourse be perverted, etc.; i. e., Socrates was not so careful to secure his own reputation for acuteness in reasoning, etc., as he was to inculcate and substantiate the truth. The article is used here with φυλαττόμενοι and not with πεπεισμένοι, because there is an allusion to a distinct class of men, the sophists, in the former, but no definite reference in the latter. — ὡς ἂν πεπεισμένοι, i. e., ὡς ἂν ἀποκρίναιτο πεπεισμένοι, κ.τ.λ.

2.—Τῶν τοιούτων, οἶον... τόλμαν. Seiffert says this is not a case of attraction, but that οἶον is to be considered as = for example, viz. Still the concinnity of the construction τοιούτων, οἶον is better preserved by considering it as equivalent by attraction to: τῶν τοιούτ., οἶον... ἢ θγίεια... τόλμα ἴστιν; cf. note, II. 9. 3. — δεικνύοι δὴ... ὅν; see note, III. 7. 2; and for the significance of δεικν. with the Part. see Kühn.

§ 311. 11. — τοῦ παύσαντες, of that which will make it to cease. — ἀπεκρίνατο, ἕπερ καὶ ποιεῖν; sc. ἀπεκρίνατο ἕπερ καὶ ἀπ. κρινέσθαι, he answered in the manner in which it was most excellent answer. Instead of answering as if good were something absolute, he erred it to specific objects, and thus thwarted the captious design of istippus, and escaped the snare spread for him. In Latin faciendi often used in the same manner with ποιεῖν here, instead of repeating other verb. For the use of καὶ after ἕπερ, see note, I. 2. 47.

3.— Ἄρδ γε; see note, III. 2. 1. — πῦρε τοῦ ἀγαθόν, good for fever. The adjective here governs the Gen. from the force of a noun contained in it: the remedy of; see B. 132. 13, and note 26. — Ἄλλὰ αἴν, αὶ qui; see note, III. 1. 6. — εἴ τι ἀγαθόν οἶδα, ὃ μὴ δευδς ἀγαθόν ἐστίν, if I know any thing good, that is good for no thing, i. e., in no way useful. Socrates' idea, according to Xenophon, is, that nothing is good or useful in itself, but only in reference to some end or object. — ἔφη, repeated; see II. 4. 1. — οὔτε δέομαι, sc. εἰδένα, to be supplied, ἀπὸ κοινοῦ, from οἶδα; see II. 1. 32. Brandis, Gesch. Philos. II. S. 41, note, supposes that this is the mere fragment of a longer conversation upon the good, but imperfectly recorded by Xenophon.

4.— Καὶ πολλά, even many things. καὶ is not strictly intensive, = very, but adds something to the simple answer that might have been expected to the question. — μὲν οὖν, immo, or, immo vero; see note, II. 7. 5. — Ὅς οἶδν... ὀνομοιότατα ἐνια, some things are as dissimilar as possible; cf. just below; for the sentiment, cf. § 5, sq., also IV. 6. 1, where the conclusion is: τὸ χρήσιμον ἔρα καλόν ἐστι πρὸς ὃ ἂν ᾖ χρήσιμον, § 10, and Sympos. V. 3, from all of which, it is evident that Socrates includes the beautiful, καλόν as well as the good ἀγαθόν, under the useful; cf. Stallb. Plat. Prolog. Hipp. Maj., and Ritter's Hist. Philosophy, II. Ch. ii. — ἐστι μὲν... ἄνόμοιος, καλδς, κ.τ.λ., ἀσώητ, unlike the man who is well formed for running, is, etc. Ἄλλος is contrasted with ἀνδράπν. — ἐνι for ἐνεστι.

5.— Οὐδὲν διαφερόντως... ἦ; cf. III. 7. 7. — ἡ ἀρετὴ... ἀγαθόν... καλόν ἐστιν, for the gender of the predicate, see II. 3. 1, and cf. § 6. — ἐπειτα; see note, I. 2. 1. — τὸ αὐτὸ... πρὸς τὰ αὐτὰ... λέγονται, are called honorable and good in the same respect, and in relation to the same things. The old grammarians would supply κατὰ with τὸ αὐτὸ, but according to a common idiom, the accusative is put as a more definite explanation of the word with which it is taken; see Kühn. Gr. § 279. 7. In reference to the sentiment, see Plat. Hipp. Maj. p. 295. D. Cf. Gorg. p. 474. D.

6.—Καὶ χρὸς γὰρ ἀσπίς; the particles *καὶ γὰρ* are here employed to introduce something new and unexpected, and are not merely confirmatory. — πρὸς τὰ ἑαυτῶν ἔργα; for their own (respective) uses. — ὁ μὲν... ἡ δὲ, *the former* (i. e., κόφινος)... *the latter* (i. e., ἀσπίς).

7.—Ἄγαθὰ τε καὶ κακά; sc. τὰ ἀπὸ, to be supplied as subject from the preceding sentence. — τό τε λιμοῦ ἀγαθόν, i. e., food. For the constr. of the Gen., see note upon § 3 above. — τὸ πνευτοῦ ἀγαθόν, i. e., fasting.

8.—Οἰκίαι; for a full description of the Grecian house, see Becker's *Chariclea*, Excurs. I. to Scene III. — ἡδίστη... ἐνδίαταισθαι; for the construction of the Inf. with the Adj. see note, I. 6. 5: ὡς χαλεπότερα.

9.—Τούτου δὲ ὁμολογουμένου; this being conceded (by those with whom the conversation was held). — Ἐπειδὴ... συμφαίεν. The Optat. here indicates that Socrates was accustomed to resort to this illustration of the house, with his pupils, or that he often spoke with them upon its construction. Cf. note, I. 2. 57. — πασταδας. For the situation and object of the *παστάς*, *πραστάς*, or *προστάς*, piazza, see Becker's *Chariclea*, Exc. I. pp. 208, 9, and 11.

10.—Ὡς συνελόντι εἰπεῖν, *to speak briefly*; lit, in order that I may speak comprehensively. For the constr. see B. 140. note 4; for the Dat. of the Part., Kühn. § 284. 10. a. — αὐτός is sometimes used to make a strong antithesis between the one designated by it and others; hence, as here, used for lord or master as antithetical to the rest of the household. In similar manner it is used of a father as opposed to son in Apol. § 81. Cf. Kühn. Gr. § 303. R. 4; L. Gr. II. § 630. Anm. 3. — γραφαὶ δὲ καὶ ποικιλίαι, paintings and stucco-work. See *Chariclea*, as above cited, p. 212. 13. Socrates' objection to painting was undoubtedly, that it required the exclusion of the light, which added to the comfort and healthfulness of a dwelling. — Ναοὶς... καὶ βωμοῖς χώραν... ἐμφανεστάτη... εἴη. Temples and altars in Greece were usually built in a thicket and fenced around with a *περίβολος*. Socrates did not approve of their being too much concealed, but wished them to be in an open or high spot, where the view would not be obstructed, as aiding in devotion. — ἡ δὲ μὲν γὰρ ἰδόντας προσεύξασθαι. Some however contend that *ἰδόντας* has not reference to the worshippers having an unobstructed view, but to the passers by, who may see the temples and altars and make their salutations; see Vitruv. I. 7: *aedibus sacris—in celsissimo loco, unde moenium maxima pars conspiciatur, arae distribuuntur*; and IV. 5, *ubi de templis circum vias publicas aedificatis agitur*

— ἡδὲ δὲ ἀγνώστῃ ἐχθρότος προσίεναι, i. e., Socrates would have a retired spot, because the danger of being polluted when entering the sacred inclosure, would be so much less there, than in much frequented places. See Smith's Dict.: *Templum*, p. 958.

## CHAPTER IX.

1.—Ἡ ἀνδρεία, is opposed to δειλία, and signifies *energy of character*, as opposed to *weakness*. Courage is but a partial representative of it; *manliness* (a word of similar origin), in its best and most extended sense, is perhaps nearest to it of any English word, and *virtus* nearly corresponds in Latin. Plato defines it as *καρτερία τις τῆς ψυχῆς*, *Lachea*. p. 192. D; and he elsewhere describes the man who is truly ἀνδρείος as one who fears nothing which ought not to be feared, whilst he fears what ought to be feared; see *Lewis Contr. Theos*, p. 255 sq. Cf. note, I. 1. 16. In regard to the emphatic position of ἀνδρεία, see note, II. 7. 8. The Latin accomplishes the same thing by a circumlocution, with *de*; interrogatus de fortitudine, utram, etc. — διδακτὸν ἢ φυσικόν; for the gender, see note, II. 3. 1. — πρὸς τὰ δεινὰ, in respect to all things difficult or perilous. — ἐν τοῖς αὐτοῖς νόμοις, in accordance with the same laws, etc.

2.—Πᾶσαν φύσιν... αἰξέσσαι; cf. the same idea in II. 6. 39. — οὐτ' ἄν... ἐθέλοιεν ἄν; for the repetition of ἄν, see note, I. 4. 14. — ἐν πέλαις καὶ ἀκοντίοις... ἐν τόξοις... διαγωνίσεσθαι. For this use of the Prep. ἐν, see Kühn. Gr. § 289. 1. (1). (a); L. Gr. II. § 600. Cf. III. 11. 4. δρῶν—μητέρα παρούσαν αὐτῇ ἐν ἐσθῆτι καὶ θρακείῃ. *Demosth. de Corin.* p. 279. 155: ἐν τοῖς ὄπλοις παραγενόμενοι. The Latin poets have imitated this construction; see *Virg. Aen. V.* 37: *Aestes horridus in jaculis et pelle Lybistidis ursae.* — πέλαις. The πέλη was a small light shield, the ἀσπίς a large one to protect the whole body. — ἀκοντίοις. The ἀκόντιον, ἄκων, javelin, a weapon for throwing at a distance, whilst δόρατα were perhaps more frequently used for fighting close at hand. Here, however, ἀσπίδας and δόρατα are put for Lacedemonian armor in general, whilst πέλαις and ἀκοντίοις characterize that of the Thracians.

3.—Ὅρῶ... ἐπὶ τῶν ἄλλων πάντων; for ἐπὶ construed with the Gen. after verbs of understanding, seeing, judging, speaking, etc. see Kühn. Gr. § 296, and L. Gr. II. § 611, and cf. II. 3. 2.



4.—*Σοφίαν*, *wisdom*, i. e., in general an accurate knowledge, discernment of our relations as moral beings, and the consequent duties. It is, according to Socrates, the foundation of all virtue; it is virtue. — *σωφροσύνη* from *σώ* (*σά*(ω)) and *φρήν*, that which saves the soul, hence, *soundness of mind*; it signifies not merely the power of the will over the passions and appetites, but also includes the voluntary submission of these to the will; and hence is not only a healthy and peaceful state of the mind, but a moderation, medium between too much and too little in action. See Kühn. Tusc. Quaest. IV. 13. 30; Plat. Charmidas and Stallb. Prolog.; Lewis, Contr. Atheos, p. 351 sq. In contrast with *σοφίαν*, *right knowledge* here, it seems to have particular reference to right action, and hence Xenophon says, that Socrates did not separate the two (*διόριζεν*): ἀλλὰ τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γιγνώσκοντα εὐρησθαι αὐτοῖς, καὶ τὸν τὰ αἰσχροῦ εἰδὼτα εὐλαβεῖσθαι, σοφὸν τε καὶ σώφρονα ἔκρινεν, but one who knowing the honorable and good, practises them, and being acquainted with the bad avoids it, he judged to be wise and prudent. Kühner thinks the participles *γιγνώσκοντα* and *εἰδὼτα* are repeated in sense, and the following Inff. depend upon them, i. e., one who knowing... knows how to practise, etc. Cf. II. 3. 14: ἢ δυνεῖς... ἔρξαι, μὴ αἰσχροῦς φανῆς; i. e., ἢ δυνεῖς ἔρξαι, δυνῶν, μὴ αἰσχροῦς φανῆς. A more precise construction would require the omission of *καὶ τὸν* before *τὰ αἰσχροῦ*, thus: τὸν τὰ μὲν καλὰ... τὰ δὲ αἰσχροῦ, κ.τ.λ. — οὐδὲν γε μᾶλλον, κ.τ.λ. The construction here is: τοὺς ἐπισταμένους μὲν ἂν δεῖ πράττειν, ποιοῦντας δὲ τὰναντία, οὐδὲν μᾶλλον σοφούς τε καὶ ἐγκρατεῖς (sc. σώφρονας) εἶναι νομίζω, ἢ ἀσόφους τε καὶ ἀκρατεῖς νομίζω εἶναι σοφούς τε καὶ ἐγκρατεῖς (sc. σώφρονας), those who know the right but do the contrary, I suppose to be no more wise than those who are ignorant (*ἀσόφους*) and without self-government (*ἀκρατεῖς*). The words *ἀσόφους* and *ἀκρατεῖς* are without the article, although subject and not predicate, because the subject is intended to be indefinite. Cf. Oecon. XII. 17 sq.: καὶ τότε μοι δῆλωσον, εἰ οἶόν τέ ἐστιν ἀμελεῖ αὐτὸν ὕστα ἄλλους ποιεῖν ἐπιμελεῖς. Οὐ μὰ τὸν Δι', οὐδὲν γε μᾶλλον, ἢ ἄμουςον ὄντα αὐτὸν ἄλλους μουσικούς ποιεῖν. — πάντας... προαιρουμένους ἐκ τῶν ἐνδεχομένων... ταῦτα πράττειν, κ.τ.λ., *choosing from those they, etc.* The idea of Socrates is, that the man who possesses true wisdom, knows what his own real good is, and acts accordingly. It is impossible for him to act contrary to his own interests and to what is right. Hence he who does not act rightly is not possessed of true wisdom or prudence. In reference to the signification of *ἐνδεχομένων*, see note, I. 2. 23.

5.—Τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι, κ.τ.λ. The reasoning in this somewhat obscure passage is briefly

as follows: Justice and every other virtue is wisdom, for every thing just and virtuous is honorable and good; but he and only he who knows the honorable and the good (i. e., the wise man, the *σοφός*) prefers and does that which is honorable and good. But that which is just and virtuous is honorable and good; therefore justice and every other virtue is wisdom. It must be acknowledged that we should expect the Greek of the last clause: *ἐπει... πράττεται*, to run thus: *ἐπει οὖν τὰ τε δίκαια καὶ τὰ ἄλλα πάντα, ἃ ἀρετῇ πράττεται, καλὰ τε καὶ ἀγαθὰ ἐστίν*. But it may perhaps be supposed that Xenophon was in fault in this instance, in communicating the precepts of his master. See Kühn. in h. l. — *ἐὰν ἐγχειρῶσιν*, for the Opt. *εἰ ἐγχειροῖεν*; see note, I. 2. 2. — *δῆλον εἶναι, ὅτι... σοφία ἐστὶ* for the more usual *ὅτι σοφία εἴη*; see note, I. 1. 13: *φανερὸν, κ.τ.λ.* — *δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετῆ*. The article, it is well known, is frequently omitted even with the names of specific virtues and vices; cf. note, I. 2. 23: *σωφροσύνη*; IV. 6. 7: *σοφία*. The article is inserted before *ἀρετῆ* on account of *ἄλλη*; cf. Plat. Protag. p. 323. A: *δικαιοσύνης τε καὶ τῆς ἄλλης πολιτικῆς ἀρετῆς*, and B: *ἐν δὲ δικαιοσύνη καὶ ἐν τῇ ἄλλῃ πολιτικῇ ἀρετῇ*.

6.—*Μανίαν γε, insanity*. *Μανία*, according to Socrates, is the antithesis of *σοφία*, and is accordingly an ignorance, want of practical understanding of the virtues, such as temperance, justice, fortitude, etc. *Γ* gives emphasis to the contrast between *μανία* and *σοφία*. — *οὐ... τῇν ἀνεπιστημοσύνην μανίαν ἐνόμιζε*. The distinction here made between *ἀνεπιστημοσύνη* and *μανία* is that the former signifies ignorance in general, such as the world takes cognizance of; the latter, ignorance of virtue, which arises from self-ignorance, *τὸ ἀγνοεῖν ἑαυτόν*. Ignorance of self, of the metes and bounds of one's own ignorance, is according to Socrates the lowest state of degradation and nearly allied to insanity; Ritter, II. p. 49; cf. also note, IV. 2. 24. — *καὶ μὴ ἃ οἶδε δοξάζειν*. The position of *μὴ* before the relative is emphatic, and the phrase is equivalent to *καὶ μὴ ἃ οἶδεν, ἀλλ' ἃ μὴ οἶδεν*; see Kühn L. Gr. II. § 865. Anm. 3. For the omission of the subject with *οἶδε*, and also with the infinitive *δοξάζειν*, cf. Stallb. Plat. Apol. p. 29. B: *ἡ τοῦ οἰεσθαι εἰδέσθαι (ἀμαθία) ἃ οὐκ οἶδεν* (sc. τὸ). The same idiom is also found in Latin; cf. e. g., De Orat. I. 8. 30: *neque vero mihi quidquam praestabilius videtur, quam posse dicendo tenere hominum coetus, mentes allicere, voluntates impellere quo velit, unde autem velit deducere.* — *ἃ μὲν οἱ πλεῖστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων, κ.τ.λ.*, for *τοὺς διημαρτηκότας τούτων, ἃ, κ.τ.λ.* In the following words: *τοὺς διημαρτηκότας, ὧν οἱ πολλοὶ γυγνώσκουσι*, there is an attraction of the relative on account of the omission of the demonstrative.

8.—*Ἀτυχίαις... εὐτυχίαις... εὐπραξίαις*. For the concrete signification of abstract nouns in the plural, see I. 1. 11: *ἀνάγκαις*. The last two words are here used in their usual signification and not as in § 14. q. v. — *ἀνιωμένους*. Cf. with the definition of envy here given, Cic. Tusc. Disp. IV. 8. 17: *Invidentiam esse dicunt aegritudinem susceptam propter alterius res secundas, quae nihil noceant invidenti; nam si quis doleat ejus rebus secundis, a quo ipse laedatur, non recte dicatur invidere, ut si Hectori Agamemno; qui autem cui alterius commoda nihil noceant, tamen sum doleat his frui, is invidet profecto.* — *ἡλιθίους... πᾶσχειν αὐτά*, envy is a characteristic of little minds (of fools).

9.—*Τί εἶη* for *ὅ τι εἶη*; see note, I. 1. 1. — *ίναί: πράξοντας τὰ βελτίω τούτων*, to apply themselves to the doing of something better than these things. The Fut. Part. here denotes purpose, see B. 144. 3. — *ίναί... σχολάζειν*, no one has leisure to pass from things better to things worse, etc. The latter verb is frequently followed by a simple infinitive; cf. *Cyrop.* II. 1. 9; VIII. 1. 18. — *τούτων ἀσχόλιας αὐτῷ οὐσης κακῶς... πράττειν*, he, since he had no leisure, did, etc., i. e., one who is engaged in something that is profitable, has no time to turn aside to that which is profitless, and leisure should accordingly be devoted to that which is useful. This sentiment is more distinctly expressed in I. 2. 57: *τούς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθούς εἶναι· τούς δὲ κυβεύοντας ἢ τι ἄλλο ποιεῖν καὶ ἐπιζήμιον ποιοῦντας ἀργούς ἀπεκάλει*. The inculcation of such sentiments as these, one would think, was a very indirect way of "corrupting the youth."

10.—*Βασιλεῖς*; for this form of the Acc., see note, II. 2. 14. — *ἐπὶ τῶν τυχόντων*, by the multitude, or, by any one whoever, quibus libet. — *οὐδὲ τοὺς... ἐξαπατήσαντας*, neither those who have obtained it by lot, force, or fraud. — *ἀλλὰ τοὺς ἐπιστάμενους ἔρχειν*, i. e., they alone are in truth kings who know how to rule. Since knowledge is the only and the true foundation of all right action, and alone secures both individual and general well-being, the conclusion was natural, that it was necessary in order to constitute one a real king.

11.—*Ὅποτε... δμολογήσειε*: Opt. indicating repeated action; see I. 2. 57. — *ἐν τε νητ... ἐν τῇ νητ*; for the omission and use of the article, see note, I. 1. 9. — *τὸν... ἐπιστάμενον*, used Abs., Lat. *peritus*; as in II. 1. 28; III. 5. 21, et al. — *ἀν μὲν αὐτοὶ ἠγῶνται ἐπιστάσθαι ἐπιμελεῖσθαι, ... εἰ δὲ μή, κ.τ.λ.* After

*ἐπιμελείσθαι*, there seems to be an ellipsis of *τοὺς ἐπιμελομένους*, (Seiffert says of *ἄρχοντα*;) depending upon *ἐπεδείκνυσεν*, i. e., if they think they know how to manage these things, they themselves manage them. Plat. Protag. p. 311. D. resembles this passage: When two clauses are introduced by *εἰ μὲν... εἰ δὲ μὴ*, there is frequently an ellipsis of the apodosis of the first enunciation, but oftenest when the idea is a general one, like *καλῶς ἔχει*, etc.; cf. III. 1. 9, and see Kühn. Gr. § 340. 1. (c). "Αν instead of *εἰ* is found in II. 6. 37. The idea of the whole passage is: In navigation, he who is skilled in the art, is leader, and others obey him; so in all other conditions of life; men who have any business that requires care, if they suppose they have skill in it, manage it themselves, but if not, they yield themselves obediently to those who have.

12.—*Εἰ...λέγοι*; see note, I. 2. 57. — *ζημιωθήσεται*, will suffer loss; we in other cases find the form, *ζημιώσεται*, as in Demosth. Ol. II. (vulg. I) p. 17, ad init: *ζημιώσεται*.

13.—*Τὸν δὲ ἀποκτείνοντα*—; Pres. Part. denoting repeated action. — *ὡς ἔτυχε*, as it happens, in any manner, i. e., lightly, moderately. — *εἶτω* answers to *ταῦτα ποιοῦντα* in the antecedent clause.

14.—*Εὐπραξίαν*, a living well, good conduct. The common meaning of the word was prosperity, good fortune, = *εὐτυχίαν*, but Socrates did not so understand it, as he says: *τὸ μαδόντα τε καὶ μελετήσαντά τι εἶ ποιεῖν εὐπραξίαν νομίζω*. *Εὐτυχία* is accidental good fortune, and *εὐπραξία*, success as the result of science and industry. — *Πᾶν μὲν οὖν τὸ ἄναντιον, κ.τ.λ.* I suppose *τύχην*, (*εὐτυχίαν*) and *πράξιν*, (*εὐπραξίαν*) to be entirely contrary (different). Upon *μὲν οὖν*, see II. 7. 5. — *μὴ ζητοῦντα...μαδόντα*; participles involving a subject, see note, I. 3. 8: *ἀπτόμενον*. — *εἶ πράττειν*, to live well, bene vivere.

15.—*Καὶ...δέ*; see note, I. 1. 3: *κακῶος δέ*. — *τοὺς τὰ γεωργικὰ εἶδὲ πρᾶττοντας*, those who live well in agriculture; i. e., those who have knowledge of and rightly practise it. — *χρήσιμον οὐδὲν*, useful for nothing; cf. II. 7. 7: *οὐδὲν χρήσιμα*.

## CHAPTER X.

1.—Τὰς τέχνας ἐχόντων; cf. upon the signification of ἔχω, note, I. 6. 13. — καὶ ταύτοις. After ἀλλὰ μὴν καὶ, we frequently find another καὶ which is nearly redundant, as in comparisons. See I. 1. 6; 6. 3. — διαλέγοιτο; see note, I. 2. 57; and for the sing. τιμὴ after a plural, see note, I. 2. 62. — εἰσελθὼν μὲν. To this participle δεῖ at the beginning of ὁ β corresponds. — Παρβόσιον, a distinguished painter, but it should seem from his ignorance, a mere youth when this conversation was held; see Fiske's Man. p. 414. — γραφικὴ ἐστὶν ἢ εἰκασία, κ.τ.λ.; is painting the imitation, etc.! Contrary to the general principle, the subject is here without the article, because it is general in its signification; and the predicate has it, because it is intended to be specific, perhaps δευκτικῶς. See Kühn. Gr. § 244. R. 1; L. Gr. II. § 494.

2.—Ὅλα τὰ σώματα καλὰ, bodies beautiful in all their parts. — ποιοῦμεν γὰρ. See note, I. 4. 9.

3.—Τί γάρ; see note, II. 6. 2. — τὸ πιθανώτατον... ἀπομεισθε τῆς ψυχῆς ἡθός, do you imitate the state of mind which is the most winning, etc.! According to Plin. XXXV. 36. 19, the painter Aristides first expressed in his paintings that which the Greeks call ἡθὸς τῆς ψυχῆς. — ἢ οὐδὲ μιμητόν, or is this not imitable! — πῶς γὰρ. The latter particle refers to a suppressed negation: *certainly not*. — συμμετρίαν. Pliny says, XXXV. 10: (Parrhasius) symmetriam picturae dedit, primus argutias vultus, elegantiam capilli, venustatem oris, confessione artificum in lineis extremis palmam adeptus, etc. — ὧν σὺ εἶπας, sc. τῶν κοίλων, κ.τ.λ. § 1. For the form εἶπας, see note, II. 2. 8.

4.—Ἄρ' οὐδ'; see note, II. 6. 1. — γίνεται ἐν ἀνδρώπῳ τό τε φιλοφρόνως... βλέπειν. The verb γίνεται here signifies: is found in, has place in; hence the use of the preposition ἐν before ἀνδρώπῳ. The article τὸ with the Inf. might follow it even in the signification: to happen, come to pass. Cf. Demosth. de Coron. p. 287, 177: Ἰνα τοῖς ἐν Θήβαις φρονούσι τὰ ὑμέτερα ἐξ Ἰσού γένηται τὸ παρρησιάζεσθαι: περὶ τῶν δικαίων. — ὁμοίως is to be taken with ἔχω τὰ πρόσωπα: to present the same face, appearance. By the separation from the words which it qualifies, ὁμοίως is made emphatic; see Kühn. Gr. § 348. 9.

5.—Διὰ τῶν σχημάτων... ἀνδρώπων, through the mien, bearing of men both when they are standing, etc. — διαφαίνει, middle

signification common in Xenophon: appears, is exhibited. Cf. *ἡ ἡμέρα υποφαίνει*, Anab. III. 2. 1; IV. 2. 7; 3. 9; Cyrop. IV. 5. 14. — τὰ καλὰ... ἤδη; there is as much good philosophy as morality in the wish that Socrates insinuates here, that Parrhasius will devote his pencil to the illustration of the honorable, beautiful, and lovely in human character, rather than the reverse.

6.—'Αλλοίους, *different*; i. e., so that a *δρομεύς* may be easily distinguished from a *παλαιστής*, etc.; cf. IV. 8. 2: οὐδὲν ἀλλοιότερον διαβίους ἢ τὸν ἔμπροσθεν χρόνον. The idea may be: in different attitudes or circumstances, as contending, running, etc. The former seems preferable. — τὸ ζωτικὸν φαίνεσθαι, a *life-like appearance*.

7.—Τὰ τε ὑπὸ τῶν σχημάτων κατασπόμενα, κ.τ.λ. those parts drawn down, etc., by the positions of the body (in wrestling), etc. — πιδανότερα, *more fitting*, or, *more pleasing* (as more in accordance with nature).

8.—Εἰκὸς γούν; see note, I. 4. 8; III. 3. 5, and 2. — ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον... ἢ ὄψις μιμητέα. The change from the impersonal to the personal construction will not escape the student's notice. 'Απειλητικὰ (as menacing), predicate as the position of the article shows; so εὐφραϊνομένων; cf. note, I. 4. 13.

9.—Ἐπιρασμένους; see note, I. 2. 10. — Νῆ τὴν Ἥραν; see note, I. 5. 5. — καλὸν γε... τὸ εὖρημα, beautiful indeed is your invention. Καλὸν is emphatic both by position and by the addition of γέ. — τῷ τὰ μὲν δεόμενα σκέπη... σκεπάζειν, κ.τ.λ., on this account, that the breast-plate protects those parts... that need protection, etc. In respect to this unusual construction, τῷ... σκεπάζειν, cf. Plat. Gorg. p. 490. C: τῷ μὲν ἔρχειν.

10.—Πολυτελεστέους, of more expensive materials. — Τὸν δὲ βυδμόν. In respect to δέ, cf. note, I. 3. 13. Βυδμός, when applied to a breast-plate, must denote relative adjustment of parts, due proportion. — πότερα μέτρῳ ἢ σταδμῷ ἐπιδεικνύων, whether showing (to the purchaser) the proportion by measure or weight, etc. — ἴσους... ὁμοίους, equal in all their parts... similar. Cf. Hellen. VII. 1. 83: ὡς τῆς πολιτείας ἰσομένης ἐν τοῖς ἴσοις καὶ ὁμοίοις; 1. 1: ὡς δεῖ ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις τὴν συμμαχίαν εἶναι; Ibid. § 13 and 45; Thuc. IV. 105; V. 27. — Ἀλλὰ νῆ... ποιῶ; sc. ἀρμόττοντας. The insinuation, that he might not make his breast-plates fitting (εἶγε ἀρμόττοντας ποιεῖς), immediately calls forth this strong asseveration.

11.—*Σώματα... τὰ μὲν... τὰ δὲ*; see note and references, II. 1. 4. — *ὥστερ καὶ ἄρμόττοντα*, i. e., *ὥστερ καὶ ἄρμόττοντα ποιῶ τῶν θώρακα, οὕτω καὶ ἐβρυδμον ποιῶ αὐτόν*; for *καὶ* in comparisons, see note, I. 16.

12.—*Ὡστερ ἂν εἰ φαίης*; i. e., *ὥστερ ἂν φαίης, εἰ φαίης*. Such an ellipsis is not uncommon with *ὥστερ ἂν*; see Kühn. L. Gr. II. § 456. — *τῷ σφ' λόγῳ*, "according to what you say."

13.—*Εἴ τι ἔχεις*; see note, I. 6. 13. — *τὸν αὐτὸν σταδμὸν ἔχοντες*, although they have the same weight. — *διειλημμένοι τὸ βάρους... τὸ μὲν... τὸ δὲ, κ.τ.λ.*, having their weight divided, a part being borne by the shoulders, a part, etc. The participle *φερόμενον* is to be mentally supplied, and hence the use of the preposition *ἐπὶ* — *ὀλίγου δεῖν*, almost; used adverbially for *ὅς ὀλίγ.*, κ.τ.λ., so *ὀλίγου, πολλοῦ*, etc., are sometimes used without *δεῖν*. Cf. Aristoph. Clouds, I. 722, and see B. 140. n. 4, 150. m. 18; Kühn. Gr. § 341. R. 3. — *προσδήματι*, an appendage. The weight is so distributed upon the different parts of the body, that it seems like an appendage, a part of the body itself rather than a burden.

14.—*Αὐτό δι' ὅπερ, κ.τ.λ.*, the very thing, on account of which, etc. *Αὐτός* stands for that which is especially the subject of discourse, = *αὐτὸ τοῦτο*, hoc ipsum; see Kühn. L. Gr. II. § 630. Anm. 5; Gr. § 303. 3. — *διὰ ταῦτα*; i. e., *διὰ τὸ ποικίλους καὶ ἐπιχρόστους εἶναι*.

15.—*Ἀκριβεῖς θώρακες*, breast-plates, accurately adjusted to the body. — *Αὐτὸς... τοῦτο λέγεις*, you yourself say the very thing I mean. — *καὶ πάνυ ὀρθῶς ἀποδέχῃ*, and you fully understand me.

## CHAPTER XI.

1.—*Θεοδότη*. In regard to the Heterae of Athens, with whom Theodote may be classed, see Becker's Charicles, Exc. to Scene, II. p. 194 sq. For the Nom. after *ὄνομα εἶναι*, see Kühn. Gr. § 266. R. 1; L. Gr. II. § 506. Anm. 1. — *οἶας συνεῖναι τῷ κείδοντι*; i. e., *τοιούτης ὀψης, ἔστε συνεῖναι τῷ κείδοντι*; for the construction of the infinitive, see note, I. 4. 6. This phrase characterizes the profession of Theodote. — *κρεῖττον... λόγου*, beyond description in words; cf. I. 6. 11: *ἔλαττον τῆς ἀξίας*. So below: *οὐ γὰρ δὴ ἀκούσαι γε τὸ λόγου κρεῖττον ἔστι καταμαθεῖν*, for not indeed to those merely hearing is it permitted

to know that which is beyond the power of description. — ἀπεικασομένους; the Mid. voice: representing for themselves, hints at the object of the artists in making copies of her, i. e., for use as models of human beauty. — οἷς, for the more usual καὶ τοῖσι. — ἐαυτῆς ὅσα καλῶς ἔχει. The genitive ἐαυτῆς depends upon ὅσα, partitively. With καλῶς ἔχει, ἐπιδεικνύειν is to be supplied: it might be decorous to exhibit. Cf. II. 1. 21 and 32. Others, however, render: Quaecunque habent pulchritudinis commendationem. — Ἰτέον ἂν εἴη δεασομένους, = ἵεναι ἂν δέοι (ἡμᾶς) δεασομένους. The idea expressed by δεῖ is implied in the verbal in -τέον, and hence the following Acc. This construction is somewhat frequent in Attic writers. See § 2: ταύτην ἡμῶν χάριν ἐκτέον, it is meet that she should give us thanks; cf. with the preceding clause: ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν... ἢ ταύτην ἡμῶν. See also Kühn. L. Gr. II. § 587. Anm. 4. — Οὐ γὰρ δὴ; see note, I. 2. 14, and II. 4. 1. — οὐκ ἂν φθάνοιτ'... ἀκολουθοῦντες, Follow me at once, "Quin statim sequimini;" for the construction, see Kühn. Gr. § 279. 4; cf. note, II. 3. 11.

2.—Παυσαμένου δὲ τοῦ ζωγράφου; sc. γράψαντος, to be supplied from ζωγράφου, = ἐπεὶ δὲ ὁ ζωγράφος ἐπαύσατο γράψας. — ἄρ'; cf. note, II. 6. 1.

3.—Πλεῖω ὠφελήσεται, she will receive greater advantage; cf. note, I. 1. 8; I. 2. 61. — ἐκ δὲ τούτων... δεραπεύσθαι, the natural consequence is, that we shall pay court to, honor her and she be honored. — εἰ... ἔχει, ... ἂν δέοι; for the use of modes here, see note, II. 2. 3.

4.—Πολυτελῶς κεκοσμημένην, κτλ. The decency and comfort, and even splendor, which Socrates found in the house of Theodote, does not prove that this was the general condition of the women of her class. Indeed the astonishment, indicated by him, shows that he expected to find a very different state of things. Cf. Charicles, p. 198, 9. — δεραπεῖα, cultu, ornaments; others render it: attendance or train of servants, like δεραπαύλας. — οὐ τῇ τυχεύσει, which is not vulgar, or poor; connected in sense with ἐσθῆτι as well as δεραπεῖα. Cf. I. 1. 14. — Ἄλλ' ἔρα, but then, or, but perhaps. The ἔρα retains in a degree its conclusive force and also indicates wonder. The idea is: if you have not land, which surprises me, I conclude you have a house, etc. These particles are often used in dialogue where one brings an objection which has somewhat the nature of an inference from what precedes; cf. Kühn. L. Gr. II. § 757. b. — οἰκία προσόδους ἔχουσα, a house furnishing a revenue, rent. — Ἄλλὰ μὴ, but yet... not. —



χειροτέχνηαι, servants who engage in mechanical employments, many of whom were owned by the wealthy Athenians. — οὗτος μοι βίος ἐστί; for ταῦτα, κ.τ.λ., by attraction; see Kühn. Gr. § 240. 3, and note, I. 2. 42.

5.—Κρείττον δῖων... φίλων ἀγέλην κεκτήσθαι; i. e.: κρείττον ἐστί φίλων ἀγέλην κεκτήσθαι ἢ δῖων ἀγέλην; for the use of the Perf. Tense, see note and references, I. 2. 49. — ἐπιτρέπεις; for the meaning of this word, see note, III. 5. 12.

6.—Ἐνταῦθα ἐμπέσῃ; cf. § 8: εἰς ταῦτα ἐμπίπτουτες. The adverbs ἐνθα, ἐνθάδε, ἐνταῦθα are used both with verbs of rest and motion; see Kühn. L. Gr. II. § 571. Anm. 3, and cf. Anab. II. 3. 19: ἐνθα βασιλεὺς ἀφίκετο; Isocr. Panegy. p. 46. 30: ἐνταῦθα καταφυγεῖν ἔχομεν.

7.—Οὐ γὰρ δῆ; see note, I. 4. 9, and II. 4. 1. — Δηράσειν; the future of the verb δηρῶν is in Attic writers for the most part of the Mid. form δηράσομαι, but the active form of the Part. δηράσων occurs in Anab. IV. 5. 24; Cyrop. I. 4. 16. — Δηρώντες... τεχνάζουσι. We may either consider the subject as implied in the verb here, or infer the noun of δηρυντάλ from the participle.

8.—Ὅτι μὲν γὰρ, κ.τ.λ. Cf. a similar passage, Cyrop. I. 6. 40. — ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, that they flee hastily (running) from, etc. Cf. for the construction of τρέχοντες, the participle in the Nom., note, I. 2. 1. — κατὰ πόδας; see note, II. 6. 9.

10.—Ἐν μὲν... περιπλεκόμενον. This reply by the collocation of the words, answers the implied doubt, (i. e., whether she had any net at all,) in the previous question: you have one I think, and one that clings around (embraces) very well. — τὸν δὲ τρυφῶντα, a wanton lover. Τρυφᾶω, originally: to live delicately, and, to be licentious, wanton. It is worthy of notice, that Socrates, by attributing to Theodote many of the offices of an honorable love, places before her the contrast between her present mode of life and that which she might follow. — ἐπισκέψασθαι, Aor. tense, to designate an action done for once; that is, to visit a friend, if a friend ever happens to be sick. The variation from the present tense, which designates continued action, to the Aor. when temporary action is brought to view, is worthy of notice here both in the infinitives and participles: ἐποθέχεσθαι, ἀποκλείειν, ἐπισκέψασθαι, συνησθῆναι, ἐπιμελόμενον, τρυφῶντα, ἀρρωστήσαντος, πράξαντος; and cf. II. 7. 7; IV. 4. 4: προέλετο μᾶλλον τοῖς νόμοις ἐμμένον ἀποδανεῖν, ἢ παρανομῶν ζῆν. — κεχαρίσθαι, κ.τ.λ. For the Perf. here, see Kühn. Gr. § 255. R. 5, and note, I. 2. 49: δεδέσθαι — φιλεῖν γε μὴν; cf. note, I. 4. 5: ὁμῶν γε μὴν. — ὅτι ἀρεστοί... ἀνακείσεις,

because friends are pleasing to you, I know that you conciliate them, not only by word but by deed. *Λόγῳ* and *ἔργῳ* correspond respectively to *μαλακῶς* and *εὐνοικῶς*, indicating not merely the blandishments but the advantages of friendship.

11.—*Πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνδρώπῳ προσφέρεσθαι*, it makes much difference, (is of much importance,) to demean ourselves towards men according to nature and rightly. In reference to *διαφέρει*, cf. III. 12. 5: *πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν*; and, for the meaning of *προσφέρεσθαι*, cf. III. 7. 8. — *τὸ δηρίον*, used in reference to man, as in I. 3. 18. The change from the Opt. with *ἔν*: *ἔλοις ἔν* to the indicative *ἐστίν* is worthy of notice.

12.—*Τοὺς φροντίζοντάς σου τοιαῦτα ἀξιούν*. The verb *ἀξιούν*, which when it signifies *to ask*, *demand*, is followed by an Accus. with the Inf. as in Anab. I. 1. 8; Hellen. II. 4. 42. et al., like other verbs of similar meaning, takes here two accusatives. — *οἷα ποιοῦσιν ἀυτοῖς... μελήσει* as will be least trouble to those doing them.

13.—*Τὰ παρὰ σεαυτῆς*; cf. § 14: *τῶν παρ' ἐμοί*. The latter is the natural construction, and explains the former which is a mingling of two constructions, i. e., *θεωροῖο παρὰ σεαυτῆς τὰ παρὰ σεαυτῆ*, as in the phrase: *οἱ ἐκ τῆς ἀγορᾶς ἄνδρωποι ἀποφεύγουσιν*. Cf. III. 6. 11.

14.—*Προσφέροισ*, sc. *τὰ παρὰ σεαυτῆ*. — *ὑπομιμνήσκοις*, sc. *τῶν παρὰ σεαυτῆ*, cf. § 13. — *ὡς κοσμιωτάτῃ ὁμιλίᾳ καὶ τῷ φάλνεσθαι*, κ.τ.λ., by the most decorous intercourse and by appearing as wishing, etc. *τῷ φάλνεσθαι* Dat. of means together with *ὁμιλία*. — *ὑπομιμνήσκοις... δεηθῶσι*. The wisdom of this advice in respect to accomplishing the end proposed, is unquestionable, and the spirit of it might well be applied to other and worthier objects. Ruhnken compares Alciphron. Epist. II. 1, 40: *μέγα τῶν ἑταιρουσῶν ἐστὶ σόφισμα ἀεὶ τὸ παρὸν τῆς ἀπολαύσεως ὑπεριδεμένος ταῖς ἐλπείσι διακρατεῖν τοὺς ἐραστάς*, κ.τ.λ. Terent. Heaut. II. 3, 126. *hac arte tractabat virum, ut illius animum cupidum inopia incenderet*. In respect to the Nom. *βουλομένη*, see note, I. 2. 1.

15.—*Τί οὖν οὐ... ἐγένου συνδηρατῆς τῶν φίλων*; why will you not *forthwith* become, etc. This use of the Aor. in urgent requests, indicating the wish that the desired object were already accomplished, is somewhat frequent with *τί οὐ* and *τί οὖν οὐ*; see Kühn. Gr. § 256. 4. (e), and cf. III. 1. 11.

16.—*Ἰδία πράγματα πολλὰ καὶ δημόσια*. By *δημόσια* as contrasted with *ἴδια πράγματα*, Socrates designates political employments

specifically, but as he did not engage in political life (τὰ πολιτικὰ οὐκ ἐκροῦν τε), but ἄλλως πολιτικοῦς ἐποίει, I. 6. 15; he probably intends to use the phrase in a general way to designate the busy life which he led. — φίλαι, lit., *females friends*, playfully used for his disciples who learned φίλτρα τε καὶ ἐμφᾶς from him. Cf. with II. 6. 11 sq. — ἔδωσαι; the future is sometimes used for the present when there is an implied condition, as here; who would not permit me to be away, if I were disposed to enter your service. \*See Kühn. Gr. § 255. 3; L. Gr. II. § 446. 4.

17.—Ἐπίστασαι γάρ; do you then? γάρ, conclusive, cf. with I. 2. 10: οὐ γάρ; — Ἀπολλόδωρον. This man was entirely devoted to Socrates, and was one of those of his friends, present at his last trial. Cf. Apol. § 28: Ἀπολλόδωρος ἐπισμητῆς μὲν ἰσχυρῶς αὐτοῦ (τοῦ Σωκράτους), ἄλλως δ' εὐήθης. — τόνδε; when the demonstrative pronoun is used with a proper name, the latter does not take the article; see Kühn. Gr. § 246. R. 1. (b) and references; L. Gr. II. § 488. Anm. — Ἀντισθένην; see note, II. 5. 1; Symp. I. 3; IV. 44: Σωκράτει σχολάζων συνδιαμέρευεν. — Θήβηθεν; for the termination -θεν, see Kühn. Gr. § 235. 3, and R. 1. 2.

18.—Χρῆσον, *lend*. — ἐπὶ σοί, *against you*, i. e., for taking or charming you; cf. note, I. 8. 11: ἐφ' οἷς, κ.τ.λ. — ἐὰν μή τις φιλωτέρα σου ἔνδον ῥ; Socrates here as in § 16: φίλαι, humorously applies to his disciples the language used of harlots. Thus ἔνδον ἕτερος was the common formula for excluding one lover when another was present; cf. Lucian Dial. Meretr. XII p. 310: ἀπέκλεισα ἐλθόντα, Ἐνδον ἕτερος, εἰπούσα; VIII p. 300: ἐπειδὴ δὲ ἐλθόντα ποτὲ ἀπέκλεισα· Καλλιίδης γὰρ ἔνδον ἦν.

## CHAPTER XII.

1.—Τῶν ξυνότων τινα, one of his disciples. — νέον τε. καὶ, κ.τ.λ., lit., both young and having, etc., i. e., *although young, etc.*, so et...et are sometimes employed in Latin. — ἰδιωτικῶς...τὸ σῶμα ἔχεις...Ἰδιότης. The noun ἰδιότης, designates a private person, one who has no professional knowledge, and hence unskilled, unpractised, and here, one who does not practise gymnastics, neglects bodily exercise. So in III. 7. 7: οἱ ἰδιῶται is antithetical to τοῖς ἀσκηταῖς, where see note. Cf. Plato as quoted by Weiske, Vol. VIII. p. 420: εὖ τὸ σῶμα ἔχων καὶ μὴ ἰδιωτικῶς ἢ φαύλως. Ἰδιωτικῶς τὸ σῶμα ἔχειν, to have a body unpractised in athletic exercises, and hence *feeble*,

sickly. In respect to the construction of τὸ σῶμα κακῶς, ἰδιωτικῶς ἔχειν, cf. III. 13. 1: τὸ σῶμα κάκιον ἔχοντι; Oecon. I. 13: ὅτε... κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν ψυχὴν, κάκιον δὲ τὸν οἶκον. — Ἰδιότης, μέν; the contrast implied in the μὲν solitariūm is τοῦ δὲ διανοεῖσθαι ἐπιμέλωμαι or it may be expressed in English by a paraphrase: I am indeed unpractised in gymnastic exercises; this does not pertain to my course of life; I give my attention to intellectual pursuits; cf. I. 1. 1 ἢ μὲν... γραφή. — Οὐδὲν γε μᾶλλον, sc. ἰδιότης εἰ. You are not more an ἰδιότης, i. e., not less an ἀσλητής than those who are about to contend in the Olympic games, τῶν ἐν Ὀλυμπίᾳ μελ., κ.τ.λ. The idea here is: You have as much need to accustom yourself to ἔσκησις τοῦ σώματος as the literal ἀσκηταὶ τῶν Ὀλυμπίων. For when your country calls you to her defence in war you must be there. And you will as much need strength and activity of body as the combatant in the Olympic games. — ἐν Ἀθηναίοις δῆσουσιν, lit., which the Athenians place, i. e., institute. The language is derived from the Games. So in Virg. Aen. V. 66: Prima citae Teucris ponam certamina classis. — τύχουσιν; sc. ἀγῶνα δέοντες: quam fors tulerit, as in § 2: ἐὰν οὕτω τύχουσι; q. v.

2.—Δι' αὐτὸ τοῦτο, on account of this very thing; sc. τὴν τοῦ σώματος καχεξίαν. — ἐὰν οὕτω τύχουσι, if they shall so chance, sc. δουλεύοντες τὸν λοιπὸν βίον; i. e., if it shall so happen. Cf. Hellen. VII. 2. 84; IV. 1. 84; Anab. II. 2. 17; III. 1. 8. — ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, sometimes paying more for their redemption than they really possess, they, etc.

3.—Τῶν ἐπιτιμιῶν τῆς καχεξίας τοῦτων, i. e., these miseries which follow the neglect of physical exercise; i. e., poverty, disgrace, captivity, slavery, ignominy, death, etc. The word ἐπιτιμιῶν is well chosen to indicate that these evil are of the nature of punishment for neglect of the physical powers. Καὶ μὴν... γε, atqui certe. — πολλὰ βέβαιον καὶ ἠδύον; these adjectives are in the predicatē, agreeing with the implied antecedent of αὐτῶν, and τὸν ἐπιμελόμενον is the Accus. subject of ὑπομένειν. — τοῦτων; sc. τῶν τῆς καχεξίας ἐπιτιμιῶν. — ὀγεινότερον; sc. τῆ, a change of gender which has frequently been noted.

4.—Τάναρτία... ἦ. So ἦ, than, is used after ἐναντίων in IV. 5. 8: τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν—αἰτίαν εἶναι. See Kühn. Gr. § 328. 2; L. Gr. II. § 540. Anm. 3, and cf. note, III. 7. 7: διαφέρει... ἦ. — τὸν τε λοιπὸν βίον... καὶ τοῖς ἐαυτῶν πασὶ. The contrast here strictly requires the pronoun in the first clause: αὐτοὶ τε...

καὶ τοῖς ἰαυτῶν πτωσί. The contrast of the *τῶν τε λατῶν βίῳ* with the time after death, probably gave rise to the present construction. — *ἄφορμῆς*, here, *wealth, means of living*; cf. note, II. 7. 11.

5.—*Ἡ πόλις... ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον*, our State does not publicly institute the practice of those things that pertain to war. A difference is here suggested between Athens and Sparta. In the former place, education, and hence gymnastic exercises, were not demanded by law, as in the latter, but only by custom. — *ἐπιμελεῖσθαι*, to be cared for. — *οὐδέ ἐν ἑλλᾷ... οὐδέ ἐν πράξει*, κ.τ.λ. The first *οὐδέ* = *ne quidem*, *not even*, the last = *nor*. Ἄλλῃ *οὐδέ* ἄγων, is contrasted with *πολεμικῆς ἀγῶν*, the subject of the preceding paragraph. It should be noticed that *οὐδέ... οὐδέ* are never properly used as parallel with *οὔτε... οὔτε*: *neither... nor*. See Kühn. Gr. § 321. R. 7; L. Gr. II. § 744. 2. — *πολλὸ διαφέρει*, it is far better. There is however an ellipsis of the contrasted clause with this word, as well as with interest in Latin: *πολλὸ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν καὶ ὡς κἀκίστα*. Cf. note, III. 11. 11, and Bornem. Cyrop. III. 3. 4.

6.—*Ἐπει... τίς οὐκ οἶδεν*. The sentence begins as if it were to proceed with *πάντες ἴσασιν*; such changes are not unfrequent especially with enunciations introduced by *οὔτε*; cf. Kühn. L. Gr. II. § 828. 1. — *καὶ λήθη*, κ.τ.λ. The effects of the neglect of physical culture upon the mind, here enumerated by Socrates, are but too well and too often verified in the fate of those of studious habits. — *πολλὰκις πολλοῖς*; for similar instances of *paronomasia* in Greek, cf. Kühn. L. Gr. II. § 865. 2.

7.—*Καὶ τὴν εὐεξίαν*. There is generally supposed to be a trajec-tion of the *καί*, which is to be rendered with *πρὸς τὰ ἐναντία*, κ.τ.λ. This position may have been chosen to bring out more clearly the contrast expressed in the *πρὸς... γυγνομένων*; cf. a trajec-tion of *καί* in IV. 7. 7. A more natural explanation of this passage is perhaps, to consider the *καί* as in its proper place with the meaning of *also* or *even*, and *καὶ τὴν εὐεξίαν χρῆσιμον εἶναι*, κ.τ.λ. = *soundness of body should even be use-ful*, etc. — *καίτοι*, *atqui*, *or*, *at vere*, *not quanquam*.

8.—*Τὸ... γηρᾶσαι*; *sc. τινὲ*. Kühn. Gr. § 238. R. 3; L. Gr. II. § 414. 5. There is also an old form of the Aor. of this verb *γηρᾶναι*; cf. Kühn. Gr. § 161. 8; L. Gr. I. § 186. p. 190. Thus Thomas Mag. p. 78. ed. Ritsch., says: *Γηρᾶναι καὶ καταγηρᾶναι ἀρχαιότερον· οἱ δ' ὕστερον γηρᾶσαι καὶ καταγηρᾶσαι*. — *ἰδέλει αὐτόματα γίγνεσθαι*, *come not of their own accord*, i. e., *without practice*.

## CHAPTER XIII.

1.—*Προσεϊπὼν τινα χαιρεῖν*; with the formula of greeting: *προσεῖπ. χαιρεῖν*, we find the Dat. instead of the Acc. in Hellen. IV. 1. 31: *ἑλλήλοισι χαιρεῖν προσεῖπον*. Cf. Kühn. Gr. § 285. 1. (1). — *γελοῖον, absurd* — *ἄγροικότερος*. This adverbial ending, properly belonging to the positive, is however somewhat frequently found in comparatives; see Kühn. Gr. § 85. R.; L. Gr. I § 327. 3, and cf. Venat. XIII. 3. *μειζόνως*; de Rep. Lac. I. 5. *ποθεινότερος*. II. 7. (5). *ὕμεινότερος*; Symp. IV. 3. *ἐχθιδόνως*; de Re equ. I. 6. *ὕγροτῶρος*, et al. — *διακειμένῳ περιέτυχες*, "rather churlishly disposed." Hickie. — *λυπεῖ*; an anacoluthon for *λυπεῖν*, to answer to *ὀργίζεσθαι*.

2.—*Ἄκουμενός*, a physician of the age of Socrates, and his friend. See Plat. Phaedr. p. 227. A.; p. 268. A. B.; Symp. p. 176. B. — *παύσασθαι ἐσθίουτα*, *that he should cease eating*; i. e., before satiety. The subject is here implied in the participle; see note, I. 3. 8. So in: *ὕγεινότερόν φησι διδῆναι παυσάμενον*.

3.—*Παρ' ἐαυτῷ*, *with him*, i. e., at his house. — *ψυχρὸν... ὄστε λούσασθαι*, cold for bathing; so the Latin: *frigida ad lavandum*. The adjective in the positive with *ὄστε* is used for the comparative with *ἢ ὄστε*. See B. 139. m. 56. — *ἔχθονται πίνοντες*; see I. 2. 47. — *Μὰ τὸν Δί'*; sc. *οὐκ ἔχθονται*, the negative being implied in the preceding interrogation; see note, I. 4. 9. — *τεθαύμακα, ὡς ἠδέως*, i. e., *τεθαύμακα, ὅτι οὕτως ἠδέως χρώνται*. So *ὡς* is used for *ὅτι οὕτως* in Plat. Crito, p. 43. B; *θαυμάζω αισθανόμενος, ὡς ἠδέως καθεύδεις*; see Kühn. Gr. § 329. R. 8; L. Gr. II. § 771. 8. — *ἐν Ἀσκληπιοῦ*; sc. *νεφ'*; so with *Ἀμφιαρόου*; see Kühn. Gr. § 363. b; L. Gr. II. § 474. b., p. 118.

4.—*Ἀκόλουθον*, his footman, an attendant who followed his master in public; as really a part of the family, as the master himself, and hence, like a proper name, without the article.

5.—*Οἴκοι*, at home, i. e., in Athens. — *πορευόμενος, περιπατήσας*; for the anaphora here, see I. 1. 18. — *ἐκτείναις*; the idea is: if you would just extend these walks that you make about the city in a direction toward Olympia, and continue them five or six days, you would arrive there without having walked more than if you had been at home. — *χαριέστερον... μᾶλλον*. The adverb *μᾶλλον* may be, though it is not often, joined to a comparative to give it force as in II. ω. 248: *βητέροι γὰρ μᾶλλον*, much more easily; cf. Kühn. Gr.

§ 239. R. 1. A much more frequent use of it is, after several words, to call to mind the comparative, and, as it were, repeat its significance; so in Sympos. I. 4: *οἶμαι οὖν πολλὸν ἂν τὴν κατασκευὴν μοι λαμπροτέραν φαῖνται, εἰ ἀνδράσιν ἐκκεκαθαυμένοις τὰς ψυχὰς... ὁ ἀνδρῶν κεκοσμημένος εἴη μᾶλλον, ἢ εἰ στρατηγῶν καὶ ἰππάρχων.* In such cases as this *μᾶλλον* ἢ introduces a clause that is to be considered as supplementary to the main thought. — *προεξορμῶν ἡμέρῃ μιᾷ, το αὐτὸν one day sooner*; for the Dat. of measure or excess, see Kühn. Gr. § 285. 1. (3). (c); L. Gr. II. § 400. 8. So just below; τὸ δὲ μᾶ ἡμέρῃ πλείονας, more by one day; *sc.* than is commonly consumed in the journey. — *περαιτέρω τοῦ μετρίου*; cf. note, I. 6. 11: *ἔλαττον τῆς ἀξίας.*

6.—*Παρατέδη*, lit., was stretched out, but here, weary, fatigued, cf. Cyrop. I. 3. 11: *ὥς παρατείναιμι τούτον, ὥστερ οὗτος ἐμὲ παρατείνει.* Plat. Symp. p. 207. B: (τὰ θηρία) τῷ λιμῇ παρατεινόμενα. Lysid. p. 204. C: *ἐὰν δ' οὗτος καὶ μικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται ὑπὸ σοῦ ἀκούων δαμὰ λέγοντος*; where see Stallbaum's note. — τὸ *ἰμάτιον*; before these words *μόνον* is to be supplied. Herbet compares Anab. I. 4. 18: *ἔλεγον, ὅτι οὐ πάκοδ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο περὶ, εἰ μὴ τότε, ἀλλὰ πλοίοισιν,* and Sauppis adds III. 2. 13; VI. 22. See Bos' Ellipse Gr. p. 307, where many examples are given. — *ἀκρόλουθός*; see note, § 5. — *μᾶλλον δὲ, even more, or, rather.* Cf. Cyrop. V. 4. 49; Plat. Lach. p. 196, C; Stallb. ad Phileb. p. 58, et al. — *ἡσκημένου... ἀνδρός*; Gen. after a general word understood in the predicate with *εἶναι, running*; lit. a man exercised in the Palaestra, *ἀσκητής*; and then, one who is liberally educated. It is thus antithetical to *καῖς*; since slaves were not allowed to take part in the exercises of the Palaestra at Athens.

#### CHAPTER XIV.

1.—*Δεῖπνον.* This word here designates an entertainment where each one brought his own provisions; hence sometimes called *δεῖπνον ἀπὸ σκυρίδος*, because the provisions were brought in baskets. Where each guest contributed to the *expense* of the feast it was called *ἔρανος*. See Smith's Dictionary *Deipnon*, p. 343. — *φέρειεν*; Opt. to denote repeated or customary action; see note, I. 2. 57; *φέροντες* first follows and then *φερομένων*. So we not unfrequently find *φέρειν* where we might expect *φέρεσθαι*, as *μισθὸν φέρειν* for *μισθὸν φέρεσθαι*; cf. Stallb. Plat. Lysid. p. 208. A., and Kühn. Gr. II. § 398. 3. — *ῥοσχύνοντο*

τό; it is quite doubtful whether this τό should be added. It is not found in the Mss. but might have easily been omitted in consequence of the preceding τα. — ἐπαύοντο... ὀψωνοῦντες; see Kühn. Gr. § 310. 4. (f).

2.—Σίτον; here, *bread*, though lit., wheat-flour, as ἄλιφα was the flour from barley; Smith's Diet. *Sitas*. — ὄψον, antithetical to σίτου; see note, I. 3. 5, and Boeckh's Econ. B. I. ch. 17. p. 101, 2 — λόγου ἔντος περὶ ὀνομάτων, i. e., λόγου ἔντος, ἐφ' οἷψ ἔργῳ ἕκαστον ὄνομα ἐστίν. This clause is parenthetical, λόγου ἔντος being in the Gen. Abs. For the use of the Prep. ἐπί with the Dat. see Kühn. Gr. § 296. II. (d); L. Gr. II. § 612. In like manner we find: ὀνομάζειν, καλεῖν τι ἐπὶ τινι. Plat. Sophist. p. 218. C: Νῦν γὰρ δὴ σὺ κἀγὼ οὐτοῦ περὶ τοῦνομα μόνον ἔχομεν κοινῶ· τὸ δὲ ἔργον, ἐφ' ᾧ καλοῦμεν, ἑκάτερος τάχ' ἂν ἰδίῳ παρ' ἡμῶν αὐτοῖς ἔχοιμεν. Parmenid. p. 147. D: ἕκαστον τῶν ὀνομάτων οὐκ ἐπὶ τινι καλεῖς. — ἐπὶ ποίῳ ποτὲ; see note, I. 1. 1. — γὰρ δὴ; cf. note, II. 4. 1. — Οὐ γὰρ ὄψον; see note, III. 6. 12.

3.—Τὸ ὄψον αὐτὸ, lit., meat itself, i. e., alone, solum, as in § 2: τὸ δὲ ὄψον αὐτὸ καθ' αὐτό. See Kühn. Gr. § 303. R. 4; L. Gr. II. § 630. Anm. 3. — ἀσκήσεως; the life and habits of an *athlete*. This passage is well paraphrased by Ernesti: Si quis oronium edit sine pane, non quod athleta est, nec ex athleticæ vitæ consuetudine et lege, sed voluptatis causa, poteritne is ὀψοφάγος dici! — σχολῆ γ' ἂν (scarcely), i. e., according to Suidas = οὐδ' ἔλωσ, οὐδαμῶσ, or, βραδείωσ. Cf. IV. 2. 24; 4. 25. — ἐπεσθίωσ, sc. τί δοκεῖ εἶναι; what do you think of him who with little bread eats much meat! — τοῖσδε σοῖσδε... πολυκαρπίαν; cf. note, II. 2. 10.

4.—Παρατηρεῖτ', ἔφη τοῦτον οἱ πλησίον. Οἱ πλησίον is in apposition with ὑμεῖσ implied in παρατηρεῖτε. We should use a vocative in English; cf. Kühn. Gr. § 269. 2. (b). Cf. as quoted by Kühn. Hellen. II. 3, 54: ὑμεῖσ δὲ λαβόντες καὶ ἀπαγαγόντες οἱ ἔνδεκα οὐ δεῖ τὰ ἐκ τούτων κρᾶσσετε. Cyrop. VI. 2. 41: ὑμεῖσ δὲ οἱ ἡγεμόνες πρὸς ἡμᾶ πάντες συμβάλλετε. Also Krüger, Anab. III. 1. 46, and Stallb. Plat. Hip. Maj. p. 281. A. — τῷ σίτῳ ὄψῳ, ἢ τῷ ὄψῳ σίτῳ χρῆσεται. Ὡσ is implied here; cf. note, II. 1. 12. Athenæus thus paraphrases this clause: ὃ παρόντες, τίς ὑμῶν τῷ μὲν ἔρτῳ ὡσ ὄψῳ χρῆται, τῷ δ' ὄψῳ ὡσ ἔρτῳ.

5.—Ἄρα γένοιτ' ἂν... ὀψοποιία, κ.τ.λ., could there be a preparation of food, more expensive or more contrary to the art of making viands, than that which, etc. — ἦν ὀψοποιεῖται; for the verb with an Acc. of kindred meaning, see Kühn. Gr. § 278. 1. 2. — μὲν γε



the particle *γί* here refers to the whole clause, and indicates that it is introduced as an argument for the preceding declaration; much like *γάρ*. For this signification, see Hartung, Gr. Partik. I S. 390, 1, and references there: Cyrop. II. 2. 2; Plat. Symp. p. 215. C., et al.

6.—Τὸς ἀρίστα ἐπισταμένους; we may supply τὴν ἄφρασίαν or consider ἐπιστ. as used Aba., as in III. 9. 11. For the use of the Art. with the subject here, see III. 1. 8. — τὸν ἕνα ψωμὸν ἐνὶ δψψ προπέμπειν. The article gives a distributive character to the phrase: to accompany each piece of bread by a single, etc. Cf. Kühn. Gr. § 244. 5; L. Gr. II. § 484. — ὅτε μὴ παρεῖη πολλὰ. The Opt. is perhaps here employed to correspond with the following Opt. δύναι' ἔν; cf. IV. 2. 20: δύναιτο γὰρ ἔν, ὅποτε βούλοιτο, καὶ ὁρᾶς ταῦτα ποιῆν; μὴ is employed, because ὅτε has a conditional as well as a temporal signification, and is in that respect nearly equivalent to εἰ.

7.—Τὸ εὐωχεῖσθαι, κ.τ.λ., in the dialect of the Athenians, synon. with ἐσθίειν: τὸ εὐωχεῖσθαι ἐσθίειν ἐστίν. — τὸ δὲ εἰ προσκεῖσθαι... ἐπὶ τῶ ταῦτα ἐσθίειν, κ.τ.λ.; the εἰ is added, that we may eat, etc.; i. e., the εἰ is added to give the word the signification of eating those things that injure not, etc. The Prep. ἐπὶ indicates end or design. — ἔστι... τὸ εὐωχεῖσθαι... ἀπερίσει so that he applied the word εὐωχ. to those who made a proper use of food.

## BOOK IV.

### CHAPTER I.

1.—Καὶ εἰ μετρίως ἀισθανόμενος, even if, or, although, καίπερ. For this use of καὶ εἰ and the distinction between it and εἰ καὶ, *if also*, see Kühn. Gr. § 340. 7; L. Gr. II. § 824. Cf. Stallb. Plat. Apol. p. 52. A. Bornem. Cyrop. III. 3. 69: Μετρίως ἀισθανόμενος, of moderate capacity = μετρίαν ἀισθησιν ἔχων. Cf. Thueyd. I. 71: δρῶμεν δ' ἂν ἕδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων, οὔτε πρὸς ἀνθρώπων τῶν ἀισθανόμενων, which the scholiast interprets by φρονίμους. Cf. also the absolute use of intelligere in Latin; Cic. Brut. XLIX. 183: an alii probantur a multitudine, alii autem ab iis, qui intelligunt. — ὅπου οὖν καὶ ἐν ὅτῳ οὖν, wheresoever and in whatever business (they may be). In like manner absolutely or with a verb implied, the Latin compounds, ubi-*un*que, quicun-*que*, etc., are used; cf. Ovid. Am. III. 10. 5: Te,

Dea, munificam gentes ubicunque loquuntur h. e. ubicunque sunt. — ἀποδεχομένους ἐκεῖνον, lit. approving of him, and then following his instructions; cf. I. 2. 8. For the use of ἐκεῖνον, see note, I. 2. 3. — παύζων... σπουδάζων, sportive... serious.

2.—Ἐφη... ἔν, *he would say*; for the signification of ἔν, cf. note upon I. 1. 16. — τίνος ἐράν, verbs denoting an affection of the mind govern the genitive. Kühn. § 274. 1. a. For the idea, cf. note, II. 6. 28: διὰ τὸ ἐρωτικὸς εἶναι. — φανερός δ' ἦν... ἐφιέμενος; *not desirous of those well endowed in person with beauty, etc.*; see note, II. 6. 7: δῆλον εἶναι. — ἔραν; see note, II. 1. 22. — οἷς προσέχουσιν... ἔ ἄν μάθοιεν. In indirect discourse, the Optative is often used after a preceding preterite or historical present tense, where the subjunctive or indicative would stand in direct discourse; and in such cases ἔν may be compounded or associated with any of the relatives or relative conjunctions, if, in the direct discourse, the subjunctive would have been employed. In direct discourse the form here would have been *ad ἀγαθὰ φύσει μνημονεύουσιν ἔ ἄν μάθωσιν, κ.τ.λ.*; i. e., quickly learn what they attend to and retain in mind what they may have learned. See Kühn. Gr. § 345. 4, and R. 4; L. Gr. II. § 845. 3, and cf. II. 7. 7; Anab. I. 5. 9: νομίζων, ὅσῃ μὲν ἄν δᾶπτον ἔλθοι τοσοῦτ' ἀπαρσκευαστοτέρῃ βασιλεὶ μαχεῖσθαι; VII. 2. 6: δ' Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει (Plea. hist.) ὁπόσους ἔν εὔροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπαλελειμμένους, ἀποδόσθαι. — μνημονεύειν... ἐπιδυσμεῖν; the article is to be supplied here from the preceding Infin. τοῦ... μανθάνειν, etc. — ἔστιν, *it is permitted, or, one can.*

3.—Ὁὐ τὸν αὐτὸν δὲ. This position of δὲ in the fourth instead of the second place in the enunciation, is not without example; cf. Anab. V. 2. 2: εἰς τοὺς Δρίλας δὲ προθύμως ἦγον; Hellen. VI. 4. 17: καὶ τοὺς ἐπ' ἀρχαῖς δὲ τότε καταλειφθέντας ἀκολουθεῖν ἐκέλευον; De Re Equ. V. 9: καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν κάρδαρον. This position seems to be owing to the close relation of the preceding words, which make, as it were, but one. At least this accounts for it in most cases. — ἐπὶ πάντας ἦει, *he was not accustomed to approach all, etc.* The imperfect denotes customary action; and the phrase is nearly equivalent to: προσφίρεσθαι τινί (III. 7. 8. note), yet with the accessory idea of approaching. — φύσει ἀγαθός, good in respect to nature, or endowed with a good nature. So ἐββωμενεστάτους ταῖς ψυχαῖς in § 4. The dative here denotes that *in respect to* which, etc.; see Kühn. Gr. § 284. 8. 10, and cf. Anab. III. 1. 42: ταῖς ψυχαῖς ἐββωμενεστέροι—τῶν τε ἵππων, κ.τ.λ.; the participle τέ corresponds to καὶ before τῶν κυνῶν.

With *δυσκαδεκτότους* and *φωλ.*, *γυγνομένους* is to be supplied and rendered like the Inf. after *ἐπιδεικνών.* — *τὰς μὲν ἀχθείσας*, *some being trained.* The *τὰς* which according to the usual construction would answer to the one here, with the *δέ* below (*ἀναγώγουσ δέ*), is omitted and implied in the participle *γυγνομένας*; cf. Kühn. L. Gr. II. § 782. Anm. 1. — *ἀναγώγουσ*, antith. to *ἀχθείσας*, signif. as its composition shows: *untrained.* The same word is applied to horses in III. 3. 4. — *ἀρίστας γίγνεσθαι*; the change to the Inf. from the Part. *γυγνομένους* is less strange here, after *ἐπιδεικνών*, since the verb from which that participle is derived, in the sense of *teach*, is more frequently followed by the infinitive; see note, II. 3. 17.

4.—*Ἐξεργαστικωτάτους ὄν ἂν ἐγχειρώσι*; for the Gen., see note, III. 1. 6. With *ἐγχειρώσι* the verb *ἐξεργάζεσθαι* is to be supplied from the preceding adjective *ἐξεργαστικωτάτους.* Sauppia compares III. 9. 5: *ὅτε τοῦτ' μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐν ἐγχειρώσειν* (sc. *πράττειν*), *ἀμαρτάνειν.* — *ἰδ...κακὰ ἐργάζονται.* In respect to the change from *oratio obliqua* to *recta*; see Kühn. L. Gr. II. § 850.

5.—*Ἐφρένου λέγων*, *he instructed them by saying.* — *Εἰ τις οἴεται*; the indicative in *oratio obliqua* is not unfrequent when a thing is intended to be represented as a fact, or as passing before the eyes; cf. Kühn. Gr. § 345. R. 5, and note, I. 1. 13.

## CHAPTER II.

1.—This conversation with Euthydemus, and chap. IV. of this same book, are frequently referred to, as a specimen of the manner in which Socrates was accustomed to reason with the arrogant and self-conceited persons whom he met; see especially IV. 4. — *μέγα φρονοῦσιν ἐπὶ σοφία*, who pride themselves on account of their wisdom. — *ὡς προσιφέρετο*; for the signification of this word, cf. note, III. 7. 8; the impfct tense, denoting customary action, as frequently. — *Εὐδύδημον*; see I. 2. 29, and Plat. Hipp. Minor, with Stallbaum's Prolegomena. — *τὸν καλόν*, an appellation frequently given to the learned men of Athens; cf. Plat. Phaedr. p. 278. E: *Ἰσοκράτην τὸν καλόν*; Phileb. p. 11. C: *Φίληβος δ' καλός*; Protag. extr.: *Καλλίῳ τῷ καλῷ*; Xen. Hellen. II. p. 470. C: *Κριτία τῷ καλῷ*; and in Latin, Cic. Tusc. Disp. I. 40. 96: *Propino hoc pulchro Critiae.* — *γράμματα*, = *συγγράμματα, συγγεγραμμένα*, books of extracts, precepts, and examples,

selected from other authors. — σοφιστῶν τῶν εὐδοκιμωτάτων here refers to former prose writers as contrasted with ποιητῶν, and not to "the Sophists" specifically; see Grote's Greece, Vol. VIII. p. 480. — ἐκ τούτων, hence, or, on this account. — διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ; the more usual construction would be without the preposition ἐπὶ. The idea here is similar to that in: μέγα φρονεῖν ἐπὶ σοφίᾳ. — ἐλπιδας; see note, I. 1. 11: ἀνάγκαις. — πρῶτον μὲν; the idea in these words is resumed by κατ' ἀρχὰς μὲν in the beginning of § 8, and the going with his disciples (τῶν μεθ' αὐτοῦ τῶν ἔχων) is contrasted with the going alone (μόνος ἦλθεν) in § 8. — διὰ νεότητα οὐκ εἰς τὴν ἀγορὰν εἰσιδόντα; i. e., he was not yet twenty years old; see note, III. 6. 1. — καθίζοντα εἰς; sometimes verbs of rest involve the idea of the motion that preceded, and may hence be followed by εἰς. — ᾗ, was accustomed to go, Impf. — τῶν μεθ' αὐτοῦ τῶν, certain of those with him, his disciples.

2.—Καὶ πρῶτον μὲν; to which πάλιν δὲ in § 3 and ἐπει δὲ in § 6 correspond. — πρὸς ἐκείνων ἀποβλέπειν; in like manner we say that children look to parents (for support), and people direct their eyes to rulers (for counsel, succor, etc.). Cf. in Greek § 80: τοῦτο πρὸς σέ ἀποβλέτω εἰ μοι ἰδεῖσθαις ἢν ἐξηγήσασθαι. Ἀποβλέπειν is also followed by εἰς; as in Hellen. VI. 1. 8: ἡ σὴ πατρίς εἰς σέ ἀποβλέπει; Anab. VII. 2. 33: εἰς ἄλλοτρίαν τράπεζαν ἀποβλέπων. — κινεῖν, move or draw into conversation. Cf. Stallb. Plat. Lysid. p. 223. A. — τὰς... τέχνας... σπουδαίους. Σπουδαῖος τὴν τέχνην = δεινὸς τὴν τέχνην; cf. § 6. The subject of γίγνεσθαι (τινάς) is implied in σπουδαίους. The words τὰς μὲν ἄλιγον ἀξίας τέχνας form a strong contrast with τὸ δὲ προσεσθάναι πόλεως. — ἀπὸ ταυτομάτου, by one's own natural endowments, by nature; like φύσει in IV. 1. 3. Cf. § 4 and 6; Plat. Alcib. I. p. 118. C: λέγεται (ὁ Περικλῆς)... οὐκ ἀπὸ ταυτομάτου σοφὸς γεγενῆσθαι ἀλλὰ πολλοῖς καὶ σοφοῖς συγγεγενῆσθαι. So in Demosthenes, Coron. p. 296. 205: τὸν αὐτόματον θάνατον = natural death.

3.—Τῆς συνεδρίας, the session, assembly, i. e., at the ἡνιοσικίῳν. — Εὐδότημος οὐτοσί; proper names with the demonstratives οὗτος, ἐκεῖνος, ἑδὲ and αὐτός do not take the article; see Kühn. Gr. § 246. 3. (6); L. Gr. II. § 488. Anm. For the use of the demonstrative ἔ with οὗτος = this hence, see Kühn. Gr. § 95. (ε). — ἐν ἡλικίᾳ γενόμενος, when he shall arrive at the age of manhood. Ἡλικία is used, κατ' ἐξοχήν, for manly age, i. e., from eighteen to fifty. — τῆς πόλεως λόγον περὶ τίνος προσιδήσεως, the State giving the opportunity of speaking, i. e., proposing a consultation. Λόγον, or, γράμμας προσιθίνας;

was the office of the *πρόεδροι*, who, when the people were assembled called out: *τίς ἀγορεύειν βούλεται*;

4.—*Ἐπισταμένων*, used absolutely without an object; cf. note, III. 9. 11 and references. — *τάναντία*, sc. *ἐποίησα*, (*contra feci*) to be supplied from the preceding context. — *τὸ δόξαι*, sc. *μεμαθηκέναι*. Cf. § 8: *φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην*.

5.—*Ἀρμόσειε... ἂν*, it would be fitting; nearly synonymous with a form of *πρέπειω*. — *καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον λαβεῖν*, those also who wish to receive, etc. Physicians were appointed by the State and received a salary from the public treasury; cf. Boeckh's *Oecon.* I. 91, and Weiske in h. l. Cf. Schol. to *Aristoph.* *Acharn.* 1029: *Δημοσίᾳ χειροτονοῦμενοι ἰατροὶ καὶ δημόσιοι προίκα ἰδεράνεων*. — *ἐπιτήδειον γ'*, useful indeed, *γί = γοῖν*; cf. note, I. 2. 54. — *μαθεῖν... μεμαθηκέναι*; for the difference of signification in the *Pres.* and *Perf.*, see note, III. 1. 4. — *ἐν ὁμίᾳ ἀποκινδυνεύων*, "hazarding experiments upon you,"—Packard in h. l. Cf. *Plin.* H. N.; cited by *Schneid.* XXIX. 1: *Discunt (medici) periculis nostris et experimenta per mortes agunt*.

6.—*Ἦδη μὲν, κ.τ.λ.* There is little doubt that this refers to a time subsequent to the interview above alluded to, and indicates the result of Socrates' previous efforts. He had now gained his ear. — *περιβάλλεσθαι*, lit. to throw around, here, *acquire* (for himself, Mid. voice). — *Θαυμαστὸν γάρ*. There is an ellipsis here: *ὅκα ἔρδωε ποιεῖς φυλαττόμενος αὐτός τι φέγγεσθαι*. Still we may give the idea substantially in English or Latin by an affirmative particle: *surely, sane* or, *perfecto*. — *ὡς συνεχίστατα*, most assiduously. — *παρὰ τοῖς ἀρίστοις... εἶναι*. 'Αρίστοις is in the predicate and attracted into the *Dat.* by the antecedent *τοῖς*, and the whole phrase is contrasted with *καθ' ἑαυτούς, alone*. — *ὡς οὐκ ἂν... γενόμενοι*; i. e., *νομίζοντες, εἰ οὐκ ἂν ἄλλως ἀξιώλογοι γένοιτα*, or, *ὅκα ἂν ἄλλας... γενέσθαι*; cf. II. 2. 18.

7.—*Καίτοι γε*; see note, I. 2. 3. — *ταῦτ' αἰ κεῖνον*. *Ταῦτα* according to general usage refers to the nearer thing (*δυνατῶν... λέγειν, κ.τ.λ.*), and *κεῖνον* to the more remote (*οἱ βουλόμενοι κιδάρειν, κ.τ.λ.*) — *περ πλείονων... ἐλάττους, κ.τ.λ.*, lit. *fewer* succeed although *more* devote themselves to them, i. e., fewer in proportion to the number, etc.

8.—Ὅδῃ is here conclusive, and forms a transition to something new — ἀκούοντες Ἐδῶδῆ μου; this is contrasted with the προθυμότερος ἀκούοντα that follows. Upon the perfect signification of ἀκούω, just below, see note, III. 5. 26. — τῶ ὄντι, really, in truth. — γράμματα; see § 1. — συνῆχας; cf. § 1: συνειλεγμένον; § 10: συλλέγεις.

9.—Νῆ τῆν Ἑραν; see I. 5. 5. — προείλου... μᾶλλον; cf. note, II. 1. 2 — μετιέναι τῆν σοφίαν, to pursue, engage in the pursuit of, wisdom.

10.—Διεισώπησεν δ, κτλ.; cf. III. 6. 4. — Ἄρα μὴ; these particles presuppose a negative answer; cf. I. 3. 11. — Ἄλλὰ μὴ; cf. III. 11. 4. — τοῦτο δεῖ. Τοῦτο is accusative here. See B. 131. N. 4. The more usual constr. is the Dat. of the person and Gen. of the thing. Woolsey, Gorg. p. 491. D. says: δεῖ sometimes takes the Acc. of the thing when that is a pronoun. — Ὅσκειν, certainly, ... not. — ἀστρολόγος = astronomus as ἀστρολογία = astronomia. Still ἀστρονομία was in use; see IV. 7. 5. In like manner Latin writers even in the golden age of the language, use astrologus and astrologia for astronomus and astronomia, which were employed in a later age. See Andrews' L. Lex. h. v. — ραψῶδες... πᾶν ἡλιθίουσ ὄντας. This judgment of the rhapsodes applies only to the age of Socrates and to the philosophers; their offices were highly valued in an earlier age. For an account of them, and their services, and the depreciation of them by Socrates and others, see Grote's Hist. of Greece, Vol. II. Part I. ch. 21. p. 184 sq.

11.—Ὅδ δὴ πού—; these particles strictly presuppose a negative answer to the interrogation, but are of course used ironically here, as in II. 3. 1. — βασιλική, sc. τέχνη: "the kingly art," i. e. the science of government. — ταῦτα; for this Acc. see Kühn. Gr. § 279. 7. Example. — καὶ μάλα... καὶ οὐκ οἶδόν τέ γε, most certainly (I have thought upon it), and it is not indeed possible, etc.; καὶ... γε extend the answer to the question, or, introduce something in addition to the simple answer, and hence, are in place here. Cf. IV. 5. 2: ἄρα καλὸν... νομίζεις εἶναι... ἐλευθερίαν; Ὡς οἶδόν τέ γε μάλιστα, ἔφη.

12.—Τοῦτο κατείργασαι; τοῦτα, sc. δίκαιον εἶναι, have you attained to this, i. e., to be just! — οὐδενὸς... δίκαιος; cf. note, I. 5. 6, and I. 7. 4: ἀλυσιτελὲς ἀπέφανε. — Ἄρ' οὐν; see note, II. 6. 1. — Ἔστι μέντοι; see note, II. 6. 2. — Μὴ οὐν... οὐ δύναμαι μὴ οὐν... οὐ δύναμαι, am I then not able, &c. In reference to the construction, see Kühn. Gr. § 344. 5. (d); L. Gr. II. § 779. Some Mss. and

Edd. have the Subj. *δόνωμαι* instead of the indicative. But the latter seems preferable, as Euthydemus speaks with strong confidence. — Καί... τὰ τῆς ἀδικίας; i. e., οὐ μόνον τὰ τῆς δικαιοσύνης ἔργα δόνωμαι ἐξηγήσασθαι, ἀλλὰ καὶ τὰ τῆς ἀδικίας.

13.—Ἐνταυδοῖ. Some editors read *ἐνταυδί*, supposing the former to belong to the Ionic Dialect, but Stallbaum, Plato Phileb. p. 23, cites several examples of the use of *ἐνταυδοῖ* in Attic Greek, as Plat. Apol. p. 33; Aristoph. Nubes 814, et al. — Εἰ τί... *προσδεῖν*, if it seem to you *there is need of these things also*, i. e., in addition to other facilities, as indicated by *προς* in *προσδεῖν*.

14.—Δῆλον ὅτι, ἔφη; see note, III. 7. 1. — οὐδὲν ἡμῖν *τούτων κείσθαι*. The Dat here denotes in the opinion or judgment of; see Kühn. § 284. 3. (10), (a); L. Gr. II. § 581, d. Cf. IV. 6. 4: ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὅρῳσιν ἂν ἡμῖν εὐσεβῆς ὀρισμένος εἴη; Cf. in Lat., Tacitus' Annal. I. 42: cives, quibus tam projecta senatus auctoritas, i. e., quorum iudicio. Δεινὸν γὰρ, (no), *for that would be terrible*, a common ellipsis before γὰρ.

15.—Καὶ μάλα, sc. φήσομεν. — κλέπτῃ τε καὶ ἀρπάζῃ; for the distinction in meaning between these words, see note, III. 6. 11. — *πρὸς τῇ ἀδικίᾳ ἐδήκαμεν*. This is a *constructio praegnans* for: *πρὸς τὴν ἀδικίαν ἐδήκαμεν, ὥστε κείσθαι πρὸς αὐτῇ*. See Kühn. Gr. § 300. 3; L. Gr. II. § 621. cf. 17: ποτέρωδι τὴν ἀπάτην ταύτην δήσομεν; but a little after, *πρὸς τὴν δικαιοσύνην et ταύτην αὐτὴν ἀπάτην ποῖ δετέον; εἰς τὸ αὐτό, τοῦτο αὐ ποτέρωσε δετέον*; Ἐδήκαμεν is a more rare form in Attic Gr., for *ἔδεμεν*, see Kühn. L. Gr. I. § 203.

16.—Πρὸς μὲν τοὺς πολεμίους... τοιαῦτα ποιεῖν; cf. Cyrop. I. 6. 31: *διήριξε δὲ τούτων ἢ τε πρὸς τοὺς φίλους ποιητέον, καὶ ἃ πρὸς τοὺς ἐχθρούς*. Plat. Phaed. p. 113. E: *πρὸς πατέρα ἢ μητέρα ὅτ' ὀργῆς βλαίων τι πράξαντες*, and Stallb. Plat. Repub. VIII. p. 559. A. — ἀπλούστατον εἶναι, *wholly free from guile*; the subject here may be τινά, although Kühner says: *στρατηγόν*.

17.—Διαχρήσῃται *ἑαυτόν*, commit suicide; the verbs *διαχρήσθαι* and *καταχρήσθαι* with the meaning to kill, are construed with the Accusative. See Kühn. Gr. § 285. (2), and examples; L. Gr. II. § 585. Ann. 3. Cf. Thucyd. I. 126: *καθεζομένους δὲ τινάς... διεχρήσαστο*. — κλέψῃ ἢ ἀρπάζῃ; see note, III. 6. 11.

18.—Ἄπαντα, *in all things*. — ἀνατίθεμαι τὰ εἰρημένα; cf. note, I. 2. 44; ἀνατίθεμαι — Δεῖ γέ τοι, certe quidem; see note, III. 4. 10.

19.—Socrates here argues for the sake of curing the vanity of Euthydemus; and in apparent contradiction of his principles, as elsewhere laid down (cf. III. 9. 4 sq.; IV. 6. 6), since he separates knowledge and action, and makes virtue consist in mere theoretic knowledge, instead of action founded on knowledge, i. e. voluntary and intelligent action. He however probably intends to speak only in a comparative manner, and to say, that the man who is *ἐκόντα ψευδόμενον* is *δικαιότερον* than one who is *ἄκοντα*, but yet is not *δικαιον*. According to his notion, virtue is knowledge, but he who knows, both approves and practises the right. See a more full explanation in Ritter's *Hist. Philos.* Vol. II. p. 71 sq. — *εἰρήσθε μοι*, *let it be said by me*, i. e., *I venture to say*.

20.—Ὅποτε βούλοιστο; cf. note, III. 14. 6: *στη μὴ παρείη*. — *αὐτὰ*, i. e., *γράφειν καὶ ἀναγγεῖν*. — *τὰ δίκαια*; emphatic by position; see note, II. 7. 8. — *φαίνομαι*; sc. *τοῦτο λέγων*. *I seem to say that*, etc. This verb is contrasted with the following *δοκῶ*, *I think*; cf. note, I. 4. 6: *οὐ δοκεῖ... εὐκίνα*.

21.—*φράζων... φράζῃ*; for this pleonasm of the Part. with a finite tense of the same verb, defining more accurately the action, see Kühn. L. Gr. II. § 875. 3. So it is employed in IV. 6. 3: *ὁ τοὺς νόμους τοῦτους εἰδὼς εἰδείη ἄν*; 6: *ὁρῶς ἄν ποτε ἄρα ὀριζοίμεθα ὀριζόμενοι*, κ.τ.λ. For other examples, see Stallbaum's *Plat. Hipp. Maj.* p. 292. A. — *λογισμὸν*, reckoning, computation. — *τοτὲ μὲν... τοτὲ δὲ*, like *ποτὲ μὲν... ποτὲ δὲ*. The same formula is also used in III. 10, 14, and in the poet as quoted in I. 2. 20, et al.

22.—Ἄρ' οὖν; see note, II. 6. 1. — Ἄλλ' ἄρα, *but perhaps*; see note, III. 11. 4. Stobaeus has Ἄλλ' ἄρα; cf. the reading in III. 2. 2. — Οὐδὲ δὲ ἐν τούτων, *by none of these things*. Euthydemus, evidently somewhat impatient at Socrates' captious questions, answers him a little tartly. Cf. note, I. 6. 2. — ἀλλὰ καὶ τοῦναντίον; sc. *διὰ τὴν τῶν τοιούτων σοφίαν τοῦ ὀνόματος τούτου τυγχάνειν*. For the construction of *τοῦναντίον*, see II. 6. 4.

23.—*φιλοσοφεῖν φιλοσοφίαν*, to investigate the reasons of things; *φιλοσοφεῖν* signifies frequently: to discover by careful investigation; here with *ᾤμην*: *I supposed I was pursuing a course of investigation*. — *παίδευθῆναι τὰ προσήκοντα*; Pass. verbs, which in the Act. govern two accusatives, frequently retain the Acc. of the thing or effect; cf. Kühn. Gr. § 281. 2; L. Gr. II. § 562. Anm. 5. — *διὰ μὲν τὰ προπεποιημένα*, *by the aid of previous labor*. The Accus. is probably used here where we might expect a Gen. to indicate a defect in his



previous studies. Lit. on account of, etc. — οὐδὲ τὸ ἐρωτώμενος ἀποκρίσεσθαι, κ.τ.λ., not able to answer when interrogated concerning that which it is necessary to know, etc. For the constr. of τὸ ἐρωτώμ. ἀποκρίσεσθαι, see Kühn. L. Gr. II. § 547. 2. fin. Ἐπὲρ here for the more usual περί; see Kühn. Gr. § 293. E.; L. Gr. II. § 608; and cf. Apol. § 14: ἐπεράτωτος... περὶ ἐμοῦ; below, IV. 3. 12: προνοεῖσθαι ἐπὲρ τῶν μελλόντων, and so very frequently in the orators.

24.—Εἰς Δελφοῦς δὲ ἤδη πρόποτε ἀφίκου; the δέ here refers this question to the words of Euthydemus: ἄλλην ὁδὸν οὐδεμίαν ἔχοντα, κ.τ.λ., but have you, etc. In respect to πρόποτε, see note, II. 2. 7. — τὸ Γνώσι: σαυτὸν. The idea contained in this inscription upon the temple at Delphos, ascribed to the Delphic God, was adopted by Socrates as the basis of all philosophical investigation. The original author of it was either Thales or Chilo. Socrates' view of its import is thus given by Ritter, Hist. Philoa. II. p. 57: "This self-knowledge was regarded by Socrates not merely as a knowledge of one's own ability or inability to know certainly, but he also referred it to the cognition of man's moral value, and thus it appears to come back again to the well known saying, that Socrates had called down philosophy from heaven, and forced her to inquire into the good or evil of humanity." Cf. § 25, 26; Plat. Phaedr. p. 229, 30; where Socrates is made to say: Οὐ δύναμαι πῶ κατὰ τὸ Δελφικὸν γράμμα γινῶναι ἑαυτὸν; Charmid. p. 164. D.; Protag. p. 343. B, and Stallbaum's note; Cic. Legg. I. 22; Tusc. Disp. I. 22. 52, and Kühner's note. — οὐδὲν σοι τοῦ γράμματος ἐμέλησεν. Cf. Plat. Apol. p. 24. C: οὐδὲν τούτῳ πρόποτε ἐμέλησεν; p. 25. C: οὐδὲν σοι μεμέληκε, and see Kühn. Gr. § 274. R. 1. Γράμμα, here = inscriptio. — σαυτὸν ἐπισκέπειν, ὅστις εἴη; also in § 25: ὁ ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνδρωπίτην χρεῖαν. For this construction, see Kühn. Gr. § 347. 3, and cf. note, I. 2. 13. The same idiom is not uncommon in Latin and English. γὰρ δὴ; cf. note, II. 4. 1 — σχολῆ; cf. note, III. 14. 3.

25.—Ἡ ὅστις... ὁ ἑαυτὸν ἐπισκεψάμενος; the subject is resumed by this article after the long intervening relative clause introduced by ὅτε; cf. note, I. 2. 24, ad fin.

26.—Ἐψεῦσθαι ἑαυτῶν, lit. to deceive, but here — μὴ εἰδέναι ἑαυτοῦς; so διεψευσμένοι is followed by the genitive in § 27. The genitive here comes under the general relation of *separative genitive*; cf. Kühn. § 271. 2; L. Gr. II. § 513. 3. εἰ πράττουσιν... κακῶς πράττειν. The verb is here as very frequently taken in an *intrans. sense*: στέ in prosperity... adversity. — καὶ... δυσδέμενοι... καὶ διὰ, κ.τ.λ.

The repetition of *καί* denotes a kind of comparison, *both... and also*, Kühner explains them by *ut... ita*. So a participle is sometimes joined to a preceding finite verb, as in *Anab. III. 3. 2: ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοῖς θεράποντας πάντας ἔχων*, which Krüger explains as equivalent to: *ἔλθοιμι αὐτοῖς (τε) καὶ οἱ θεράποντες πάντες*.

27.—Οἱ δὲ μὴ εἰδότες; *sc. ἑαυτοῦς* or *τὴν ἑαυτῶν δύναμιν*. — *δ. εὐφυσμένοι τῆς ἑαυτῶν θυράμεως*; see note, § 26 — *πρὸς τε τοὺς ἄλλ. ἀνδρῶν καὶ τᾶλλα*. The idea is: as they are ignorant of themselves, in like manner are they of other men, and of human affairs. In respect to the omission of *πρὸς* with the last clause, cf. *Apol. § 1.* — *τοῖς κακοῖς περιπίπτουσι*; for the *Dat.* here, cf. note, I. 2. 63.

28.—Ἐπιτυγχάνοντες ἂν, *κ.τ.λ.*, succeeding in what, *etc.* Οἱ τε ὅμοιοι τοῦτοις. ἵ. κρῶνται, those who are like them in character; or as others suppose, are equally prosperous. *Τούτοις* is to be joined with *κρῶνται*, and not, as some have done, with *ὅμοιοι*. In reference to *τέ... τέ*, see note, I. 1. 14. — *καὶ προϊστασθαι τε*. Some for *τέ* write *γέ* here; others mark *τέ* as suspicious, and still others give to *καὶ ...τέ* the questionable explanation: *etiamque* or *praetereaque*; but all these methods of interpretation seem objectionable. There is undoubtedly an *anacoluthon*, and the sentence would naturally be arranged thus: *καὶ προϊστασθαι τε βούλονται ἑαυτῶν τούτους, καὶ τὰς ἐπιθῆαι... ἔχουσι*.

29.—Κακῶς δὲ αἰρούμενοι, choosing badly, *i. e.*, what shall be done, *rem agendam*. — οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, failing in whatever they undertake. — *ἐν αὐτοῖς τοῦτοις*, in respect to these very things, *sc. οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες*. — *ζημιοῦνται τε καὶ κολάζονται*, *i. e.*, they are fined and punished. The two words, *ζημιῶν* and *κολάζειν*, are frequently found together; the former designates a punishing by loss or detriment, as in money or possessions, for something done contrary to law; the latter, a punishing by words, blows, *etc.* for the purpose of producing amendment. — *τῶν πόλεων ὅτι*. *Πόλεων* here precedes the conjunction *ὅτι* for the sake of emphasis, *i. e.*, the contrast of *the many* occupying States (*πόλεων*) with single individuals. See Kühn. Gr. § 348. 8; L. Gr. II. § 864. 3, and cf. *Thucyd. I. 144: τούτοις ἀποκρινόμενοι ἀποπέμψωμεν, Μεγαρίαι μὲν ὅτι ἔδωκεν ἀγορᾷ καὶ λιμῆσι χρῆσθαι*; *Ibid.: εἰδέαι δὲ χρῆ... ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ... μέγιστα τιμὰι περιγίγνεται*. A similar construction in interrogative sentences has also been noticed in II. 7. 8.

30.—ὦς... δοκοῦν; the participle is not Acc. abs. here as in I. 3 20; 3. 2; but the object of the verb ἴσθι: know thou that it seems entirely to me, etc. The phrase is nearly equivalent to ἴσθι δοκοῦν μοι. Cf. Kühn. L. Gr. II. § 673. Anm. But this construction is not frequent. Such verbs as εἶδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γράμην, etc. are oftener followed by a Gen. abs. with ὡς; cf. Kühn. Gr. § 312. R. 13; L. Gr. II. § 672. — τοῦτο πρὸς σὲ ἀποβλέπω, this I expect from you, look to you for; cf. § 2. — εἰ... ἐδελέσαιοις ἄν; cf. I. 3. 4, 5. This form of the Opt. is not unfrequently found in Xenophon; Hellen. I. 3. 21: ποίησαιεν; 19: σώσαι; 4. 12: τολμήσαι; 17: κινδυνεύσαι; IV. 3. 2: ἀπαγγεῖλαις; V. 4. 34: ἐπαινέσαιεν; VI. 1. 9: ἀξιώσαιεν; 10: ποιήσαιεν; 3. 9: ἰάσαιεν; 14: βλάψαι; 4. 36: πράξαιεν; VII. 1. 34: first πολεμήσαιεν, and then ἐδελέσαιοιεν and ἰάσαιεν; 5. 24: βοηθήσαιεν; Cyrop. I. 3. 11: ἔρξαις; II. 4. 21, et al.

31.—Πάντως που γινώσκεις, are you perhaps entirely acquainted with, etc.; cf. note, III. 5. 15. — εἰ... οἶδα... ἄν εἴην; see note, I. 2. 28. — τὰ αἴτια... τὰ μὲν... τὰ δὲ; see note, II. 1. 4. — τὸ ὑγιαίνειν φέροντα, ἀγαθὰ... κακὰ, those which contribute to health, to be good, etc. Ἀγαθὰ and κακὰ are in the predicate.

32.—Οὐδὲν; sc. μᾶλλον ἀγαθὰ εἶναι. — Στρατείας and the following genitives are governed partitively by μετασχόντες, which is contrasted with ἀπολειφθέντες in the next clause, taking part in... left behind.

33.—'Αλλ' ἢ γὰρ τοι σοφία... ἀναμφισβητήτως. ἀγαθὸν ἐστίν, but wisdom at least is certainly, etc. Cf. note, III. 4. 10. Hartung, Gr. Partik. III. S. 366 and examples. Euthydemus might well adduce σοφία as an example which Socrates could not deny to be unquestionably good, for in IV. 5. 6 he calls σοφίαν, the summum bonum, and in III. 9. 5, he says that every virtue is σοφία. The only way of reconciling his reasoning in these different passages is, by supposing that he did not profess to find this σοφία in its unalloyed state, as the supreme, absolute good, in man, but only as it ministers to good. Cf. I. 6. 13. Plat. Meno. p. 8, and see Ritter's Hist. Philos. II. p. 73. Thus in order to carry his point with Euthydemus he uses σοφία with a different signification from what he gives to it in the other passages referred to, and reasons from its consequences. — Τί θαί; — τί δή; it here indicates transition to something new, with astonishment, surprise: what is it you are saying! or, how so? Lat. ain' tu! itane! or, itane vero! See Kühn. Tusc. Quaest. I. 17. 40. — τὸν Δαίδαλον... οὐκ ἀκήκοας. In reference to construction see note, I. 2. 13. The article is used to indi-

ente notoriety: the celebrated Daedalus. For the legend concerning Daedalus, see Ovid. *Metam.* VIII. 159 sq.; Hygin. c. 39, 40, and Grote's Greece, Vol. I. p. 307 sq. — *ἰκείνῳ*; cf. note, I. 2. 3. — *Παλαμήδους*. For an account of the legend of Palamedes, his treacherous death by Ulysses and Diomedes, etc., see Grote's Greece, I. p. 400 sq. Cf. also *Apol.* § 26; *Plat. Apol.* p. 32. — *φθονηθεὶς... ἀπέλλυται*, having been envied is slain. The present is used on account of the representations of the fact in existing well-known poems; see Grote as cited above. — *διὰ σοφίαν*, so just above; but near the beginning of the section, *διὰ τὴν σοφίαν*. Where the article is used, it has more particular reference to wisdom of an individual, and where it is omitted, wisdom as a general term. — *Πρὸς βασιλέα*; cf. note, III. 5. 26.

34.—*Κινδυνεύεις*; used impersonally: *it soeta*. We should expect *εὖν* or *ἔρα* here; but a conclusion is sometimes placed emphatically without a copula; cf. note, III. 4. 12; Hieron. I. 26; *Oecon.* XVI. 12. The idea here is: since you have called in question all of the instances of absolute good that I have hitherto adduced, it must be that *happiness*, τὸ εὐδαιμονεῖν, is a good by no means questionable. *εἶγε μὴ προσδήσομεν* if we shall not add to it, i. e., reckon as an element of it.

35.—*Ἐπὶ τῶν ἐπι... ἄραλοις παρακεκινηκότων*, by those who are greatly excited from love to the beautiful. See Stallbaum's note, *Plat. Phaedr.* p. 249. D. In reference to the signification of *ἐπι*, see Kühn. *Gr.* § 296. II. (3); *L. Gr.* II. § 612. p. 298. In like manner we find it used in the phrase: *μαίνεσθαι ἐπὶ τινι*. — *κακοῖς περιπίπτουσι*; cf. note, I. 2. 68; IV. 2. 27.

37.—*Τόους... μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας*, I suppose those to be poor, who have not enough to purchase the necessities of life. *Τελεῖν εἰς*, to expend upon, here, to procure, provide, as in II. 9. 1: *ἀργύριον τελέσαι*; 10. 6: *οὐ πολλὰ τελέσας ἐκτίησάτο φίλον*, and *εἰς ἃ δεῖ*.

38.—*Ὅρθῶς γὰρ με ἀναμιμνήσκεῖς*; the clause is parenthetical, and disturbs the regular sequence of the words in the sentence, which would naturally be arranged thus: *Καὶ νῆ ΔΓ, ἔφη ὁ Εὐδ., οἶδα (ὄρθῶς γὰρ με ἀναμιμνήσκεῖς) καὶ τυράν.* Cf. II. 6. 21; III. 10. 3; *Anab.* II. 5. 12 sq.: *Ἄλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσασθαι φίλον ἡμῖν εἶναι*; οἶδα μὲν γὰρ ὑμῖν Μυσοῦς λυπηροῦς ὄντας; III. 2. 11: *Ἐπειτα δέ, ἀθμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, κ.τ.λ.* Cf. note, II. 6. 21.

39.—*Ἄπλωτος οὐδὲν*, omnino nihil, nothing at all. — *τῷ ὄντι*, really, in fact.

39.—Ὅτω διατεθέντων; cf. note, I. 6. 2. — ἃ τε ἐνόμιζεν  
The natural collocation of the words in the sentence would be: ἃ ἐνόμι-  
ζεν εἶδέναι τε δεῖν καὶ ἐπιτηθεῖναι; but see note, III. 5. 2.

### CHAPTER III.

1.—Λεκτικούς καὶ πρακτικούς καὶ μηχανικούς. The man-  
ner in which Socrates made his disciples λεκτικούς (*διαλεκτικούς*) is ex-  
plained in chap. VI.; πρακτικούς, in ch. V.; μηχανικούς, ch. VII. In  
reference to the meaning of this last word, see I. 3. 7. — ταῦτα, in  
these things (Acc. of limitation), i. e., τὰ... λεκτικούς... γήγρεσθαι.

2.—Ἄλλοι... διηγούντο. Whether Xenophon intends to say  
that others related other such conversations of Socrates to him, which he  
passes by, and merely gives one which he himself heard, or that they  
related them to others, is uncertain. Bornemann in h. l. says: narra-  
bant vel aliis, vel quod malim, mihi. This passage is, however, con-  
clusive in reference to the historical fact, that Socrates held other conver-  
sations upon his notions of God.

3.—Σοι: ἐπέλλθεν, has it ever yet occurred to you; cf. ἐπί μοι,  
IV. 2. 4. — Ἄλλ'... γε; see note, I. 2. 12. — Νή Δί'... ὁ δ';  
for the use of γέ to give emphasis in formulas of swearing, cf. III. 11. 5,  
and Kühn. Gr. § 317. 2. — ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν,  
"for all the good our eyes would do us;" Crosby's Gr. Gram. § 395. γ.  
ἱναπαυτήριον, lit., resting-place, i. e., time of repose. For the form  
of the word, cf. Kühn. Gr. § 233. 2. (d).

4.—Ἦρας τῆς ἡμέρας, the times of the day, i. e.: ἕρπον, μεσημ-  
βριαν, δειλην, ἑσπέραν. In the signification of *hour* this word was not  
used in Xenophon's time, probably not until the time of the Astronomer  
Hipparchus (B. C. 140). It is used in reference to the watches of the  
night in IV. 7. 4. In the same passage ἕραι μηνός = τοῦ μηνός τὰ μέρη,  
sc. ἰσημερινού, μεσοῦντος, and φθίνοντος. It is, however, far most fre-  
quently employed to designate the seasons of the year, as in § 5 below.  
— διὰ τὸ σκοτεινὴ εἶναι; cf. note, I. 2. 3. — ἀσαφεστέρα,  
more obscure, sc. than to allow its single parts to be distinguished.  
Others however interpret this word actively: too obscure to allow any  
thing to be discerned with the eye. — ἀνόφηναν; the Aor. tense  
undef. as to time and hence denoting what has been and is — διὰ

ταῦτο πολλά... πρῶττον; sc. such things as are enumerated in IV. 7. 4. — μὴνός τὰ μέρη; see above.

5.—Τὸ... ἀναδιδόναι; sc. τί δοκεῖ σοι; and τοὺς θεούς. Cf. note, I. 4. 12 — ταῦτα, refers to πολλά... εὐφραϊνόμεθα, and hence is in the plural. — φιλόδωρα; magnae erga homines benevolentiae est; Seiffert.

6.—Ὡστε καί; the latter particle corresponding to καί with μὴνόμενον. — φυτεύειν; with this verb the preposition, σύν (with, in connection) seems to be implied from the following συναΐξειν. The reverse, i. e., a simple following a compound verb, is not unfrequent.

7.—Ἐπικούρου μὲν ψύχους, ἐπικούρου δὲ σκότους, both defending against cold and helping in darkness. For μὲν... δέ, see note, I. 1. 1, and for the government of the Gen. Kühn. L. Gr. II. § 513. 4. — ὅς συνελόντι εἰπεῖν, in few words, in short; for the constr. see Kühn. Gr. § 284. (10), and III. 8. 10. — Ἵπερβᾶλλει... φιλοδωροῦσι, lit., excels other things in kindness to man, i. e., this is a conspicuous example of the love of the gods to man.

8.—Τὸ δὲ... Ἀνέκφραστον. This whole passage seems most probably to have crept into the text from the hand of the glossator; see Kühn. in h. l. — πελάγη περᾶν, κ.τ.λ., so that we cross the seas by means of it. — τὰ μὲν ἄδρύνοντα τὰ δὲ ξηραίνοντα. These participles agree with ἥλιον and govern τὰ μὲν and τὰ δὲ. Herbst well compares this passage with Odys. VII. 119 sq. — ὃν καιρὸς διετέλεσεν, the time of which has passed, i. e., which are past maturity. — μάλλον τοῦ δέοντος, plus aequo; cf. note, I. 6. 11. — ἀδ πάλιν; the reverse order πάλιν ἀδ is much more frequent, see just below. — τοικον = *appareat*.

9.—Κατὰ μικρὸν προσίναί... κατὰ μικρὸν ἀπιέναι. A similar anaphora is found in Latin: digitorum enim contractio facillis facillisque porrectio propter molles commissuras et artus nullo in motu laborat; Cic. de Nat. Deor., II. 60. 160. — ὅστε λαμβάνειν... καθισταμένους, so that we insensibly (i. e., without noticing it) come into either extreme. — εἰ ἄρα τί... ἔργον ἔ, κ.τ.λ., whether forsooth the gods have any other employment than, etc. See Kühn. Gr. § 324. 3. (a); L. Gr. II. § 833. c, and also § 747. Anm. 1. — τοῦτων, the favors before enumerated.

10.—Ὅν γὰρ; see note, I. 3. 10. — καί ταῦτα, sc. ταῦτα (sc. — ἀνδρόπων ἕνεκα; a similar idea is found in Cic. Nat. Deor. II. 62

—τι... ἄλλο ζῶον, the subject of ἀπολαβεῖ. — ἴμοι μὲν... θεοὶ... φυτῶν; sc. ἀπολαβεῖν τοὺς ἀνθρώπους. There is also an ellipsis of ἡ after πλείω. Cf. III. 11. 5. — γούν; cf. note, I. 6. 2. — ἀπὸ τούτων ἢ ἀπ' ἐκείνων, i. e., from animals than from plants; cf. note, I. 8. 13. — πολλὸν... γένος ἀνδρῶν... χρῶνται... ζῶσι, a great part (race) of men (i. e., the nomadic tribes, the Scythians). For the number here, see Kühn. Gr. § 243. 1; L. Gr. II. § 420. 2. — ὅτι ἂν βούλωνται, sc. χρῆσθαι.

11.—Τοῖς ἀνθρώποις... ἀπολαύομεν. The change from the third person to the first in such cases, is not uncommon in Greek or English; cf. Plat. Gorg. p. 514. E: εἰ μὴ ἠύρισκομεν δι' ἡμᾶς μηδένα βελτίω γεγούτα τὸ σῶμα, οὐ καταγέλαστον ἂν ἦν τῇ ἀληθείᾳ εἰς τοσούτον ἀνοίας ἐλθεῖν ἀνθρώπους; and Woolsey's nota.

12.—Τὸ δὲ καί, εἰ, κ.τ.λ. Τὸ is here in construction with the Inf (συνεργεῖν), as with the preceding infinitives. — ὑπὲρ τῶν μελλόντων; for the use of ὑπὲρ here see note, IV. 2. 23. — ἔριστα γίγνονται; for the use of the plural verb with the neuter plural subject, see Kühn. Gr. § 241. 4. (b); L. Gr. II. § 424. — εἰ γε, since indeed. — μηδέ, cf. I. 2. 36.

13.—“Ὅτι δὲ γε ἀληθῆ λέγω... ἂν μὴ ἀναμύνης, κ.τ.λ. This passage has caused much perplexity among the commentators, and although somewhat obscure, yet when carefully considered in its connection, it does not seem to be so desperate as some suppose. After, in the preceding sections, illustrating the special care of the gods for men, Socrates, in section 12, alludes to their special kindness in imparting a knowledge of the future by means of divination. But Euthydemus, alluding to the δαιμόνιον which Socrates said: *ἐαυτῷ σημαίνει ἃ τε χρὴ ποιεῖν καὶ ἃ μὴ*, I. 1. 2 sq., replies in the way of objection: *ἄρα φιλικώτερον, κ.τ.λ.*, the gods seem to be more benignant to you than to other men, since without your asking they make known to you what it is necessary to do and what not to do. Socrates proceeds in the present section to confute this idea of Euthydemus, and thus substantiate the general truth of his argument: This δαιμόνιον, of which he was accustomed to speak, was not given by the gods as a special favor to him alone, but to him in common with Euthydemus and others. And if others do not experience its guidance it is because they do not yield the fitting obedience and reverence to the gods as unseparated and spiritual, but distrusting them, seek a physical form which can be seen by the eyes. Thus Ritter. Hist. Philos. II. p. 89, says: “He [Socrates] gives the exhortation to Euthydemus to renounce all desire to become acquainted

with the forms of the gods, and to rest satisfied with knowing and adoring their works, for then he would acknowledge that it was not idly and without cause that he himself spoke of demonical intimations. By this, Socrates evidently gave him to understand, that this demonical sign would be manifest to every pious soul, who would renounce all idle longing for a visible appearance of the deity." Ἀληθῆ refers to the words immediately preceding, sc. : τὸ δαιμόνιον σημαίνει ἐμοὶ ἂν χρὴ ποιεῖν καὶ ἂν μὴ, and σὺ is contrasted with the subject of λέγω. — σὺ γινώσκῃ, you shall know, sc. by your own experience, by like intimations to yourself. — οὕτως ὑποδεικνύουσιν, sc. that their physical appearance in divination is not to be expected : μὴ ἀναμένειν ἕως ἂν τὰς μορφὰς θεῶν ἴδῃς.

14.—Οἱ τε γὰρ ἄλλοι; sc. θεοί, omitted because ἀπόλ of θεοί precede. Socrates and his followers, Plato, the Stoics, Cicero and others, believed in the existence of deities subordinate to the supreme deity, who were employed as ministering spirits in the government of the world. To these allusion is here made. See Kühn. *Libr. de M. T. Ciceronis in Philosophiam Merita*. Hamburg, 1825, p. 185–88, and cf. *Plat. Cratyl.* p. 255; *Cic. de Nat. Deor.* l. 12; et al. The argument here to the end of § 14, in three particulars, is designed to show the unreasonableness of skepticism with regard to the gods, because they are unseen: "The best," he would say, "in every species, is unvariably unseen, and only noticeable in its effects, and that in like manner the soul, which participates in the divine nature, and is clearly the ruling principle within us, nevertheless cannot by any means be discerned. He therefore who has emancipated himself from all foolish desire to behold some palpable and substantial shapes of the gods, may soon recognize the operations of the Deity within him, for the gods have implanted in man's mind a knowledge of their power." Cf. I. 4. 16; Ritter, *Hist. Philoa.* II. p. 58, 9, and references there. — ἀτριβῆ... ἀγήρατα; these adjectives qualify πάντα (καλὰ καὶ ἀγαθὰ ἴστιν). Some editions read ἀγήρατος, and make all these Adjj. agree with κόσμος. — δᾶττον... νοήματος; cf. note, I. 6. 13. — οὗτος τὰ μέγιστα μὲν πρᾶτων ὁρᾶται, κτλ., he is indeed seen to be the doer, artificer of the greatest things, but is unseen in the doing, management of them. Τάδε seems to be used with reference to these things as exhibited before our eyes.

15.—Τοὺς ὑπηρέτας... τῶν θεῶν... κεραυνός... ἄνεμοι. These latter nouns are frequently without the article where we might expect it, as being the names of objects well known. The student scarcely needs to be reminded how often the Old Testament speaks of the lightning and winds as ministers of God.



16.—Ἐεῖπε δὲ ἄδυσμῶ; so in § 16: μὴ τοῦτο ἀδύμει; we also find, ἀπορεῖν τε. Thuc. V. 40: ἀποροῦντες... ταῦτα. For this constr. of the Acc. see Kühn. Gr. § 279. 7; L. Gr. II. § 557. — οὐδ' ἂν εἶς; see note, I. 6. 2.

17.—Νόμῳ πόλεως, in accordance with the law of the State; cf. I. 3. 1. — κατὰ δύναμιν, each one according to his ability; cf. I. 3. 3. — ἱεροῖς θεοῖς ἀρέσκεισθαι. This is a Homeric construction, but we frequently find the Dat. instead of the Acc.; see Oecon. V. 3: ὅτε ἔχειν καὶ θεοῖς ἀρέσκεισθαι δύνοντα. So ἐξαρεσκεῖσθαι in 19: τοὺς μὲν ἐν τῷ πολέμῳ ἄρῃ:... πρὸ τῶν πολεμικῶν πράξεων ἐξαρεσκευομένους τοῖς θεοῖς. — οὕτω ποιῶν, *by so doing*, Part. denoting the means.

18.—Ἐλλείποντα is to be joined in construction with τιμῶν, κ.τ.λ. The verb ἐλλείπειν is usually followed by a participle, but the Inf. is probably here substituted to avoid the concurrence of too many participles. — οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ; i. e., οὐ γὰρ ἂν τις σωφρονοίῃ, εἰ παρ' ἄλλων μείζω ἐλπίζοι. — ἄλλως μᾶλλον, *ea. σωφρονοίῃ*.

#### CHAPTER IV.

1.—Καὶ ἔργῳ; when these words were written, the author undoubtedly to continue the discourse by καὶ λόγῳ, but after the several intervening clauses explanatory of ἔργῳ, we find in § 5: καὶ ἔλεγε δὲ. — ἰδίῳ... χρώμενος, κ.τ.λ.; cf. 8. 11: δίκαιος δὲ (ἦν Σικεράτης), ὅτε βλέπει μὲν μηδὲ μικρὸν μηδένα, ἀφελεῖν δὲ τὰ μέγιστα τοῖς χρωμένους αὐτῷ. — τε &. The particle τε here answers to καὶ before θεοῖς ἐν ταῖς ἐκκλησίαις, κ.τ.λ., in § 2, and there is a slight anacoluthon, for strict grammatical accuracy would require the following construction: ἰδίῳ τε... χρώμενος, καὶ κοινῇ ἔρχουσι τε... πειθόμενος... καὶ ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπιτρέψας τῷ δήμῳ παρὰ τοῦ νόμου ψηφίσασθαι; but cf. note, II. 1. 30 for changes from Partic. to verb. After τε with a Part. to express a more general idea, καὶ with a verb may naturally enough follow, to add a more particular and emphatic circumstance; or after μὲν and Part., δέ and verb, may contrast an idea of more importance. — κατὰ πόλιν... ἐν ταῖς στρατείαις, *domi militaeque*. — παρὰ τοὺς ἄλλους, in comparison with others, i. e., beyond, or, *more than others*, *praeter ceteros*.

2.—Παρά τοὺς νόμους ψηφίσασθαι; for a more particular account of the transaction here alluded to, see I. 1. 18, note and references. — σὺν τοῖς νόμοις contrasted with παρά τοὺς νόμους, and signif. in *adhering to the laws*.

3.—Τοῖς τε γὰρ νόμοις... διαλέγεσθαι; cf. I. 2. 35, and for the use of μή, cf. note, I. 2. 33. — ἀπαγορεύοντων... προσταξάντων. The former Part. the present, because this prohibition was of the nature of a law that is to be in force at all times, the latter Aor., as done in a specific instance. — ἐκείνῳ τε καὶ ἄλλοις τισί. The circumstance here referred to, is the command of the thirty tyrants to Socrates and four others, to bring Leon of Salamis to Athens, where he had been naturalized and had exiled himself to his fraternal city, fearing that the tyrants might put him to death, as he was wealthy and distinguished. Socrates himself says in Plato's Apol. chap. XX: "Then indeed I showed by my actions and not merely by my words, that I did not care (if it be not too coarse an expression) one jot for death; but it was an object of the greatest care to me to do nothing unjust or unholy. For that government, though it was so powerful, did not frighten me into doing any thing unjust; but when we came out of the Tholos, the four went to Salamis and took Leon, but I went away home. And perhaps I should have suffered death on account of this, if the government had not soon been broken up." Wiggers' Life, p. 59. Cf. Xenoph. Hellen. II. 3. 39; Diog. Laert. II. 24. — ἐπὶ θανάτῳ; for the signif. of the Prep. ἐπὶ here, see note, I. 3. 11. — διὰ τὰ παρὰ τοὺς νόμους προσταξάντων, because it had been enjoined upon him to act, etc.

4.—Τὴν ὑπὸ Μελήτου γραφὴν ἔφευγε. Ὁ φεύγων signifies an *accused person*, and is opp. δὲ δικάων, an *accuser*; accordingly γραφὴν φεύγειν, to be accused, is antithetical to γραφὴν (δικήν) δικάειν, to prosecute a suit. Cf. Plat. Apol. p. 19. C: μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φέγοιμι. The use of the preposition ὑπὸ is generally explained as arising from the combining and assimilating of two constructions: ὑπὸ τινος φέγειν and τὴν γραφὴν τινος φεύγειν, as in III. 6. 11: κλέπτ. τὰ ἐκ χάρας. But it perhaps arose from the passive signification of the verbal noun γραφὴν, *accusation made by*; cf. Cyrop. III. 3. 2: ἤθεσθαι τῇ ὑπὸ πάντων τιμῇ; Thuc. II. 65: ἐγγίγνέτο τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή; Plat. Symp. p. 216. B: ἠττημένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν; Protag. p. 354. A: τὰς ὑπὸ τῶν ἰατρῶν θεραπείας; Politic. p. 291. D: τὴν ὑπὸ τῶν πολλῶν δυναστείαν. In respect to Meletus, cf. note and references, I. 1. 1. — πρὸς χάριν τε τοῖς δικάστοις διαλέγεσθαι, κ.τ.λ., to implore the compassion of the judges and to flatter and entreat

them. Cf. Apol. § 4, and Plat. Apol. p. 38. D. E. — *παρὰ τούτων*; this clause is added because laws had been passed against attempting to excite the compassion of judges, etc. Cf. Pollux, VIII. 117. de Areopagitis: *προσιμύζεσθαι δὲ οὐκ ἐξήν οὐδὲ εὐκρίζεσθαι*. Quintil. VI. 1. 7: *Athenia affectus movere etiam per praeconem prohibebatur orator*. — *τῶν εἰωθότων*, sc. *ποιεῖσθαι*, or we may consider these words as used absol.: things that are customary. — *βαδῖως ἂν ἀφειδέις*, i. e., *ὅς βαδῖως ἂν ἀφειδή*, εἰ, κ.τ.λ. Cf. note, II. 2. 3 and 13. — *προείλετο μάλλον*; cf. note, II. 1. 2.

δ.—*Καὶ ἔλεγε δὲ οὕτως*; and he also spoke in the same manner, cf. note § 1. — *Ἰππίαν τὸν Ἠλεῖον*. For an account of this distinguished Sophist, his vanity, arrogance, etc., see Plato's Dialogues, which received his name, with Stallbaum's Prolegomena, and especially his note, Hipp. Maj. p. 148. — *διὰ χρόνον*. It appears from what follows that this was not his first visit to Athens. — *διδέξασθαι τινα*, to have one taught. The Act. form is sometimes used in the same way, just as in other languages, persons are represented as doing that which they cause to be done by others. See Liddell and Scott's Lexicon upon this word. — *μὴ ἀπορεῖν*, in construction with *τὰ*, as the subject of *εἶη*. — *δικαίους*. *Δικαίος*, that is as it should be, suitable for the offices incumbent upon it; = Lat. *justus*, which signifies, according to Krüger: *eum qui est talis, ut recte munere suo fungatur, vices suas expleat*. Cf. *Cyrop.* II. 2. 26: *οὔτε γὰρ ἄρμα δέκου ταχὺ γένοιτ' ἂν, βραδῶς Ἰππῶν ἐνότων, οὔτε δίκαιον, ἀδικῶν συνεζυγμένον*. The word is probably here chosen, in order to place this kind of *justitia* in contrast with real justice, which is the general subject of the conversation. — *μεστὰ... τῶν διδασκόντων*, briefly and familiarly, in Lat., *doctorum*. For this use of the participle, cf. II. 1. 5: *ἀπολυσάντων*, κ.τ.λ.; II. 2. 4: *τούτου γε τῶν ἀπολυσάντων μεστὰ μὲν αἱ ὀδοί*; II. 8. 3: *τῆ δεομένη τοῦ συνεπιμηλοσμένου, indigenti adiutore*; III. 8. 2: *δεόμεθα τοῦ παύσαντος*; IV. 4. 5: *πάντα μεστὰ εἶναι τῶν διδασκόντων*. — *ἴαν δέ τις βούληται*, as preceded by a verb in the present tense, *φασί*, but above *εἰ μὲν τις βούλοιστο*, on account of the antecedent preterite.

θ.—*Ἐπισκώπτων*, deriding him. — *Ἐτι γὰρ σὺ... λέγεις* are you then, yet talking about, etc. *Γάρ* is conclusive = *igitur*. — *οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω*, ἀλλὰ καὶ περὶ τῶν αὐτῶν. Cf. with this Plat. Gorg. p. 490. E: *Ὅς ἀεὶ ταῦτὰ λέγεις, ὁ Σάκκατος*. ΞΩ. *Ὁ μόνον γε, ὁ Καλλικλεις, ἀλλὰ καὶ περὶ τῶν αὐτῶν*; p. 491. B. — *διὰ τὸ πολυμαθῆς εἶναι*; see note, I. 2. 3. — *Ἀμέλει*; see note, I. 4. 7.

7.—Πότερον is seldom used in a simple interrogation, and when it is, the contrasted phrase may be easily supplied. According to some commentators the phrase: ἢ περὶ ἀριδμῶν... οὐ τὰ αὐτὰ νῦν ἂ καὶ πρότερον ἀποκρίνη answers to this. But it seems hardly to be possible. For examples of similar constructions of πότερον, see Thucyd. I. 80; Plat. Phaed. p. 78. B; Lysid. p. 205. A, and other passages cited by Bornemann. — πόσα καὶ ποῖα Σωκράτους ἐστίν, how many and what are the letters in the word Socrates! The same example is employed in Plat. Alcib. I. p. 113: Τί δ', ἂν ἐγὼ μὲν ἔρωμαι, ποῖα γράμματα Σωκράτους;— and Xenoph. Oecon. VIII. 14: εἶποι ἂν, Σωκράτους καὶ ὅποσα γράμματα καὶ ὅπου ἕκαστον τέτακται — ὅσπερ σύ, καὶ ἐγὼ; cf. note, II. 2. 2. — ἂ οὐτε σύ, οὐτ' ἂν ἄλλος οὐδεὶς δύναται' ἀντιπεῖν. The verb agrees with the nearest subject since the two subjects are regarded as independent of each other. Cf. Kühn. Gr. § 242. R. 4; L. Gr. II. § 432. Anm. 2.

8.—Νῆ τῆν Ἥραν; see note, I. 5. 5. — οὐκ οἶδ', ὅπως ἂν ἀπολειφθῆιν σου, I do not know how I can leave you, before, etc.; a more courtly phrase for I cannot possibly leave you, etc.

9.—Οὐκ... πρὶν γ', not before certainly. Kühner and Hartung call the γέ here suppletive. Cf. numerous examples of a similar use of it with πρὶν, in Hartung, Gr. Partik. I. S. 409, 10, and cf. Kühn. Gr. § 317. 2; L. Gr. II. § 704. — ἀρκεῖ γὰρ ὅτι τῶν ἄλλων καταγελάσῃ, κτλ., for it is enough that you laugh at others (sc. ἐμοῦ δ' οὐ καταγελάσεις, you shall not ridicule me), proposing questions, etc. — ὑπέχειν λόγον, to make a statement. — γνώμην ἀποφαίνεσθαι, give your opinion. Γνώμη is very often without the article in such cases as this; cf. Anab. I. 6. 9; V. 5. 3; 6. 37; § 11 below, et al. We, in English, should use the indefinite an or a possessive pronoun.

10.—Οὐδὲν παύομαι. Οὐδὲν, by no means, nullo modo, a more emphatic negative than οὐ; cf. Kühn. Gr. § 279, R. 10; L. Gr. II. § 557. Anm. 4. Cf. Cyrop. I. 6. 16: καὶ γὰρ λέγοντες οὐδὲν παύονται ἐμῶν; Oecon. XI. 23: οὐδὲν μὲν οὖν παύομαι λέγειν μελετῶν. In like manner nihil is employed in Latin for non, especially in such phrases as nihil me fallis, nihil te moror, et al.; see Zumpt, Gr. § 677. 6. — ποῖος δὲ σοι... δ λόγος ἐστίν; what is... your explanation of it! — ἀξιότεκμαρτότερον, more convincing.

11.—Σκέψαι, εἰ, ... ἀρέσκῃ. Ἐάν with the subjunctive frequently corresponds nearly with εἰ followed by the future indicative; the latter, however, implies that the condition will take place, whilst the subjunctive merely indicates, that it is supposed or expected by the speaker, to

take place; see Kühn. Gr. § 339. II. R. 2; L. Gr. § 837. b. — τὸ νόμιμον δίκαιον εἶναι; cf. II. 6. 23.

12.—Ὅτι γὰρ αἰσθανομαί σου. Γάρ refers to a suppressed clause: how sol for, etc.; or we may with Bornemann supply κακῶς λέγεις; cf. note, III. 5. 21. — ἔπεισον... ἢ ποῖον, κ.τ.λ.; for the rather unusual change from the particle of indirect interrogation to the direct, see note, I. 1. 11, and cf. Plat. de Rep. III. p. 414. D: οὐκ οἶδα, ἔπεισε τάλαρ ἢ ποῖοις λόγοις χρώμενος ἐρῶ, where however some Mss. have ποῖε τάλαρ; Demosth. de Coron. p. 275. 144: ἤ τις δ' ἢ φύσις... γέγνετο τῶν τῶν πραγμάτων, καὶ τίνες ἕνεκα ταῦτα συνεσκευάσθη, καὶ πῶς ἐπράχθη, εἴν ἀκούσατε. — νόμους... γιγνώσκεις, have you known, etc.; not merely the Lat. cognoscere but nosse; cf. note, III. 5. 26: ἀκούω.

14.—Ὅτι γε; cf. note, II. 3. 15. — καὶ γὰρ; the ἔλλipsis here to which γὰρ refers, is: what you say, i. e., that laws are changed, is no ground for disobedience to them; (for States also undertake wars and make peace again). — Διδόρον... ἢ; cf. note, III. 7. 7.

15.—Ἀνευργον; emphatic by position. — οὐδὲν ἂν διδόνον, κ.τ.λ., nulla in re praestantem reliquis civitatibus; Weiske. For the idea, cf. III. 5. 16; Hellen. VII. 1. 8; de Republ. Lac. VIII. 1. — καὶ πόλις. The noun πόλις depends upon the phrase: οὐκ οἶδα ἔτι.

16.—Ὁμόνοια γε, κ.τ.λ.; the idea is: but concord also which seems to be the greatest good of a State, is nothing else than unanimity of the citizens in obeying the laws. — νόμος... κεῖται, the law is established; cf. Lycurg. adv. Leocrat. p. 189. — κρίνωσι. In κρίνω the idea of approving, assenting to, is conjoined with that of judging, deciding. Thus in Hellen. I. 7, 34, the notion of giving judgment is prominent: μὴ ψήφῃ ἕκαστος κρίνω, and afterwards, that of approving: τὸ μὲν πρῶτον ἕκαστος τὴν ἑβρυκατόλιμου (γρόμην), κ.τ.λ. — αἰρῶνται, choose, in order to bestow the prize upon them, in the scenic representations at the festivals of Bacchus. Concerning the change from ἔπος to ἔνα, see note, II. 1. 19. — ἔνευ δὲ ἁμονοίας; these words form a strong contrast to τοῦτοις... ἁμμερόντων, above. — οὐτ' ἂν πόλις... πολιτευθείη, οὐτ' οἶκος... οἰκηθείη. Ἄν is to be supplied in the last clause from the first; see note, I. 3. 15.

17.—Ἰδίῃ... τις, any one by himself, in private life. — ἡττηθεὶς... κήνη, lose his cause... obtain it, or more lit. be defeated... conquer. Not unfrequently the language of military affairs is transferred

to the forum. — *τίμι... παρακαταδέσθαι*. *Τίμι* depends not upon *πιστεύσειε* but upon *παρακαταδέσθαι*: to whom would any one prefer to commit, etc. — *οικείοι... οικόται*; cf. note, I. 2. 48. — *τίμι... πιστεύσειαν... ἀνοχάς, κτ.λ.*; the idea is: in whom can the enemy have more confidence in making treaties, etc.! The construction of the nouns *ἀνοχάς*, etc., is after the analogy of *πιστεύω πιστω*.

19.—*Ἀγράφους... νόμους*. Socrates meant by these “unwritten laws,” those precepts and principles of action, which, given by the gods, are every where recognized both by States and individuals; and consequently, as universally valid, not needing to be written. They also do not require arbitrary enactments for their enforcement, since their infringement invariably brings its own penalty along with it. These laws are the voice of the deity speaking to the inner sense of every man; some of them are enumerated in § 20 sq. See a more extended explanation, in Ritter’s *Hist. Philos.* II. p. 74, 5, and cf. references there. — *κατὰ ταῦτὰ νομιζομένους*, received in the same manner. *Νομίζεται* below is employed with a similar signification; cf. also note, II. 3. 15. — *οἱ ἄνθρωποι αὐτοὺς ἔδεικτο*. The active voice is also used below: *τεδεικέναι τοὺς νόμους*, and just after: *θεοὺς... τοὺς νόμους τοῖτους τοῖς ἀνθρώποις δεῖναι*. In the first instance, men who are themselves subject to the laws make them, and hence the propriety and beauty of the use of the middle voice. So in § 13: *ἂ οἱ πολῖται... συνδέμενοι ἂ τε δεῖ ποιῶν καὶ ἄν ἀπέχεσθαι, ἐγράφαντο*; IV. 3. 12: *καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα*; II. 1. 14: *οἱ μὲν πολιτευόμενοι... νόμους τιθένται*. But when the gods or those who are not themselves the subjects or not conceived of as the subjects of them, are spoken of as making laws, the active form is used. So in I. 2. 45: *ἴσα δὲ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι*; *Rep. Lac.* I. 1: *Λυκούργον... τὸν δέντα αὐτοῖς τοὺς νόμους*. In Plato, *Hipp. Maj.* p. 284. D, both forms are appropriately used, as, in the last clause, the persons indicated are considered as having discarded the authority of law. See Kühn. *Gr.* § 250. 1. (a); *L. Gr.* II. § 395. — *οἶ γε*; cf. note, II. 3. 15. — *θεοὺς σέβειν*; the active form of this verb is seldom used in prose writers. See Liddell and Scott’s I ex. h. v.

20.—*Οὐκέτι*; what you have before said I approved, but now I am no longer able to yield assent. — *Τί θεή*; these particles here indicate astonishment; cf. Hartung, *Gr. Partik.* I. S. 268; Kühn. *L. Gr.* II. § 691.

21.—*Καὶ γὰρ*, sc. that is not strange, nil mirum, for, etc. — *Ἀλλ’ οὐδ’*, but yet, but, however. Cf. Hartung, *II. S.* 12. — *γέ τοι*,

give emphasis to *διαν*; see Hartung, Gr. Partik. II. S. 366, and cf. IV. 2. 33. — *ὄνδ τῶν θεῶν κειμένους*, a diis latos, established by the gods; many intransitive verbs are sometimes employed as passives; cf. Kühn. L. Gr. II. § 392. b.

23.—*Ὅν γὰρ οὐδν*; sc. you have well said; *for* by no means, etc. *ὄνδ* is joined in sense with *ὅδ* from which, as not unfrequently, it is separated by *γὰρ*; see Hartung, Gr. Partik. II. p. 17. It is used in a similar manner in IV. 6. 3; Soph. Oed. C. 984: *ὅδ γὰρ οὐδν σγήσομαι*. Cf. also, IV. 2. 10.

24.—*Διόκειν*, sequi, or, sectari. — *θεοῖς ταῦτα πάντα τοῖσιν*, all these things are similar to the gods [sc. not to men]. Some editors have *θεοῖσιν*, and the meaning is then supposed to be: all these things are similar to divine institutions, but aside from the absence of almost all Ma. authority, the sentiment in its connection is jejune. Others render *τοῖσιν*, decet, convenit, but this meaning, although found in Homer, does not seem to belong to Attic writers except when followed by an Inf. as in Plat. Legg. IX. 16, p. 879. C. Besides, the idea which we have given, aside from being the natural version of the authorized text, is more congruous with the words in § 19: *θεοῖσιν οἷμαι τοῖσιν νόμοις τούτοις τοῖσιν ἀνθρώποις δεῖναι*, and in § 20: *θεοῦ νόμοι εἶναι*. The reasoning which follows is also appropriate: For that in the laws themselves the punishment of transgressors is contained, (so that it is not necessary to look for it from without,) seems, etc. — *βελτίονος ἢ κατ' ἔνδρωπον νομοθέτου... εἶναι*, to belong to legislation superior to that of man. *ἢ κατ'* frequently follow a comparative when a relation or proportion is to be indicated. See B. 149. m. 7; cf. note, I. 7. 4. The same idiom is found in Latin. Cf. Livy, XXI. 29. 2: *atrocius proelium quam pro numero pugnantium editur*; Cic. de Fin. V. 16. 44: *quod praeceptum majus erat quam ut a b homine videretur*.

25.—*Ἄλλα τῶν δικαίων*. Ἄλλα, other than, different from. For the construction here, see Kühn. L. Gr. II. § 512. 4. — *θεοῖσιν ἔρα... τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον*. The reasoning of Socrates is: That which pertains to the laws of God, which are right, is lawful (*νόμιμον*) and just (*δίκαιον*); in divine and human laws the same thing is true, (for Socrates had maintained, § 12 et al., that in human laws *νόμιμον δίκαιον εἶναι*,) that the *νόμιμον* is *δίκαιον*. Socrates accordingly demanded implicit obedience to the laws of the State, not considering here that the human law might conflict with the divine. In Plato's Crito he is made to go even further and argue that the human law must not be violated even when it comes into

conflict with the law of right. Cf. that dialogue and Stallb. Prolegomena.

## CHAPTER V.

1.—Πρακτικωτέρους, ad agendum idoneum; cf. note, IV. § 1. — ὑπάρκειν, is rejected by some few Mss. and Stephanus; but there does not seem to be sufficient reason for its omission. There are several instances of the use of this verb with εἶναι joined with an adjective as here with ἀγαθόν, (the construction is νομίζων ἀγαθὸν εἶναι ὑπάρχειν ἐγκράτειαν,) having the meaning: adesse, suppetere; cf. Schneid. de Venat. XIII. 17; Oecon. XXI. 11, and Bornem. Cyrop. VIII. 8. 20. Entirely different from this are the passages where εἶναι depends upon ὑπάρχειν, which then has the signification of licere; as in Venat. XIII. 17: ὅστε ὑπάρχειν... θεοφιλεῖς τ' εἶναι καὶ εὐσεβεῖς; de Rep. Ath. III. 9: ὅστε μέντοι ὑπάρχειν δημοκρατίαν μὲν εἶναι. — πάντων μάλιστα... πρὸς ἐγκράτειαν, most of all things to temperance. Πάντων is neuter and has regard not to the subject but to the object ἐγκράτειαν.

2.—Περὶ τῶν... χρησίμων... μεμνημένος. The preposition *περὶ* instead of the simple genitive is employed after μεμνημένος for the sake of distinctness; it is especially so used when the verb signifies: to make mention of. See Kühn. L. Gr. II. § 529. Anm. 1, and cf. Hellen. IV. 5. 9: περὶ μὲν τῆς εἰρήνης οὐκέτι ἐμνηνητα. — ἄρα; cf. II. 6. 1. — ὡς οἶόν τέ γε μάλιστα; see IV. 2. 11.

3.—Τῶν διὰ τοῦ σώματος ἡδονῶν. Διὰ τοῦ σώματος has the force of an adjective, as is indicated by the position between the Art. and noun: *physical*, or a noun in the genitive *of the body*. So we find the simple genitive in Hellen. IV. 8. 22: αἱ τοῦ σώματος ἡδοναί; Apolog. 16: ταῖς τοῦ σώματος ἐπιθυμίαις. But such constructions as the present with a preposition are also not unfrequent; cf. I. 4. 5: τὰ διὰ στόματος ἡδέα; I. 5. 6; II. 6. 5; IV. 5. 11. — Ἴσως γὰρ, perhaps then. Γὰρ is conclusive; cf. note, I. 3. 10. — ἐλευθέρον νομίζεις. Ἐλευθέρον here = ἐλευθέριος, suitable, fitting for a free man, liberale; different from the meaning in the preceding sentence, and antithetical to the following ἀνελεύθερον, illiberale, which in turn differs from the same word in the next section. — τοὺς κωλύσαντας; cf. note, III. 4. 4.



4.—Ταῦτα ἀναγκάζεσθαι ἢ ἐκείνα κωλύεσθαι, sc. παρῶ or πράττειν; so in § 5: τοὺς τὰ μὲν ἕριστα κωλύοντας, τὰ δὲ κείιστα ἀναγκάζοντας. The Latin employs a preposition after such verbs: ad hæc compelli... ab illis retardari.

5.—Ποίους δέ τινας; what sort of? Ποίους and τίς conjoined give an air of indefiniteness to the question. — δεσπότας... δουλείαν... δουλεύουσιν; cf. note, I. 5. 5.

6.—Ἡ οὐ δοκεῖ σοι; sc. ἢ οὐ δοκεῖ σοι (ἢ ἀκρασία) κωλύειν προέχειν, κ.τ.λ. — ἐκπλήξασα. The verb ἐκπλήττειν, originally and lit. to strike out of, then, to drive out one's senses by a sudden shock, is often used in reference to the effect of any overpowering as well as sudden passion upon the mind. Cf. the signif. of ἐξίσταναι in I. 3. 13. — ποιεῖν depends upon δοκεῖ.

7.—Ἐωφροσύνης... τίνι... προέχειν, to whom can we say that temperance less belongs... than to the ἀκρατεῖ! For the construction and signif. of προέχειν with the Gen. and Dat. see Kühn. Gr. § 278. 3. (b); L. Gr. II. § 521. — αὐτὰ τὰ ἐναντία... ἔργα ἐστίν. The construction is: σωφροσύνης καὶ ἀκρασίας ἔργα (subject) ἐστὶν αὐτὰ τὰ ἐναντία (predicate). For the use and omission of the article see note, III. 10. 1. — τοῦ... ποιοῦντος... οἷετι τι ἀνδρῶν κείων εἶναι, do you suppose that any thing is worse for a man than that... which makes him do the very contrary to those who are under self-control. — Αὐτὰ... τὰ ἐναντία, directly the opposite.

8.—Τὴν ἐγκράτειαν τῶν ἐναντίων ἢ, κ.τ.λ., is it not reasonable that temperance is the cause of directly the opposite things to men, of intemperance. For the constr. see note, III. 12. 4. Weiske: Non igitur consentaneum est, continentiam efficere contraria iia, quae incontinentiam efficit!

9.—Ἐφ' ἕπερ μόνα, to which alone, i. e., to nothing else except. Ὅσπερ answers to πῶς: how so, quid ita! inasmuch as, or, because, etc. — περιμείναντας, κ.τ.λ. Cf. this with the sentiment expressed by Arete in II. 1. 30, 33. — ἀναγκασιότατοις... συνεχεστάτοις, those pleasures most necessary (i. e., natural)... continuous (i. e., constantly recurring), such as eating, drinking, sleeping, etc. — ἀξιολόγως, recte, or, honeste = ἀξίως μνήμης, just below. So in I. 5. 5, where it is antithetical to ἀσχερῶς. Cf. also II. 1. 20 and III. 7. 1. ἀξιόλογον.

10.—Τοῦ μαθεῖν... τοῦ ἐπιμεληθῆναι. These genitives depend upon ἀπολαύσει. The phrase might be arranged thus: οἱ ἐγκρατεῖς

τοῦ μαθεῖν...καὶ τοῦ ἐπιμεληθῆναι...ἀπολαύουσι. — ἀφ' ὧν, sc. ἀπὸ τοῦ καλῶς διοικῆσαι τὸ ἑαυτοῦ σῶμα, κ.τ.λ. — πρῶττοντες αὐτά, in the exercise of these things, sc. τὸ μαθεῖν τι καλόν, κ.τ.λ. — προσήκειν; see note, IV. 5. 7. — κατεχομένην ἐπὶ τῷ σπουδάζειν. Sauppins says, the proposition here seems to denote the place about which (locus, circa quem, etc.) the desire is exercised and at the same time the end or design. Cf. Kühn L. Gr. II. § 612; Gr. § 296<sup>o</sup> II. — τὰς ἐγγυτάτω ἡδονάς, pleasures that are at hand, come within one's way, in promptu positas, cf. note, II. 1. 20. The Adv. here with the Art. is used as an adjective, as elsewhere. Cf. Socrates' reasoning here with that in I. 5, and II. 1.

11.—Ἦττονι...ἡδονῶν; see note, I. 5. 1. — Τί γὰρ διαφέρει. Some Mss. read *τίμι* for *τί*; either is good Greek, and both are employed by our author, as well as other Attic writers. Cf. for the Acc. I. 2. 50: ἐσκόπει, τί διαφέρει μανίας ἡμαθία; II. 1. 17; III. 7. 7; dative, III. 3. 14: πολλὰ ἂν καὶ τούτῃ διενέγκοιεν τῶν Ἑλλων. — διαλέγοντας κατὰ γένη, discriminating according to their kinds; cf. § 12, and Chap. VI. ad init. For the use of the Acc., see note, I. 1. 9: ἂ ἐξέστω ἀρωμῆσαντας...εἰδέναι.

12.—Καὶ οὕτως...δυνατωτάτους. This clause is supposed by many to have crept into the text from the margin; see Kühn. in h. l. — τὸ διαλέγεσθαι. The distinction in meaning between *διαλέγειν* and *διαλέγεσθαι* is strongly marked in this and the preceding section. Cf. note, I. 7. 5. — ἐκ τοῦ συνιόντας βουλευέσθαι: *διαλέγοντας*, from the circumstance that those who come together for consultation, discourse, etc. — *διαλεκτικωτάτους*, especially qualified to speak, is derived from the verb *διαλέγεσθαι*, by which and *διαλέγειν*, the way is prepared for its use here. By speaking is here meant the ability to arrive at the truth of things by discussion, which according to Socrates only the *ἐγκρατεῖς* could do.

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## CHAPTER VI.

1.—*Διαλεκτικωτέρους*; see note at the end of the preceding section. — §, sc. — καὶ τὸν τρόπον, also the manner, i. e., οὐ μόνον αὐτῆν τὴν ἐπίσκεψιν, ἀλλὰ καὶ τὸν τρόπον αὐτῆς. Cf. note, I. 3. 1.

2.—ὄντις *was*, somewhat *thou*. Πῶς is here used much as the pronoun *tis* frequently is = Latin *fero*. So just below and in IV. 5. 5 — ποῖόν τι... ἔποιός τις; see note, I. 1. 1, and IV. 5. 5.

3.—Εἰδῶς *ειδείη*; see note, IV. 2. 21. — οὐ γὰρ οὖν; see note, IV. 4. 23.

4.—Νόμιμα, established by law. — ἡμῖν, in our judgment; for this meaning of the Dat., see note, IV. 2. 14.

5.—Ἄνδράποιοι... ἄρα. For the position of the noun before the interrogative particle, see note, II. 7. 8. Men here are contrasted with gods. — καὶ δὲ δεῖ τις ἀλλήλοις χρῆσθαι, in accordance with which it is in some manner (πῶς) necessary for men to have intercourse with one another. — οὐτοι; for the pleonastic use of the pronoun here, see note, II. 1. 19.

6.—Οἴσθαι δεῖν μὴ ποιεῖν; see a similar accumulation of infinitives in III. 6. 15, and cf. note. — οἴσας; an Ionic form for οἴσα. Xenophon perhaps uses two other Ionic forms of this same verb: οἴσασιν, Oecon. XX. 14, and οἴσαμεν (al. ἴσαμεν), Anab. II. 4. 6. The writers of the age of Xenophon, and especially Xenophon himself, did not rigidly discard every Ionic form. Some of the Lexicons erroneously say that this form is "never used in the classic prose writers." See Veitch's Irreg. Gr. Verbs, εἰδέω. — ὁρῶς ἐν ποτε. Ποτέ is not here a simple particle of emphasis as often with the interrogative pronouns, but = the Latin *aliquando*, *at length*; i. e., after so many turnings, do we come to this definition! — δριζοίμεθα δριζόμενοι; cf. note, IV. 2. 21. The similarity of this idiom, which has been several times noticed, to a very common construction in Hebrew, cannot fail to occur to any one at all familiar with that language.

7.—Ἄλλο... ἢ φ σοφοί εἰσιν; do you suppose that wisdom is any thing else but that by which men are wise? For the change from the singular *tis* in the preceding clause to the plural, see note, I. 2. 62. — Ἐπιστήμη ἔρα σοφία ἐστίν; Socrates reasons in a similar manner in Plat. Theæt. p. 141. D. The article is omitted with the subject; cf. note, I. 2. 23. — Οὐδὲ μὰ Δι'... πολλοστὸν. Οὐδὲ belongs with πολλοστὸν, and the logical order of the words would be: Μὰ Δι', ἔμοργε οὐδὲ πολλοστὸν μέρος αὐτῶν. For the meaning of the word πολλοστὸν, see note, III. 1. 6, and for the idea, III. 8. 2-8.

8.—Τὸ ἔρα ὠφέλιμον, κ.τ.λ. It should be distinctly borne in mind, that Socrates in all his arguments for *the profitable*, does not treat it as the motive or end of action, but the rule. True happiness, he con-

tenda, is the measure of the good will of the gods to  $\kappa\alpha\lambda\omega\varsigma$ , the interpreter of their designs; but it is not merely our interest, but our *duty*, to comply with the rule of action thus discovered. "In a word," it has been well said, "the great principles of conduct as set forth by his [Socrates'] philosophy, are: piety as the motive, usefulness as the measure, and self-command [ $\epsilon\gamma\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha$ ] as the means." The Greek Philosophers, Socrates and Plato, by Potter, p. 58.

9.—Τὸ δὲ καλὸν...πάντα καλὸν εἶναι. The difficulty of this passage has given occasion to various changes of the text by different editors; but as almost all the Ma. authority is in favor of the reading which is here given, it is perhaps better to attempt an interpretation, even if it shall be only a probable one, than to take time in making a new text. The most natural explanation seems to be: can we *otherwise* ( $\pi\omega\varsigma \acute{\alpha}\lambda\lambda\omega\varsigma$ ), sc.  $\eta$  τὸ ἀγαθόν, § 8, (cf. III. 8, where it is demonstrated that  $\kappa\alpha\lambda\omega\varsigma$ , ἀγαθόν, and  $\chi\rho\eta\sigma\iota\mu\omega\varsigma$  are the same), define the beautiful, or do you name that beautiful, if there be any thing beautiful ( $\epsilon\iota \kappa\sigma\tau\omega$ ), whether body or vessel, or any thing else, which you know to be in every respect ( $\pi\rho\delta\varsigma \pi\acute{\alpha}\nu\tau\alpha$ ) beautiful? The explanation of Seiffert accords substantially with this: jam vero pulchrum num aliter definire possumus (sc.  $\eta$  τὸ ἀγαθόν)? an si quid est, quod scias ad omnia pulchrum esse vel corpus...hoc pulchrum appellas? Another interpretation is however possible, i. e., How else can we define the beautiful than, if it is admissible ( $\epsilon\iota \kappa\sigma\tau\omega$ ), or (according to others) *exempli causa*, you call that beautiful, whether, etc. This is rather favored by a marginal reading in Stephanus,  $\eta$  *ἴσαστιν ἰσομάζειν*, but on the whole, seems to do greater violence to the Greek, than the former explanation.

10.—'Ανδρίαν. This virtue is more fully discussed in Plato's Laches where we find that Socrates' idea, with which what follows here substantially accords, is: that valor comprises two principal ideas, knowledge and a conscientious regard to what is right and good, which enables one to conduct himself properly, especially in all dangerous emergencies, avoiding the evil and pursuing the good. Thus when Nicias, p. 195. A, defines ἀνδρία to be *τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἀτασίῳ*, Socrates is not satisfied, but contends that the valiant are only those, *οἱ ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι*. Cf. Stallbaum's Prolegomena ad Lachetem. — τῶν καλῶν...εἶναι; partitive Gen., see Kühn. Gr. § 273. 3. (a). — Κάλλιστον μὲν οὖν, and just after: μέγιστα μὲν οὖν; see note, II. 7. 5. — Μὰ Δί' ἔφη; cf. note, I. 4. 9. — Νῆ Δί' ἔφη; sc. *οὐκ ἀνδρείοι εἰσι*, to be supplied from the preceding interrogation; cf. note, II. 7. 4. — Τί δὲ οἱ...θεδοικέτες; sc. *δοκοῦσι*

σοι. Ellipses of this kind, which may be easily comprehended without being expressed, are common in interrogations in Greek as well as other languages.

11.—Ὅκ ἀλλὰ; cf. note, II. 6. 11. — τοὺς οἴους... χρῆσθαι, who are such as to, etc. The construction of the infinitive as in I. 4. 6. The article is not unfrequently used with οἴος, see Kühn. Gr. § 332. R. 9; L. Gr. II. § 788. Anm. 4.

12.—Κατὰ νόμους τῶν πόλεων, κ.τ.λ. According to Socrates' idea, the government of Athens in the time of Aristides and Themistocles was a βασιλεία, a monarchy, because these men possessed supreme authority, but governed willing subjects according to the laws; on the other hand, the government in the time of Pericles and Alcibiades, was a τυραννίς, a tyranny, because they governed unwilling subjects according to their own will. — ἐκ τῶν τὰ νόμιμα ἐπιτελούντων, from those who are obedient to the laws. Socrates' preference for an aristocratical form of government here appears: cf. Plat. Menex. p. 238. C, and Wiggers' Life, chap. VII. 4. — ἐκ τιμημάτων, chosen according to their property.

13.—Εἰ... ἀντιλέγοι; see note, I. 3. 4. — περὶ τοῦ; the pronoun is masculine, as appears from what follows. — ἤτοι...; by the addition of τοί to the first ἤ, the disjunctive relation is more marked; see Kühn. L. Gr. II. § 745. 4, and cf. III. 12. 2; Cyrop. IV. 5. 29 — σοφώτερον... ἢν αὐτὸς λέγοι; i. e., σοφώτερόν τινα εἶναι, ἢν εὐτὸς λέγοι, ἢ ἢν ὁ Πλουράτης λέγοι. — ἐπὶ τὴν ὁδόδεσιν, to the subject matter of the discussion.

14.—Τί οὖν οὐκ... ἐπισκεψάμεθα; cf. note, III. 1. 10. — καθυπερτέραν τῶν ἀντιπάλων; compendious comparison for τῆς τῶν ἀντιπάλων; see note, III. 5. 4: πρὸς τοὺς Ἀθηναίους. — ἐπαναγομένην; sc. ἐπὶ τὴν ὁδόδεσιν.

15.—Ὅποτε... διεξίλοι. The Opt. denoting repeated or customary action; see note, I. 2. 57. — διὰ τῶν μάλιστα δημολογουμένων ἐπορεύετο, he carried on his argument by means of the most evident propositions. So at the end of the section: διὰ τῶν δοκούντων τοῦ ἀνδράποιοι ἔγειν τοὺς λόγους, and in Oecon. XIX. 15: ἔγειν γὰρ με δι' ἑὸν ἔγθ' ἐπίσταμαι. For the use of διὰ here, see Kühn. L. Gr. II. § 605. p. 381; Gr. § 291. 1. (b). Socrates' habit of beginning and carrying on an argumentation by successive propositions most generally received as true, is well known; cf. Ritter, II. p. 52. — ταύτην τὴν ἀσφάλειαν εἶναι λόγου. Ταύτην is predicate, and hence the article with

*ἀσφάλεια* The phrase *τὴν ἀσφάλειαν λόγου*, is equivalent to: an argument that produces conviction. — *Ὁμηρον... ἀναδείναι, κ.τ.λ.* The reference here is to *Odyss. VIII. 171: ὁ δὲ ἀσφαλῆως ἀγορεύει*. — *τὸ ἀσφαλῆ βῆτορα εἶναι*, that he should be a persuasive orator. — *διὰ τῶν δοκούντων τοῖς ἀνδράποισ*, through those things that are readily acknowledged by men. See above: *διὰ τῶν ὁμολογουμένων*

## CHAPTER VII.

1.—*Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο*. For the reflexive pronoun with the verbs in the middle voice, see note, I. 6. 13. — *αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν, κ.τ.λ.*, competent of themselves (without foreign aid), in whatever labors devolve upon them; i. e., according to the promise made in IV. 3. 1, *μηχανικούς*. *Ἐπιμελεῖσθαι* is very seldom followed by an infinitive either with or without an accusative, unless the Inf. be accompanied by the article in the Gen., or Acc. (rare), as in passages like I. 2. 55; III. 3. 11; IV. 8. 6, et al. It however frequently happens that with verbs, which take noun in the Gen. or Dat. after them when by themselves, if an Inf. is added, this noun in the Gen. or Dat. is changed to the Acc. so as to avoid the repetition of the object of the verb; cf. Kühn. L. Gr. II. § 647. Seiffert compares the construction here with the Lat. *non dubito fore plerosque*, and similar phrases. — *εἰδεῖν*; Opt. because indicating indefinite frequency, and preceded in construction by a verb in a past tense.

2.—*Μέχρι δτου*, how far, quatenus. — *πράγματος*, *negotii ex doctrina et scientia pendentis*; Schneid. — *αὐτίκα*, for *example*, a meaning confined to Attic Greek. It seems to be an elliptical form of expression, signifying strictly: I forthwith (without delaying to select), take as an example, etc. — *ἔργον ἀποδείξασθαι*, to designate, lay out work, i. e., building spots, or any thing where geometrical figures are employed. This seems to be much the most facile and natural interpretation of this phrase, although various others have been given. Kühner, following the interpretation of Coray, makes the words equivalent to *γῆν ἔργον ἀποδείξασθαι: ἀγρὸν ἑαυτῷ ποιῆσαι στείραντα*, or more briefly: *γῆν ἀγρὸν ἑαυτῷ ἐργάσασθαι*, but it is difficult to see what the process here indicated, has to do directly with *γεωμετρία*. He indeed says that it denotes that which follows the acceptance, transmission, or division of land, according to correct measurement, and in

explanation of *ἔργον* adduces from Coray: *ἔργον γὰρ κατ' ἐξοχὴν λέγεται ἢ γεωργία καὶ αὐτὴ προσέτι ἢ γεωγεωργημένη γῆ*; cf. II. β, 751. μ. 283. But it does not seem to me probable, that such an idea should be introduced here. — *τῆν... γῆν*; the use and omission of the article here with *γῆν* and the obvious reason for it cannot escape notice. — *καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι*, and go away knowing (i. e., would retain in memory), etc. *'Απιέναι* has here very much the signification of the verb in such Latin phrases as: *victorem discedere*.

3.—*Οὐκ ἀπειρος... ἦν*. It is evident from such passages as this that Socrates was not unskilled in science, and that the instructions of his master in geometry, Theodorus, were not lost upon him. The same thing is evident from the ridicule of Aristophanes, some of the most pointed and amusing passages of which (as in the *Clouds*, 182 sq.) have reference to the geometrical and astronomical pursuits of Socrates and his pupils. It is also plain, that Socrates' dissuasions from scientific pursuits, only (or at least mainly) had regard to those speculations in science, which had no practical utility, and only took the attention and time from more important objects. It cannot be doubted that Xenophon had in mind in writing this chapter, not only the actual confusion of many of the scientific investigations of his day, and their exaltation of irrational above rational nature; but also the fact that the engaging in such speculations had been brought into the accusation of his master. It is not strange, that in these circumstances, the devoted disciple and friend should withhold and conceal the acquisitions of Socrates, that in a later age would have been considered rather an ornament to than a blemish upon his character. Cf. note, I. 1. 11; IV. 2. 10; *Plat. Meno*. p. 82 sq.; *Brandis' Hist. Philoa.* II. 8. 10; and see *Introd.*

4.—*'Αστρολογίας*; cf. note, IV. 2. 10. — *δραν*; cf. note, IV. 3. 4.

5.—*Τὸ... μανθάνειν... ἰσχυρῶς ἀπέτρεπεν*, as it respects learning... he urgently dissuaded, etc. Cf. note, I. 3. 7. — *μέχρι τούτου*, is preparatory to *μέχρι τοῦ*. Cf. *Plat. Legg.* p. 670. D: *μέχρι γε τοσοῦτου πεναιδεῦσθαι σχεδὸν ἀναγκαῖον, μέχρι τοῦ δυνατὸν εἶναι*; de Rep. I. p. 341. D: *ἐπὶ τούτῳ πέφυκεν, ἐπὶ τῷ τὸ ἐνυμφῆρον ἐκάστω ζητεῖν*; *Lach.* p. 183. C; 191. B; *Protag.* p. 356. D, et al. See *Kühn.* *L. Gr.* II. § 631. 2. — *τὰ μὴ ἐν τῇ αὐτῇ περιφορῇ ὄντα*. Edwards, as quoted by Kühner, in accordance with *Diog. Laert.* VII. 144: *τῶν δὲ ἀστρῶν τὰ μὲν ἀπλανῆ συμπεριφέρεσθαι τῷ ἄλλῳ οὐρανῷ, τὰ δὲ πλανώμενα κατ' ἰδίαν κινεῖσθαι κινήσεις*, explains these words: *quae non communi eodemque coeli motu circumacta proprio sibi motu feruntur*. — *ἀσταδμήτους ἀστέρας*, lit., unsteady, unstable stars, i. e.,

cometa. — τὰς περιόδους, the time of their return to the same point. — τὰς αἰτίας αὐτῶν; these words probably have reference to περιόδους and not to ἀσταθ. ἀστέρας. Still some, as Weiske and Bornemann, refer them, with some plausibility, to the latter words, and in illustration quote Seneca, Quæst. Nat. VII. 11. — οὐδὲ τούτων γε ἀνήκοος, skilled in these things. He is said to have been instructed in astronomy by Archælaus, a disciple of Anaxagoras; see Cic. Tusc. Disp. V. 4. 10.

6.—Τῶν οὐρανίων, κ.τ.λ.; cf. in respect to the idea here, Cic. Acad. I. 4. 15, and note, I. 1. 11. — φροντιστής, a thinker, κατ' ἐξοκὴν; applied in derision to Socrates by Aristoph. Clouds, 267, and hence its introduction here to wipe off this reproach. — κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι, κ.τ.λ., he said that there would be danger that one anxiously inquiring into these things would even become insane. In reference to ταῦτα μεριμνῶντα, see note, I. 1. 14. — Ἀναξαγόρας, a native of Clazomenæ in Lydia. He flourished in the age of Pericles, and was banished, on the decline of the power of the latter at Athens, to Lampsacus, where he died. See Ritter's Hist. Philoa. II. Chap. VIII.; Lewes' Biog. Hist. Philoa. I. p. 114 sq., and cf. Diog. Laert. II. 6 sq.; Cic. Tusc. Quæst. V. 4. 10.

7.—Τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον, κ.τ.λ.; for the speculations of Anaxagoras here referred to, see references in the preceding section. — τὰ χρώματα μελάντερα ἔκουσιν; cf. note, I. 4. 13: τὴν ψυχὴν κρατίστην.

8.—Λογισμοὺς. Ernesti and Weiske consider this word as equivalent to τὴν ἀριθμητικὴν, the theory of numbers, but those rather seem to be in the right who make it = τὴν λογιστικὴν, practical arithmetic, as opposed to theoretical, i. e., keeping and computing of accounts, etc. Plat. Gorg. p. 451. C. explains the difference between λογιστικὴ and ἀριθμητικὴ. Cf. Woolsey's note in h. l.

9.—Προέτρεπε; cf. note, I. 2. 64. — ἐνδέχοιτο; cf. note, I. 2. 23. — πῶμα, for the usual πῶμα. — τοῦ γὰρ οὕτω προσέχοντος ἑαυτοῦ, κ.τ.λ. We should naturally expect an Acc. here, instead of the Gen., but that reading is found in only one Ms. (Voss. I.), and that of little value. We must therefore take the text substantially as we find it. It is not improbable, however, that ἑαυτοῦ at the end of the sentence is for αὐτοῦ, found in the marg. Villois; as ἑαυτοῦ is easily changed to αὐτοῦ, and that into αὐτοῦ. Then the words, τοῦ... προσέχοντος ἑαυτοῦ, in which the principal idea of the sentence is contained, may be supposed to be placed absolutely at the beginning of the clause for the sake



of emphasis, and the idea is this: if any one thus gave heed to himself he said, it would be difficult (*ἐργον... εἶναι*) for him to find a physician, who could designate things that would be more conducive to health; i. e., than himself doing what was before enumerated. *Αἰτός* is frequently used for the sake of perspicuity or emphasis to recall to mind a preceding word; see note and references, I 4. 18. Schneider refers to similar sentiments in Tacit. Annal. VI. 46, and Plutarch de tuenda Sanit. p. 407, ed. Hutter; Kühner also adds Cic. de Offic. II. 24. 86.

10.—Μᾶλλον ἢ κατὰ τὴν ἀνδρωπίνην σοφίαν ὠφελείσθαι, greater than that which is the result of human wisdom. For the construction, see note, I. 7. 4. — μαρτυκῆς... συμβουλήs δεῶν; cf. I. 1. 9.

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## CHAPTER VIII.

1.—Ὅτι φάσκοντες αὐτοῦ... θάνατος, because, whilst he said, etc., the sentence of death was, etc. — ἐλέγχεσθαι... ψευδέμενον, convicted of falsehood, i. e., inasmuch as his *δαίμονιον* had not made known what he should do to escape death. — πρόβῳ, later Attic = *πρόσω*, so far on in life; according to Diog. Laert. II. 44; Max. Tyr. Dissert. IX. 8, he was seventy years of age. — οὐκ qualifies the sense of *πολλῷ ὕστερον*, and not of the whole clause. — εἶτα; cf. note, I. 2. 1. — ἀπέλειπεν; Imperf. tense, left, i. e., when he died. — τῆν... δίκην... εἶπῶν, having pleaded his cause, etc.

2.—Δήλια. In regard to this festival of Apollo and the reasons for the delay of the execution until after its celebration, see note and references, III. 3. 12; and also Plat. Phaed. p. 58, and Wiggers' Life of Socrates, Ch. VIII. p. 112. — τὸν δὲ ὄνον, sc. δὲ τὸ: δὲ τὸ τὸν ὄνον εἶν.

3.—Some editors, in consequence of obscurities and difficulties in this chapter, especially from this section to § 11, reject it; or at least, suppose that it is corrupt, or the work of some other author than Xenophon. See Bornemann, Schneider, and others in h. l. For its appositeness here as a conclusion of the whole work, cf. the Argument at the beginning of the chapter. The prominent object of the first three sections, which Dindorf rejects, is to show that Socrates' condemnation and death was no argument for the falseness of his claims in respect to the guidance of his monitor. And § 3 in connection with what goes before, constitutes a

cumulative argument: By such a death as Socrates died, he not only escaped evils, but was a participant of the greatest good, and hence the regard and truthfulness of his guiding spirit in not warning him to avoid it. — ἢ οὕτως ἀποθάνει; i. e., as just said: πρότετα καὶ ἀνδρωδέστετα.

4.—Ἐρμογένης, was the son of a rich man, Hipponicus; but as his brother Callias inherited his father's wealth, he was himself poor, but a fond and faithful friend of Socrates; cf. II. 10. 3. — ἤκουσα. Xenophon was himself absent on a military expedition with Cyrus at the time of Socrates' death. The same account substantially, though much more full, is found in Apolog. 2 sq.; which the student will do well to compare throughout in reading this chapter. — Μελητήν; cf. note, I. 1. 1. — γεγραμμένον αὐτὸν τὴν γραφήν; the verb and noun are blended together and take a personal object, αὐτόν; see Kühn. Gr. § 280. 1; L. Gr. II. § 558, and cf. Demosth. de Coron. p. 311. 251: οὐδεμίαν γὰρ πόσιν' ἐγράψατό με οὐδ' ἰδίωξί γραφήν. — τοῦτο μελητῶν; sc. τῆ ἀκαλογείσθαι, my defence.

5.—Αὐτὸς (Hermogenes), sc. ἔφη. — ἥδη μοῦ ἐπιχειροῦντες... ἤναυτιώδη. The opposition of his guiding deity is more particularly stated in Apol. § 4: καὶ εἰς ἥδη ἐπιχειρήσαστός μου σκοπεῖν περὶ τῆς ἀκαλογίας, ἐναυτιοῦται μοι τὸ θαμνόνιον.

6.—Οὐδενὶ... ὑφείμην ἂν... βεβιωκέναι, I would not concede to any man, that he has lived either better or more pleasantly than I, up to the present time.

7.—Ἄ ἐγὼ. Ἄ refers to what immediately precedes. For the omission of the connective particle here, see III. 4. 12. — ἡσθαρόμην, Imperf. sentiebam (sc. dum vivebam). The experience of his whole past life, continued until that time, as opposed to the impending events of the nearest future, is designated by this verb; whilst the perfect διατετέλεκα only affirms without regard to this contrast. — οὕτω διατετέλεκα περὶ ἐμαυτοῦ, γιγνώσκων, I have so concluded concerning myself; (i. e., that I live better and more pleasantly than other men). — οὕτως ἔχοντες περὶ ἐμοῦ, thinking thus of me. — καὶ γὰρ εἰ... φιλοῦντες... φίλους. This whole clause is parenthetical, and the idea of the passage seems to be: not on account of their love to me, (for even those who love others are thus disposed toward their friends,) but because they suppose that, if they associate with me they shall become very good. The last clause has been so paraphrased as to show plainly the force of the words: διότι οἴονται, ὅτι, εἰ ἐμοὶ συνείης, καὶ αὐτοὶ ἂν βέλτιστοι γίγνουντο, ἔσπερ ἐγὼ εἰμι.

8.—Τὰ τοῦ γήρως ἐπιτελεῖσθαι, to pay a tribute to, be subject to the burdens of old age.—ἀβίωτος...βίος, a life not to be lived, i. e., not worthy the name of life, or it may be rendered *insupportable*. The Latins say: *vita vitalis* (cf. Cic. de Amicit. VI. 22), and similar phrases are common in Greek, as ζῆν ἄβιος, θάνατος ἀθάνατος, γάμος ἄγαμος, γένος ἄγονον, σοφία ἄσοφος.—χείρῳν τε καὶ ἀηδέστερον; i. e., worse, etc., than other men; antithetical to βέλτιον...ἤδιον in § 6.

9.—Εἰ γὰρ...ποιεῖν, κ.τ.λ., for if it is base to do injustice, why is it not base to do any thing whatever unjustly; but what fault of mine is it, that others are not able to know or do that which is just in respect to me!

10.—Τῶν τε ἀδικησάντων...ἀδικηθέντων, of those who have done and those who have suffered injustice.—ἐγὼ ἐπιμελείας τεύξομαι, I shall be cared for, had in reverence; passive in sense, and hence followed by ὑπό, cf. note, III. 4. 1.—μαρτυρήσεσθαι μοι; the Fut. Mid. for the Pass.; cf. note, I. 1. 8, and Apol. § 26: ἐμοὶ μαρτυρήσεται ὑπό τε τοῦ ἐπίστου καὶ ὑπό τοῦ παρεληλυθότος χρόνου, εἰ ἤδικησα μὲν οὐδένα, κ.τ.λ.

11.—Σωκράτην, κ.τ.λ.; by attraction for γῆν, ὁσος ἦν Σωκράτης; see note, I. 2. 13.—ἠφελιμώτατον; thus paraphrased in Apolog.: εἰ δέ τις τῶν ἀρετῆς ἐφιεμένων ἀφελιμώτερον τιμὴ Σωκράτους συνεγένετο, ἐκείνον ἐγὼ τὸν ἄνδρα ἀξιωμακαριστότατον νομίζω.—εὐσεβῆς μὲν οὕτως, κ.τ.λ., these words down to καλοκάγαδιαν are thrown in parenthetically, as a sort of summary of the points of Socrates' character that had been brought to view in the preceding work.—τὸ ἤδιον ἀντι τοῦ βελτίονος; see note, IV. 5. 6: τὸ χεῖρον ἀντι τοῦ βελτίονος.—προτρέψασθαι; cf. note, I. 2. 64.—εἰ δέ τι μὴ ἀρέσκει, κ.τ.λ., if these things (i. e., the summary and conclusions which precede) do not meet the approbation of any one, let him, comparing the character of others with these things, thus judge. This simple declaration of the confidence of Xenophon, is a genuine and truthful expression of his deep reverence for one of the most illustrious heathen philosophers, and is a fitting close, as it is a just exhibition of the confident and trustful spirit, of his whole defence of his master and friend.

## ENGLISH INDEX.

- A.
- Abstract plural* of nouns, I. 1. 11; 1. 2. 22, 23, et al.
- Accentuation* of *ob* and *obn*, II. 6. 11.
- Accusative*, with Inf., I. 1. 9; of time, I. 1. 10; of mannes, I. 1. 19; with *φορτίζε*, I. 1. 11; with *κατ* = Gen., I. 1. 20; of pers. and Gen. of thing, I. 2. 2; with a verbal Adj., I. 2. 19; absol. with *ὅς*, I. 2. 20; two Acc., I. 2. 61; I. 7. 2; II. 2. 1; IV. 8. 4; after compounds with *κατ*, I. 2. 63; with *ἔστιν*, I. 4. 2; of the object aimed at, I. 4. 6; of Inf. ellipt., 1. 4. 12; form of plur. in *-η*, I. 4. 13; Acc. with *κατ* to denote comparison, I. 4. 14; two Acc. or Acc. and Gen., I. 5. 3; Acc. with pass. verb, I. 5. 5; Acc. Abs. = Gen. Abs., I. 6. 5; of neut. Part., III. 1. 2; in *-α* and *-η*, I. 6. 13; Acc. with pass. Part., II. 1. 22; in *-εις*, II. 2. 14; III. 7. 6; with *ἔστω*, II. 8. 5; with *πρός*, II. 8. 4; sing. in *-η*, II. 5. 1; of kindred signif. with the verb, II. 6. 26; III. 7. 1; with *καὶ* and *καὶ μὲν*, II. 7. 14; Acc. with Inf. instead of Dat. or Gen., IV. 7. 1; after verbal in *-τόν*, III. 11. 1; after *δεῖ*, IV. 2. 10; after *δοκεῖ μοι*, III. 5. 14; of limitation, I. 7. 1 et al.; as a more precise explanation, III. 8. 5.
- Accusers* of Socrates, I. 1. 1.
- Acumenus*, III. 13. 2.
- Adjective*, as adverb, II. 9. 8; 9. 11; in *-υός*, with Gen., III. 1. 6; in positive with *ἔστω* for comparative, III. 13. 8.
- Adverb* as noun, I. 7. 2; II. 8. 19; emphatic position of, I. 2. 4.
- Affirmative answers*, how made, I. 2. 3; I. 8. 10; I. 4. 2.
- Alcibiades*, I. 2. 12, 24.
- Altara*, in Greece, III. 8. 10.
- Anacoluthon*, II. 1. 9; II. 2. 5.
- Anaphora*, frequent in Greek, I. 1. 1.
- Anaxagoras*, IV. 7. 6, 7.
- Antiphon*, I. 6. 1 sq.
- Antisthenes*, II. 5. 1; III. 4. 1; 11. 17.
- Anytus*, accuser of Socrates, I. 1. 1.
- Aorist*, 1st, Opt., Aeolic form and signif. of, II. 5; I. 3, 4; first Aor. Subj., I. 2. 37; first Aor. of *εἶρα*, II. 2. 8; middle and passive, II. 7. 13; Aor. and Perf., distinction in meaning between, III. 1. 4; 7. 7; compared with pres., I. 4. 6; III. 1. 10; 11. 10; II. 7. 7; with pres. Part., III. 5. 23; rare form of, IV. 2. 15; first for second, I. 2. 53; of the verb *ἄλλεσθαι* in urgent requests, III. 11. 15.
- Apodosis*, ellipsis of, III. 1. 9; III. 9. 11.
- Apollodorus*, III. 11. 17.

- Apposition*, partitive, II. 1. 4; = our vocative, III. 14. 4; of a clause, III. 4. 12.
- Arachneus*, IV. 7. 5.
- Archedemus*, II. 9. 4.
- Areopagus*, III. 5. 20.
- Arginusae*, islands, I. 1. 18.
- Aristides*, a painter, III. 10. 3.
- Aristarchus*, II. 7. 4 sq.
- Aristippus*, I. 2. 60; II. 1. 1; III. 8. 1, 2.
- Aristodemus*, the Little, I. 4. 2.
- Aristophanes*, opposition to and ridicule of Socrates, I. 1. 1, 11; I. 2. 5; I. 2. 49; I. 6. 2 et al.
- Armor*, Grecian, III. 9. 2; 10. 10 sq.
- Article*, omission and use, I. 1. 9, 19; I. 2. 10, 28, 31, 37, 49, et aesp.; with force of poss. pron., I. 1. 9; II. 7. 6; with a clause as subject, I. 2. 1; its omission giving the force of a verb, I. 2. 1; I. 4. 5; separation from its noun, I. 2. 9; with proper names, I. 2. 30; article with adjective, I. 2. 55; after *τὸς*, I. 4. 6; like our *a* or poss. pron., I. 4. 8; omission with *Attrib. Gen.*, I. 4. 12; with *ταυτέρων*, I. 5. 2; with *ἑα* and similar nouns, II. 1. 22; irregular position of, II. 2. 4; why inserted, II. 2. 7; in Masc. Dual, with fem. noun, II. 3. 18; as demonstrative, II. 7. 1; *δεικτικῶς*, II. 7. 3; article as rel. pron., II. 7. 13; after *τις*, II. 8. 3; for the sake of emphasis, III. 6. 6; why omitted and inserted, III. 9. 5; with predicate and not subject, III. 10. 1 *τὸ* with *Inf.* after *γίγνεται*, III. 10. 4; omitted with a demonstr. accompanying a proper name, III. 11. 17; IV. 2. 3 giving a distributive character to a phrase, III. 14. 6; with nouns contrasted, I. 2. 30; II. 1. 29; peculiar omission of, IV. 1. 3; implied contrast, II. 7. 2; resuming the subject after intervening clauses, I. 2. 24; IV. 2. 25; *σοφία* with and without the article, IV. 2. 33.
- Aspasia*, her influence, etc., II. 6. 36.
- Astrology*, IV. 2. 10; 7. 3 sq.
- Astronomy*, IV. 2. 10; 7. 3 sq.
- Asyndeton*, in summing up, I. 1. 9; II. 3. 19; with participles, I. 1. 18; in conclusions, III. 4. 12.
- Athenians*, defeat at Delium, III. 5. 4; frequent allusions to, especially in III. 5; their superiority, III. 3. 12; defeat at Lebaeae, III. 5. 4; war of with Thracians, etc., III. 5. 10 sq.; with the Persians, III. 5. 11.
- Athens*, government of, IV. 6. 12.
- Athletae*, voracity of, I. 2. 4.
- Atomic Theory*, I. 1. 14.
- Attica*, surrounded by mountains, III. 5. 25; its militia, III. 4. 1; tribes and subdivisions of, III. 4. 5; contest for its guardianship, III. 5. 10; youth of, III. 5. 27; provisions of, III. 6. 13; population of, III. 6. 14.
- Attraction*, of the Part., I. 1. 9; I. 2. 1; of the adjective, I. 2. 3; III. 3. 1; when neglected, I. 1. 9; after *ἕσθην*, I. 2. 42; of a noun, I. 2. 13; of the verb, I. 4. 13; of the relative, II. 1. 25; 2. 2; 4. 2; of the antecedent, I. 2. 23; after *ἕς* with *Inf.*, II. 5. 4; of the article *τῆς* for *τῆς*, I. 3. 3;

- in comparisons introduced by *ἄνωγ*, I. 2. 19; in number, I. 4. 13; of the relative *ὅσος*, II. 9. 3.
- B.
- Beautiful* (the), Socrates' idea of, III. 8. 3, 4, 5; IV. 6. 9.
- Bravery*, valor, or manliness, *ἀρσπία*, *-εια*, Socrates' idea of, III. 9. 1; IV. 6. 10.
- C.
- Callias*, IV. 8. 4.
- Cecrops*, III. 5. 10.
- Chaerecrates*, II. 3. 1, 14; I. 2. 48.
- Chaerephon*, II. 3. 1; I. 2. 48.
- Charicles*, I. 2. 31.
- Charmides*, III. 7. 1; 6. 1.
- Choragus*, duty of, III. 4. 4.
- Chorus*, expense, honors of, etc., I. 7. 2; III. 4. 3, 4, 5.
- Circus*, fable of, I. 3. 7.
- Comparative adjective*, form of; II. 2. 3; with superlative, II. 7. 10; with positive, II. 9. 4; with *μᾶλλον*, pleonastic, II. 1. 2; III. 13. 5; peculiar ending of, III. 13. 1.
- Comparisons*, in Greek, I. 1. 3, 6, 8; 2. 19; 3. 13; 5. 6; III. 5. 4; 6. 8; IV. 6. 14.
- Constructio praegnans*, II. 5. 5 et al.
- Concessive member* omitted, II. 1. 26.
- Correlatives*, I. 3. 13.
- Critias*, I. 2. 12, 24.
- Crito*, I. 2. 48; II. 9. 1.
- Critobulus*, I. 3. 8.
- Cynic school of philosophers*, II. 5. 1, 3.
- D.
- Daedalus*, IV. 2. 33.
- Dative case*, after *ἄς*, I. 1. 1; of means, I. 1. 7; with prep. *ἐν*, I. 2. 61; 4. 2; of pron., I. 2. 35; interchanged with Gen., I. 2. 60; of time, I. 1. 10; of the instrumental cause, I. 4. 4; governed by *ἀνθρώπος*, II. 1. 5; of the agent, II. 1. 22; with adjectives of approach, II. 1. 23; with verbs of measuring, etc., II. 6. 6; incommodi, II. 10. 1; as giving more definite explanation, III. 3. 14; of familiarity, III. 6. 2; of excess, III. 3. 13; III. 13. 5; of that *in respect to*, which, etc., IV. 1. 3; signif in the judgment of, IV. 2. 14.
- Daves' Canon*, I. 2. 37.
- Day*, division of, I. 1. 10; IV. 3. 4.
- Deities*, subordinate, IV. 3. 13, and *Intro.*
- Delia*, a festival, III. 3. 12; IV. 8. 2.
- Delium*, III. 5. 4.
- Delos*, III. 3. 12.
- Delphos*, Temple and oracle at, IV. 2. 24.
- Demon*, *δαίμων*, I. 1. 1 sq.; IV. 3. 13, and *Intro.*
- Deponents* with a Mid. and Pass. form, I. 2. 10.
- Dionysodorus*, III. 1. 1.
- Divination*, among the Greeks, I. 1. 2, 3, 9; IV. 3. 13 et al.
- Dog*, fable of, II. 7. 13.
- Dual number*, masc. Art., etc., with fem. noun, II. 3. 18; interchange between and plural, I. 2. 33.
- E.
- Ellipsis* of the demonstrative, I. 2. 6; of a noun, I. 2. 52; of the subject, I. 2. 55; 3. 8; of *ἄς*, I. 3. 15; elliptical phrase, I. 1. 18; of *ἐφ' ἑαυτῶν*, I. 4. 6; of the subject of Inf., I. 4. 8; of the participle *ἔσθ*, I. 4.

- 10; of *τις*, I. 4. 14; the object of a partic. to be supplied from a following verb, I. 4. 17; of *ἔν*, I. 5. 1; 7. 4; in the phrase *ἐν πρῶτῳ*, I. 6. 8; of *ἐν*, I. 6. 12; of *ἐν*, I. 7. 8; II: 1. 23; of a verb, II. 8. 17; in parallel members, II. 7. 12; with *ὄντι*, III. 1. 1; of Apodosis, III. 1. 9; frequently with *γάρ*, III. 8. 2; of *λέγον*, III. 4. 11; in the phrase, *οἱ περὶ Κέκρονα*, III. 5. 10; with *διαφέρει*, III. 12. 5; with *Ἀσκληπείου*, III. 13. 3; with *ἀντίκα*, IV. 7. 2; with *τι δέ*, IV. 6. 10, et al.
- Emphatic position*, I. 2. 1, 4; 2. 11, 42; 3. 5; 6. 6; of adv., II. 6. 35.
- Entertainments*, Grecian, III. 14. 1.
- Envoy*, definition of, III. 9. 8.
- Epicharmus*, II. 1. 20.
- Epigenes*, III. 12. 1 sq. text.
- Erasinides*, I. 1. 18.
- Eretheus*, III. 5. 10.
- Euthydemus*, I. 2. 29; IV. 2. 1 sq.
- F.
- Female employments*, II. 7. 5, 12.
- Feminine*, substantive with masc. adjective, etc., II. 3. 18.
- Festivals*, among the Greeks, I. 2. 61.
- Friendship*, Socrates' idea of, I. 2. 52; II. 4. 5 sq.; II. 5. 1 sq.; incentives to, II. 6. 33.
- Future Tense*, middle for passive, I. 1. 8; after verba putandi, I. 2. 10; Ind. Attic, I. 4. 14; denoting necessity or destination, II. 1. 17; for present, III. 11. 16; implying hope, II. 6. 4.
- G.
- Garments*, Roman, II. 7. 5.
- Gender*, peculiarities of, II. 1. 20 3. 18; 7. 2.
- Generals*, of the army in Attica, III. 2. 1; 4. 1; of the cavalry, prefects, III. 3. 1, 2.
- Genitive*, with verbals, I. 1. 7; of Part., I. 1. 11; changed to Acc., I. 1. 20; contr. and uncontr., I. 2. 22; aba. with nominatives, I. 2. 25; of time, I. 1. 10; I. 2. 35; with superlative, I. 2. 46; aba. denoting ground or reason, I. 2. 39; causal, I. 2. 49; of value, III. 7. 6; without its governing noun, I. 2. 56; of the author with *περὶ*, I. 3. 4; of source with Acc. of thing enjoyed, I. 6. 2; government of, I. 6. 5; III. 8. 3; separative Gen., I. 7. 1; of space of time, II. 1. 30; with *ἐν*, II. 3. 2; III. 9. 3; of the Part. designating both the person admired and that for which he is admired, II. 6. 33; with verbals in *-ικός*, III. 1. 6; with *ἐν*, for Dat. or Acc., III. 8. 2; also for Dat., III. 8. 1; with *περὶ* instead of alone, IV. 5. 2; with a preposition, as adjective, IV. 5. 3.
- Geometry*, IV. 7. 2, 3.
- Glauco*, III. 6. 1; father of Charmidas, III. 7. 1.
- Good* (the), meaning of, III. 8. 3 sq. 9. 14 sq.
- Government*, preferred by Socrates, IV. 6. 12.
- Gymnasia*, I. 1. 10.
- Gymnastic exercises*, III. 12. 1 sq.
- H.
- Heraclidae* (the), III. 5. 10.
- Heracles*, II. 1. 21 sq.

*Hermogenea*, IV. 8. 4; II. 10. 3.  
*Hesiod*, quotations from, etc., I. 2. 56; 3. 3; II. 1. 20.  
*Heteras*, of Athens, III. 11. 1 sq.  
*Hippias*, IV. 4. 5  
*Homer*, I. 4. 3 (text); quotations from, etc., I. 2. 58; II. 6. 11; III. 2. 2  
*House*, Grecian, construction, parts and ornaments of, III. 8. 8, 9, 10; I. 1. 2; of the *Heteras*, III. 11. 4.  
*Hyperbaton*, of *ωολό*, II. 10. 2.  
*Hysteron proteron*, III. 5. 10.

## L

*Imperative*, as adverb, I. 4. 7; *λέγων* omitted, III. 4. 11; followed by future indicative, III. 6. 17.  
*Imperfect Tense*, with *ἔν* in the sense of Pluperfect, I. 1. 5; denoting customary action, I. 1. 4, 6; with *ἔν*, I. 1. 4, 16; 2. 29; in connection with Pluperfect, I. 2. 64; with *prea* Part., III. 1. 4; distinguished from Perf., etc., IV. 8. 7.  
*Indicative Mode*, with *εἰ* in Protasis, I. 2. 28; III. 5. 8; followed by the same with *ἔν* in Apod., I. 1. 5; in Orat. Obl., I. 1. 13; IV. 1. 4; in Apod. after *εἰ* with Opt., I. 5. 2; with Opt. and why, I. 2. 32; 7. 5; for Opt., I. 6. 15; II. 7. 12; with *ἔσσε*, II. 2. 3; with *ἔδε*, I. 2. 46; with Aor., IV. 8. 1; with *μή* . . . *οὐ*, IV. 2. 12.  
*Infinitive Mode*, *Prea*, Aor., and Fut. after verbs of thinking, etc., I. 2. 10; to denote purpose, I. 5. 2; constr. of, I. 7. 3; with *ἔν*, I. 1. 6, 14, 16; 2. 15; as future, I.

3. 11; for Indic., I. 1. 1; with the Art., I. 2. 1; without Art. as object, I. 2. 54; 3. 7; with and without *ἔσσε* after Adj., I. 3. 6; with the Gen. of Art., I. 3. 13; with *οὐ*, I. 4. 6; with an Adj. and with *ἔν*, I. 6. 5; as Gen. absol., II. 1. 8; meaning distinguished from that of Part., III. 5. 15; 6. 10; and also from finite verb with *ἔν*, III. 6. 16; accumulation of, III. 6. 15; interchange with Part., III. 9. 11; difference between Inf., Aor., and *Prea*, III. 11. 10; Act. and Mid. as *Pass.*, I. 2. 54; 6. 5; in oratio obliqua, I. 1. 8; like supine in -u in Latin, I. 6. 5, 9.

*Insanity* = ignorance, *ἄωλα*, Socrates' idea of, III. 9. 6.  
*Interjection O*, difference in Greek and Latin, I. 2. 41.  
*Interrogations*, constr. and blending of, II. 2. 1, 3; sign of omitted, II. 3. 16.  
*Interrogative*, the simple for the compound and reverse, I. 1. 1, 11, et al.; peculiar position of, II. 7. 8.

## L

*Lacedaemonians*, comparison of with Athenians, III. 5. 11 sq.  
*Laches*, testimony to the bravery of Socrates, III. 5. 4.  
*Lamprocles*, II. 2. 1 sq.  
*Latin*, words and phrases compared with Greek, I. 1. 4, 5, 6, 7, 9, 10, 11, 14, 15, 20; 2. 1, 2, 3, 4, 9, 13, 14, 16, 19, 21, 25, 26, 28, 35, 41, 47, 49, 54, et saep.  
*Laurion*, silver mines of, II. 5. 2.  
*Lebadea*, III. 5. 4.



*Lichas*, I. 2. 61.

*Lycon*, an accuser of Socrates, I. 1. 1.

M.

*Magistrates*, Athenian, how chosen, I. 2. 9.

*Melitus*, an accuser of Socrates, I. 1. 1; IV. 4. 4.

*Memorabilia*, meaning and use, p. 173.

*Melanippides*, I. 4. 2.

*Middle voice*, I. 1. 19; denoting cause, I. 1. 1; fut. for pass., I. 1. 8; IV. 8. 10; with the reflexive pronoun, II. 1. 22; I. 6. 13; denoting the object, I. 1. 8; use of, III. 1. 11; II. 1; compared with the active voice, IV. 4. 5, 19; constr. with Accus., I. 6. 2; Aor. as Act., II. 6. 6; Pass., III. 10. 9.

*Militia*, of Attica, III. 4. 1.

*Modca*. See *Indicative, Subjunctive*, etc.

*Mountains*, about Attica, III. 5. 25.

*Mysians*, III. 5. 26.

N.

*Neuter*, sing. in predicate, Adj. or Part. with the Art. as abstract noun, I. 2. 55; II. 6. 23; 3. 1; plur. with plur. verb, II. 6. 8; after fem. nouns, II. 7. 7; III. 9. 1; after subst. of diff. genders, III. 1. 7; neut. plur. adverbially, I. 1. 13.

*Nikomachides*, III. 4. 1.

*Nicias*, II. 5. 2.

*Nominative*, plural, form of in -*σ*, I. 1. 9; for vocative, III. 14. 4; absol. for Gen., II. 2. 5; participle in partitive apposition, I. 2.

24; with Inf. by attraction for Acc., II. 5. 4.

*Number*, interchange of, between plur. and dual, I. 2. 33; of verb accommodated to nearest subject, IV. 4. 7. See also *Singular* and *Plural*.

*Numerals*, as attributive words, I. 2. 24.

O.

*Object*, of one verb the subject of the following, I. 3. 4; II. 1. 8; III. 6. 13; supplied with a participle from the object of the following verb, I. 4. 17.

*Omens*, of different kinds, I. 1. 2.

*Optative Mode*, with *σ*, instead of Subj., I. 1. 1; after Histor. tenses, I. 1. 2; like Lat. Subj., I. 1. 10; with *σ*, I. 5. 5; III. 1. 9; interchange of with Indic. Fut. with *σ*, I. 1. 6; 2. 32; with *σ* in Apod. after *ε* with Indic., I. 2. 28; rare use of with *σ*, I. 1. 34; with *σ* after *ε*, I. 5. 3; II. 2. 3; with *ε*, II. 3. 16; with *ε* and *σ*, etc., I. 1. 57; of contract verbs in -*σ* and -*σ*, II. 6. 1; to designate indef. frequency, III. 1. 1; with *σ* followed by Ind., III. 11. 11; in indirect discourse with a relative with or without *σ*, IV. 1. 2; in -*αις*, -*αι*, etc., IV. 2. 30; after a relative, I. 2. 6; 5. 1; in interrog., I. 3. 5; II. 8. 1; on account of a following Opt., III. 14. 16.

*Oratio obliqua*, in a subordinate clause, I. 1. 10; changed to recta, I. 1. 11; 4. 15. See also the different *Modca*.

## P.

- Painting*, III. 10. 1 sq.
- Palamedes*, IV. 2. 38.
- Panathenaea*, III. 3. 12.
- Parronomasia*, II. 3. 1; 4. 5; III. 12. 6.
- Parrhasius*, III. 10. 1.
- Participle*, use of, I. 1. 1, 5; 2. 2; Gen. abs. with *ἐς*, I. 1. 4; 2. 20; II. 2. 3; Aor. and Pres., I. 1. 18; I. 2. 61; III. 11. 10; without connectives, I. 1. 18; as complement, I. 2. 18; in partitive apposition, I. 2. 24; as verb, I. 2. 34; II. 1. 30; diff. from Inf., I. 2. 14, 35; in the same case as subject, I. 2. 35; with verba declarandi, I. 2. 42; with verb implied, I. 2. 42; as nomen agentis, I. 2. 2; I. 2. 43; II. 1. 1; indicating means, I. 1. 9; I. 2. 44; as complement with verba affectuum, I. 2. 47; indicating design, I. 2. 55; in the Dat. or Nom. with *δοῦναι*, I. 6. 10; ellipsis, II. 1. 23; with *ἐς*... *ἐν*, II. 2. 13; adverbial relations of, II. 7. 12; present denoting continued action, III. 9. 13; pleonasm of with verb, IV. 2. 21; participle followed by a verb with *ἐς*, III. 5. 8; *ἐν* omitted, I. 4. 10; 5. 1, et al.; to be repeated in sense, III. 9. 4; future Part. denoting purpose, I. 1. 6; II. 1. 5; with the Art. as abstract noun, II. 6. 23.
- Particulae*, beauty of the use of in Greek, I. 2. 8.
- Partitive construction*, I. 3. 8; after numerals, I. 1. 4; with *ἐν*, I. 2. 31; with *ἐναι*, I. 2. 40; with *ἐκπερισσῶς*, II. 1. 20.
- Passive verb*, with Acc., I. 5. 5, *μαρτυροῦμαι τὸ δέγμα*, II. 1. 17; words passive in sense followed by *ὄν*, III. 1. 4; IV. 8. 4.
- Peloponnesians*, wars of Athenians with, etc., III. 5. 10 sq.
- Perfect Tense*, as present, I. 2. 9; II. 2. 13; III. 5. 10, et al.; *δεδέσθαι*, I. 2. 49; *τεθαύμακας*, I. 4. 2; different from Aor., III. 1. 4.
- Pericles*, I. 2. 40; II. 6. 13; III. 5. 1.
- Peripatetics*, origin of the name, I. 1. 10.
- Persians*, wars with, III. 5. 11; king of, III. 5. 26.
- Personal*, for impersonal constr., II. 6. 7; III. 10. 8.
- Person*, change of, IV. 3. 11; conformed to the nearest noun, IV. 4. 7.
- Physicians*, at Athens, IV. 2. 5.
- Physica*, Socrates' estimation of, I. 1. 11; IV. 7. 3.
- Pisidians*, III. 5. 26.
- Plato*, rarely alluded to by Xenophon, III. 6. 1.
- Pleonasm*, frequent in Xenophon, I. 1. 8; of *μή*, I. 2. 33; of *ὄν*, II. 6. 26.
- Pluperfect Tense*, without Augment, I. 2. 64; compared with the Imperfect, I. 2. 64; denoting celerity, II. 9. 5.
- Plural*, for the sing., I. 1. 5, 11; 3. 6; for the sake of modesty, I. 2. 46; form and signif. of, I. 4. 13; pronoun with sing. antecedent, I. 4. 18; II. 1. 15; III. 6. 6; for the

- sake of generalization, II. 3. 1; verb with neut. plur. subject, II. 4. 7; IV. 3. 12; with neut. sing., II. 6. 8; *κατὰ εὐγένειαν*, II. 1. 31; for the sake of urbanity, III. 6. 11; of *ὄλως*, II. 1. 30; after *ἃ τῶ*, II. 8. 6.
- Polycletus*, I. 4. 3.
- Position*, irregular, I. 6. 13; II. 1. 28; of *εἰ*, II. 3. 3; of *πρότερον*, II. 7. 8; of *ἔως*, III. 5. 13; of *ἔτι*, III. 7. 1; IV. 2. 29; of *ἐφ᾽*, III. 5. 13.
- Positive adjective*, with *ἔτι* for the comparative with *ἤ ἔτι*, III. 13. 3.
- Preposition*, change of case with, I. 1. 20; 3. 4; reason of repetition, I. 2. 53; with Dat. to indicate design, etc., I. 2. 61; ellipsis of and reason for it, I. 1. 3; 4. 17; II. 1. 32; repeated after a verb with which it is compounded, II. 9. 2; often to be supplied in answers, III. 3. 1.
- Present Tense*, distinguished from Aor., I. 1. 18; III. 11. 10; indicating repetition, III. 9. 13; present in reference to things contained in well known writings, IV. 2. 33.
- Procrustes*, II. 1. 14.
- Prodicus*, II. 1. 21.
- Profitable* (the), Socrates' idea of, IV. 6. 8.
- Pronoun*, demonstrative for personal, I. 2. 3; demonstrative as preparative, I. 2. 24; as a repetition of preceding noun, II. 1. 19; difference between *ταυτοῦ* and *αὐτοῦ*, I. 2. 49; for the pronoun reflexive with the compar. and superl., I. 2. 46; the third pers. for first and second, I. 4. 9; simile for compound and reverse, I. 1. 1; III. 2. 4; reflexive, with mid. voice, I. 6. 13; interchange between reflexive and reciprocal, II. 6. 20; *αὐτός* to call to mind a preceding word, IV. 7. 9; repetition of avoided, I. 6. 1.
- Prytanea*, I. 1. 18.
- Pupils of Socrates*, how designated, I. 1. 4; 2. 3.

## R.

- Reflexive pronoun*, of the third pers. for first or second pers., I. 4. 9; interchanged with the reciprocal, II. 6. 20. See also *Pronoun*.
- Relative clause*, made the principal, II. 6. 17.
- Relative pronoun*, attracted, I. 2. 21; either with or without a demonstrative, I. 2. 54; both subject and object, I. 3. 14; for a demonstrative with *ἡδέ*, I. 2. 64; 4. 2; gives a reason, II. 7. 13; when two relative clauses succeed, the last relative may be omitted or its place supplied by a demonstr., I. 4. 12; peculiar use of with *ἕστιν*, I. 4. 2; II. 3. 6.
- Repetition*, in Greek, I. 4. 8; of a noun instead of a pronoun, I. 3. 2; 6. 1; of *ἄν*, I. 4. 14; of *ἐφ᾽*, I. 4. 17; 6. 4; II. 4. 1; of the preposition in different constructions, I. 3. 4; of the Art., II. 10. 3.
- Rhapsodes*, IV. 2. 10.

## S.

- Senate*, Athenian, I. 1. 18; Socrates a member of it, I. 1. 18.

*Singular nouns*, for plural, III. 1. 7; verb after plur. nouns, III. 1. 7; superl. adjective in sing. adverbially, I. 1. 13; sing. pron. referring to the whole preced. clause, II. 2. 4.

*Sinnis*, II. 1. 14.

*Sirens*, II. 6. 31.

*Socrates*, his power of endurance, I. 2. 1; his self-control, I. 2. 1; frugality and poverty, I. 2. 1; 3. 5; consistency, I. 2. 3; contrast with sophists, I. 1. 11; 2. 5; not pleased with the government of Athens, I. 2. 9; habits, dress, etc., I. 5. 2; 6. 26; sources of enjoyment, I. 6. 9; perseverance in the right, I. 1. 18; IV. 4. 3; valor in war, III. 5. 4; his manner of reasoning, IV. 6. 15; his acquaintance with science, IV. 7. 3; not forsaken in death by his guiding spirit, IV. 8. 3 sq.

*Sophists*, origin of the name, and character of, I. 1. 11; speculations of, I. 1. 14; arrogance, I. 2. 3, 19; 4. 5; love of display, I. 2. 5; avarice, I. 2. 5; manner of discoursing, etc., as compared with that of Socrates, I. 2. 37; 6. 3.

*Sparta*, compared with Athens, III. 12. 5.

*State*, necessity of obedience to the laws of, IV. 4. 25.

*Subject*, of one verb object of preceding, I. 3. 14; II. 1. 8; III. 6. 13; supplied from preced. words, II. 1. 8; implied in participle, I. 3. 8; III. 6. 6; omitted, I. 2. 5; III. 9. 6.

*Subjunctive Mode*, in the Impf. with

*ἄν*, I. 1. 5; in a final clause, I. 4. 6; with an interrog. of doubting, II. 1. 21; deliberative, II. 1. 30; for Opt., II. 7. 14; with *ἴδω* compared with *εἰ* and future indicative, IV. 4. 12.

*Superlative*, a form peculiar to Xenophon, II. 1. 32; with a pronoun in Gen., I. 2. 46; neuter sing. for plural, I. 1. 13.

*Swearing*, formulas of, I. 3. 12; 4. 9; 5. 5; II. 2. 8.

## T.

*Temples*, in Greece, III. 8. 10.

*Tenses*, variation of, I. 1. 18; II. 7. 7; III. 11. 10; IV. 8. 7.

*Themistocles*, II. 6. 13.

*Theodote*, III. 11. 1 sq.

*Theseus*, III. 5. 10.

*Thessaly*, I. 2. 24.

*Tolmidas*, III. 5. 4.

*Traction of καλ [P]* III. 12. 7.

*Thirty Tyrants* (the), I. 2. 32; IV. 4. 3.

## U.

*Unusual forms*, II. 7. 2; 10. 3.

*Unwritten laws*, IV. 4. 19.

*Urbanity of Athenians*, I. 1. 13; 2. 7; II. 6. 5.

## V.

*Valor*, meaning of, I. 1. 16; IV. 6. 10.

*Verbal adjectives*, changed to Inf., I. 5. 5; construction and governing power, I. 7. 2; II. 1. 23; in *-τός*, II. 6. 27; without *ἄν*, II. 7. 10; in *-τός* with Gen., III. 1. 6. See also *Adjective*.

*Verbs*, in *-έω*, I. 1. 5; in *-ωω*, III.

6. 3; with Acc. of *pera* and Gen. of thing, I. 2. 2; for participles, II. 3. 9; verbs of hearing constr. with, II. 9. 1.
- Virtue*, Socrates' idea of, I. 2. 19; II. 6. 39; IV. 2. 20, et al.
- W.
- Weapons*, warlike, III. 9. 2.
- Wisdom*, *σοφία*, meaning of, I. 1. 19; 2. 19; III. 9. 4, 5; IV. 2. 33; 6. 10.
- World*, ancient speculations concerning, I. 1. 14.
- X.
- Xantippe*, II. 2. 7.
- Xenophanes*, I. 1. 14.
- Y.
- Yonah*, of Attica, III. 5. 27; when allowed a place in the assembly, III. 6. 1.
- Z.
- Zeno*, Eleates, I. 1. 14.
- Zeusia*, I. 4. 3.

## GREEK INDEX.

- A.
- ἀβίωτος*, IV. 8. 8.
- ἀγαθός*, its deriv. and its signif. with *καλός*, I. 1. 1, 16; synonym. with *ἀφέλμος*, III. 8. 3; IV. 6. 8.
- ἀγασθαι*, with Gen. of *pera* and Gen. of the Part., II. 6. 33.
- ἀγροικότερος*, form of, III. 13. 1.
- ἀγορὰ πλῆθους*, I. 1. 10.
- ἀγραφος νόμος*, IV. 4. 19.
- ἀγυμνάσις ἔχειν*, II. 1. 6.
- ἀγῶνες*, III. 7. 1; *ἀγῶνα τιθέναι*, III. 12. 1; *ἀγῶνας νικᾶν*, II. 6. 26.
- ἀδείατος*, II. 1. 31.
- ἀδέμιτα* and *ἀδέμιστα*, I. 1. 9.
- ἄδλον*, its signif. and distinction from *ἄδλος*.
- ἄδουμειν τι*, IV. 3. 15.
- αἰρεῖν τινα παρανοίας*, I. 2. 49; *αἰρεῖσθαι στρατηγεῖν*, III. 2. 1; *αἰρεῖσθαι*, to make a choice, IV. 2. 29.
- αἰσθάνεσθαι*, with Acc. and Gen., I. 6. 4; *αἰσθ. μετρίως*, partially understanding, IV. 1. 1.
- αἰσχύροσθαι*, constr. of, III. 1. 11.
- αἰτίαν ἔχειν*, I. 2. 27.
- αἰτιόσθαι*, constr. with, I. 1. 2.
- ἀκόλουθος*, signif. and use, III. 13. 4.
- ἀκούειν*, with Inf., III. 1. 1; for the Perf., III. 5. 26.
- ἄκουσμα*, II. 1. 31.
- ἀκρασία*, opposed to *ἐγκράτεια*, IV. 5. 6 sq.
- ἀκριβής*, accurately adjusted, III. 10. 15.
- ἄλαζονεία*, I. 7. 1.
- ἄλαζόνες*, of the sophists, I. 2. 5.
- ἄλαζονικός*, its orig. and signif., I. 2. 5.
- ἄλλὰ*, its derivation and significance, I. 1. 4; opposed to some

- thing implied, I. 2. 42; affirmation, III. 3. 15; with and without *καί* after *οὐ μόνον*, I. 6. 2; *ἀλλά* making a contrast with a negative implied in previous interrogatives, I. 2. 2; *ἀλλ' ἔρα*, signif. of, III. 3. 2; III. 11. 4; *ἀλλά... γε*, I. 2. 12, 27, 60; *ἀλλά γάρ*, introducing an objection, II. 1. 17; *ἀλλά καί*, II. 6. 34; without *μόνον*, I. 1. 11; *ἀλλά... μὲν*, I. 2. 2; *ἀλλά... μὴν*, introducing a new and stronger argument, I. 1. 6; *ἀλλά μὴν* = *at qui*, in a conclusion, III. 1. 6; *ἀλλά μὴν* followed by *γέ*, I. 1. 6; *ἀλλά τοι* and *ἀλλά... τοί*, I. 2. 36; *ἀλλ' ἐγὼ τοι*, II. 1. 11; *ἀλλά μέντοι*, III. 6. 14.
- ἔλλεσθαι*, Aor., I. 3. 9.
- ἔλλοις*, III. 10. 6.
- ἔλλος*, with Gen., IV. 4. 25; *ἔλλο*  $\xi$ , ellipt. and the corresponding Lat., II. 3. 17; *οἱ ἔλλοι*, τὰ ἔλλα followed by the article (τὰ ἔλλα τὰ τοιαῦτα), I. 2. 37; *ἔλλο γε*  $\xi$  for *ἔλλο γε ἢ ὅτι*, II. 1. 17.
- ἔλλως τε*, I. 2. 59; *ἔλλως τε καί*, I. 2. 59.
- ἔλφιστα*, II. 7. 5.
- ἔμα καί*, II. 3. 19.
- ἔμβάτης*, interchangeable with *ἀναβάτης*, III. 3. 2.
- ἔμλει*, signif., I. 4. 7.
- ἔμμος*, signif., III. 3. 6.
- ἔμφι*, signif. in the phrase of *ἔμφι Θράσυλλον*, I. 1. 18.
- ἐν* for *ἰδν* with Subj., I. 2. 2.
- ἐν*, with Opt. to describe certain opinions, I. 1. 4; to denote possibility, I. 2. 19; with Ind. Impf. indicating reiterated action, I. 1. 5; I. 1. 16; *ἐν*, repeated, I. 4. 14; III. 9. 2; *ἐν*, without a verb expressed, I. 6. 12; with Opt. in *oratio obliqua*, I. 2. 6; referring to a suppressed clause, I. 5. 1; with a relative word and Opt. in *oratio obl.*, IV. 1. 2; *ἐν*, with Part., II. 2. 13; with Part. Fut., II. 2. 3; signif. with the Inf., I. 1. 14; with Inf. after *verba sentiendi*, I. 1. 6; *ἐν*, omitted in *καλῶς ἔχειν*, I. 3. 3; *ἐν*, to be repeated from a preceding clause, I. 3. 15; *ἐν*, *accus.*, with Inf., I. 1. 16; *ἐν*, in Apod. with Ind. Impf. to indicate oft-repeated action, I. 3. 4; *ἐν*, with Ind. Impf. or Aor. in the primary enunciation, followed in the second enunciation by *ὅποτε*, *ἐπειδή*, etc. with Opt., II. 9. 4; *ἐν*, with Opt. in interrog., I. 2. 64.
- ἐν*, by crasis for *ἔν*, I. 6. 7.<sup>a</sup>
- ἐναβατικός*, III. 3. 5.
- ἐναγκάζειν ἀφροδίσια*, II. 1. 30.
- ἐνάγκαι*, laws of nature, I. 1. 11.
- ἐναγκαῖος*, kindred, II. 1. 14; *ἀναγκαῖα*, things that must be done, I. 1. 6.
- ἐνάγωγος*, applied to dogs and horses, III. 3. 4; IV. 1. 3.
- ἐναιρεῖν*, used in reference to the responses of oracles, I. 3. 1.
- ἐναπεῖδειν* and *πεῖδειν*, I. 3. 6.
- ἐναπίδρασθαι*, to retract, I. 2. 44; with *τό* and Inf., ib.
- ἐνδρακοθισταὶ ἐαυτῶν*, I. 2. 6.
- ἐνδράκοθον*, opp. to *ἀνδρὶ καλῶς κήραδῶ*, I. 1. 16.
- ἐνδρεία* and *ἀνδρεία*, I. 1. 16.
- ἐνεμοί*, called *ἐνηρέται τῶν δεῶν*, IV. 3. 14; without Art., ib.

- ἀνεπιστήμων, with Acc., I 2. 19.
- ἀνερεδίξειν, meaning and construction, III 5. 7.
- ἀνευρίσκειν, II. 9. 5.
- ἀνέχεσθαι ἐδ πρόσχοντα, II. 6. 4.
- ἀνήκοος, with οὐδέ, skilled (not unskilled), IV. 7. 5.
- ἀνήρ, for ἐκείνος, II. 3. 16.
- ἀνδρώπειος and ἀνδράπιος, I. 1. 12.
- ἀνδρωπος, used without the article, I. 4. 14.
- ἀνιδεσθαι, as passive, I. 1. 8.
- ἀντιειδυμεισθαι, II. 6. 28.
- ἀντί, after comparatives, II. 5. 4; τὸ χεῖρον ἀντὶ τοῦ βελτίους, IV. 5. 6; = *like*, II. 7. 14.
- ἀνυπόδητος, I. 6. 2.
- ἀξία, value, I. 6. 11.
- ἀξιόλογος, IV. 5. 9.
- ἄξιόν ἐστι, with Dat. and Inf., II. 3.<sup>o</sup> 6; ἄξιον εἶναι θανάτου τῆ πόλει, I. 1. 1; ἄξιόν ἐστιν αὐτοῦ... μὴ παραλιπεῖν, I. 6. 1.
- ἄξιον, with two Acc., III. 11. 12.
- ἀπαλλάττειν, intrans. or reflex., I. 7. 3; signif. of in Pass., II. 9. 6.
- ἀπαντῶντες, omens from casual meetings, etc., I. 1. 2.
- ἀπειρεῖν, with μή and Inf., I. 2. 38.
- ἀπειρία, III. 5. 17.
- ἀπερύκειν, constr. with ἀπό and with simple Gen., II. 9. 2.
- ἀπέχεσθαι, with τό and Inf., I. 3. 7.
- ἀπιέναι, IV. 7. 2.
- ἀπλῶς, with οὐδέν, IV. 2. 39; without dissimulation, IV. 2. 40.
- ἀπό, with the means or instrument, I. 2. 14; 3. 3; ἀπό στήρ λέγειν, III. 6. 9; ἀπό ταυτομέτου, IV. 2. 2.
- ἀποβλέπειν, IV. 2. 2.
- ἀπογείσθω, I. 4. 6.
- ἀποδεικνύναι, II. 1. 21; ἀποδεικνύσθαι ἔργον, IV. 7. 2.
- ἀποδέχεσθαι, to understand, III. 10. 15; to approve and follow, IV. 1. 1.
- ἀπό κοινοῦ, Partic. to be supplied from a finite verb, II. 1. 11; finite verb to be supplied from a participle, III. 5. 14; 7. 1; Opt. from Ind., II. 1. 12; Inf. from finite verb, I. 3. 1; II. 1. 32; Inf. from adjective, IV. 1. 4; in antith., II. 3. 7; ἀνεῖς ἔρξαι μή for ἀνεῖς ἔρξαι, ἀνεῖς μή, II. 3. 14; σκοπῶ μή for σκοπῶ, σκοπῶν μή, II. 5. 5; subject from what goes before, III. 12. 1.
- ἀποκρίνεσθαι and ἴσπερ, I. 3. 1; ἀποκρ. τὸ ἐρωτώμενον, IV. 2. 23.
- ἀποκρύπτειν and ἀποκρύπτεσθαι, III. 6. 3; ἀποκρύπτεσθαι, with Part., II. 3. 14.
- ἀπολαβεῖν τιὸς τι, I. 6. 2.
- ἀπομνημονεῖν τιὸς, I. 2. 31.
- ἀπομνημονεύματα, p. 173.
- ἀποπέμπεσθαι, III. 1. 11.
- ἀποπηδᾶν, I. 2. 16.
- ἀποπράδουμειν, with Gen., III. 7. 9.
- ἀποστειρεῖν, τιὸς τι or τιὸς τιὸς or τιὸς τι, I. 5. 3.
- ἀποφεύγειν, with Dat., II. 10. 1.
- ἄρα, allows a positive or negative answer, I. 1. 15; for ἄρ' οὐ, I. 1. 15; II. 6. 1; ἄρα γάρ, III. 8. 3; ἄρ' γε, I. 5. 4; III. 2. 1; ἄρ' οὐ

- for *ἄρ' οὖν οὐ*, II. 6. 1; II. 7. 5; *ἄρ' οὐκ* and *ἄρα μὴ*, in interrog., I. 2. 44; 3. 11; IV. 2. 10.
- ἄρα*, illative, I. 2. 44; *ἀλλ' ἄρα*, at fortasse, III. 11. 4; *εἰ ἄρα*, an forte, IV. 3. 9; *εἰ μὴ ἄρα*, I. 2. 8.
- ἀργύρια* and *ἀργυρεῖα*, II. 5. 2.
- ἀρέσκεσθαι τινα*, IV. 3. 16.
- ἄριστος*, the same as *ἀρεστός*, III. 11. 10.
- ἀρκεῖν*, without Dat. of person, II. 1. 8.
- ἀρκούντως χρώμενός τινα* for *ἀρκοῦμενος*, I. 6. 9.
- ἀρμόττειν*, with Inf. like *πρέπειν*, IV. 2. 5.
- ἄρξας*, I. 1. 18.
- ἄρχειν*, II. 2. 13; *ἄρχεσθαι* with Inf. and Partic, III. 1. 5; 5. 15.
- ἀσαφής*, IV. 3. 4.
- ἀσκεῖν*, *ἡσκημένος*, III. 13. 6.
- ἄσκησις*, III. 14. 3.
- ἀσκητής*, III. 7. 7; opposed to *τῷ ἰδιώτῃ*, III. 7. 7; 12. 1.
- ἀσκητός* and *-τέος*, I. 2. 23.
- ἀστάδημοι ἀστέρες*, IV. 7. 5.
- ἀστρολογία*, IV. 2. 10.
- ἀσφαλής*, III. 1. 6; *ἀσφαλῶς ἔχειν πρὸς τινα*, I. 3. 14.
- οὐ*, on the contrary, II. 1. 11; also, III. 5. 16; *ἀδ ἅλιον*, IV. 3. 8; *μὲν... δὲ αὖ*, I. 2. 12.
- αἰθεῖς*, *αἰθίς*, I. 2. 23.
- αὐλή*, I. 1. 2.
- αὐτάρκης*, IV. 7. 1.
- αὐτίκα*, for example, IV. 7. 2; *τὸ αὐτίκα*, II. 1. 20.
- αὐτόθεν*, II. 8. 1; 3.
- αὐτόματος*, IV. 2. 2.
- αὐτός*, in a contrast, I. 5. 3; how diff. from *ἐαυτοῦ* and *ἐκείνος*, I. 2. 3, 49; *αὐτός*, like our personal pronoun, II. 3. 13; repetition of subject by, I. 4. 18; = directly, IV. 5. 7; of a master, etc., III. 8. 10; *αὐτό* for *αὐτὸ τοῦτο*, III. 10. 14; *αὐτὸ τοῦτο*, this very thing, III. 12. 2; *ὁ αὐτός*, with Dat. II. 1. 5; III. 5. 14; *τὸ αὐτό*, III. 8. 5; *τὸ ὕψος αὐτό*, III. 14. 3; position, II. 5. 1; *αὐτὸν καθ' ἑαυτοῦ*, III. 5. 11; *αὐτός... τέ καὶ*, III. 7. 4.
- αὐτοσχεδιδάσειν*, III. 5. 21.
- ἀφαιρεῖσθαι*, constr., I. 5. 8; with Acc., II. 8. 1.
- ἀφανίσειν*, to bury, I. 2. 53.
- ἀφορμή*, II. 7. 11; III. 5. 11; *ἀφορμὰ εἰς τὸν βίον*, III. 12. 4.
- ἀφροδίσια ἀναγκάζειν*, II. 1. 30.
- ἀφροδισιάζειν πρὸς τινα*, I. 3. 14.
- ἐχθεσθαι*, with Part., I. 2. 47
- ἐχτίων*, I. 6. 2.

## B.

- βάλλειν*, followed by *ἀπὸ*, III. 3. 7.
- βαρύς*, of the air, III. 6. 12.
- βασιλεύς*, without Art., III. 5. 26.
- βιάζομαι*, *βιασθεῖς*, I. 2. 10.
- βίος ἀβίωτος*, IV. 3. 8.
- βοηθεῖν τινί τι*, II. 6. 25.
- βούλεσθαι*, *ὁ βουλόμενος*, III. 6. 11; *βούλει σκοπῶμεν*, II. 1. 1.
- βουλεύειν*, I. 2. 35.
- βουλεύσας*, I. 1. 18.
- βουλῆ*, senate of the Athenians, I. 1. 18.

## Γ.

- γάρ*, its composition and signif., I. 1. 6; use after demonst. pron., I. 1. 6; epexegetic, I. 2. 14; conclusive, IV. 2. 6; explicative af-



- τερ τεκμήριον, δῆλον ἐστί, etc., I. 2. 32; referring to something to be supplied in thought, I. 2. 31; 4. 9; III. 5. 21; IV. 2. 14; 4. 13, et saep.; in responses ellipt., I. 4. 9; conclusive in interrog., I. 3. 10; equiv. to our *now*, I. 7. 2; repetition of, II. 6. 21; IV. 2. 38; γὰρ δέ, III. 2. 1; γὰρ οὖν, in responses, III. 6. 12; γὰρ τοι, I. 1. 8; II. 3. 6; καὶ γὰρ, II. 1. 2.
- γέ, position and force of, I. 2. 2, 12; II. 1. 16; suppletive, I. 4. 12; emphatic, I. 2. 27; how rendered, I. 2-36, 38; γέ after ἀρα, I. 5. 4; δε γε, II. 3. 15; ἀρα γε, I. 5. 4; III. 2. 1; γέ and γὰρ compared, I. 2. 54; γέ τοι, III. 4. 10; IV. 2. 38; γέ μήν, I. 4. 5; μέν γε, III. 14. 5.
- γέγραπτο for ἀγγέγραπτο, I. 2. 64.
- γηράναι and γηράσαι, III. 12. 8.
- γίγνεσθαι or γίνεσθαι, III. 3. 6; with the preposition ἐν, III. 10. 4.
- γιγνώσκειν or γινώσκειν, with Inf., II. 6. 35; with force of Perf., IV. 4. 13.
- γορεῖς and -τας, II. 1. 4.
- γοῦδι: σεαντός, IV. 2. 24.
- γράμη, without article, IV. 4. 9.
- γοῦν, signif., I. 6. 2; II. 5. 3; in responses, I. 4. 8.
- γράμμα for σύγγραμμα, IV. 2. 1.
- γραφή, a law term, I. 1. 1; III. 8. 10; γραφήν γράφεισθαί τινα, IV. 8. 4.
- γραφόμενοι (οί), the accusers of Socrates, I. 1. 1.
- γυμνάσια (τά), gymnasia, I. 1. 10.
- γυμνωαῖδίσαι, I. 2. 61.
- Δ
- δαιμονῶν, I. 1. 9.
- δαιμόνιον, I. 1. 2 sq.; I. 1. 9; 3. 5, and Introd.; δαιμόνια (τά), opp. to τὰ ἀνθρώπεια, Introd.; δαιμόνια, in salutation, I. 2. 58.
- δέ, in repetition of the same word with and without a preceding μέν, I. 1. 1, 2; in apodosis, III. 7. 8; in interrog., I. 3. 13; as the fourth word, IV. 1. 3; like Lat. *cum*, I. 1. 9; where γὰρ might be expected, II. 1. 1; δέ omitted after εἶτα, ἔπειτα, I. 2. 1; δέ αἶ, I. 2. 12; δέ γε, II. 6. 31; δέ after ἔστι, ὅποιος, etc., I. 2. 43; δέ... δέ... καί, I. 2. 24; distinction between δέ and καί, I. 2. 25; δέ... δέ, 1. 3. 1; adversative, I. 3. 13; δέ referring to a suppressed clause, I. 6. 15.
- δεδέσθαι, to be held bound, I. 2. 49.
- δεῖσθαι for δεῖσθαι, I. 6. 10.
- δεῖν, is it omitted after verbs of believing, etc.? II. 2. 1; with Acc. IV. 2. 10; δεῖ with Dat. and Inf., III. 3. 10.
- δεῖνός, τός, III. 9. 1.
- δεῖνόςτατος σουτοῦ ἡσθα, I. 2. 46.
- δεῖπνον and δεῖπνον ἀπὸ στυβίος, III. 14. 1; after a sacrifice, III. 3. 11.
- δεῖος and δεδίεσθαι, how different from φοβός, etc., I. 1. 14.
- δεσπόται ἀγαθοί, I. 5. 5.
- δεῖ, resumes an interrupted discourse, I. 2. 24, 56; with Imp., I. 2. 41; = indeed, I. 2. 14; in interrog., I. 3. 10; = as is evident

- certainly, II. 1. 21; 2. 3; after a verb, to give emphasis, III. 7. 2; with *εἰ*, *ἐπεὶ*, *ὅς*, I. 5. 1; *τοῦτο* *δὲ*, this very thing, II. 4. 1; *δὴ* with *γάρ*, III. 3. 1; *εἰ* *δὲ* *δὴ*, II. 6. 20.
- δῆλος*: *δῆλον* *ὅτι*, *ἐφη*, III. 7. 1.
- δηλοῦν*, intrana, I. 2. 32.
- δημιουργός*, I. 4. 7.
- ἡμεῖς*, of Athens, III. 4. 5.
- δημότης*, I. 2. 58.
- δῆπου*, I think, I. 2. 41; *οὐ* *δῆπου*, in an interrogation, II. 3. 1.
- διὰ*, with Gen. of Instr., I. 1. 7; with Inf., I. 6. 5; *διὰ* *σώματος*, IV. 5. 3; *διὰ* *χρόνου*, II. 8. 1; *διὰ* *τοῦτο* or *διὰ* *ταῦτα* after Partic., I. 3. 7; *δι'* *ἀρετῆς*, III. 5. 10; *διὰ* *τινος* *πορεύσθαι*, IV. 6. 15; pecul. use of, IV. 2. 23.
- διαγίγνεσθαι*, without *ἔν*, I. 6. 2.
- διαδρυσίσθαι*, I. 1. 2.
- διαδρόπτεισθαι*, I. 2. 24.
- διακείσθαι*, III. 5. 5.
- διαλέγειν* *κατὰ* *γένεσιν*, IV. 5. 11.
- διαλέγεσθαι*, signif. and diff. from *διαλέγω*, IV. 5. 12; I. 7. 5.
- διαλεκτικός*, IV. 3. 1; 6. 1.
- διατελεῖν*, without *ἔν*, I. 6. 2.
- διατιθέναι*, I. 6. 3.
- διατίθεσθαι*, with Acc., I. 5. 5; *τῆς* *ἑρμ.*, II. 6. 23; of the sophists, I. 6. 13.
- διαφαίνειν*, intrana, III. 10. 5.
- διαφέρειν* *τινῶν* *ἐπὶ* *τινι*, IV. 2. 1; *τι* and *τινι*, IV. 5. 11; *διαφέρειν* *ἄ*, III. 7. 7; *πολύ*, III. 11. 11; *πολύ* *διαφέρει*, ellipt., III. 12. 5; *διαφέρειν* with Acc. of quantity and Dat. of person, II. 2. 12; *διαφέρειν* *τινι* for *ἔν* *τινι*, III. 3. 14.
- διαφθερᾶ*, I. 2. 8.
- διαχρησθαι* *ἑαυτῶν*, IV. 2. 17.
- διασκαλία* *χορῶν*, III. 4. 4.
- διδάσκειν* and *διδάσκεσθαι*, IV. 4. 5; I. 2. 20.
- διδόναι*, with Inf., I. 1. 2.
- διδόναι*, II. 1. 24.
- διδύραμβος*, not usual in the singular number, I. 4. 3.
- δικάζεισθαι*, with Dat., III. 5. 16.
- δίκαιον*, IV. 4. 5.
- δίσκειν*, sectari, IV. 4. 24; *δίσκειν* *γραφῆν*, IV. 4. 4.
- δοκεῖν*, I. 3. 10; with Acc. and Inf., III. 5. 14; with *φαίνεσθαι*, *δοκίμην*, I. 4. 6; without *εἶναι*, I. 1. 5.
- δοκιμασία*, II. 2. 13; III. 5. 20.
- δυνατὸς* *κολακεύειν*, I. 2. 24.
- δύο* *μναῖν*, II. 5. 2.
- δυσμενής*, II. 6. 9.
- δυσξύμβολος*, II. 6. 3.

## E.

- ἐάν*, with Subj. in protasis, Opt. with *ἔν* in apodosis, III. 4. 6; 6. 18; *ἐάν* with Subj. like *εἰ* with Fut. Ind., IV. 4. 12; *ἔν*... *ἔν* without *καί*, I. 2. 36.
- ἐαυτοῦ* for *ἐμυτοῦ*, *σενυτοῦ*, I. 4. 9; II. 1. 30; 6. 35; depending upon a relative, I. 2. 54; III. 11. 1; *ἐαυτῶν* and *ἀλλήλων* in terchanged, II. 6. 20; diff. between *ἐαυτοῦ* and *αὐτοῦ*, I. 2. 349.
- ἐγκράτεια*, II. 1. 1.
- ἐγκυλισθῆναι*, I. 2. 22.
- ἐγχειρεῖν*, IV. 1. 4.
- ἐγωγε*, in affirm. answers, I. 4. 2.
- ἐγῶμαι*, II. 7. 5.

- ἰδέλειν*, III. 12. 8; *ἰδέλειν* and *δέλειν*, I. 2. 9.  
*ἰδί(σειν)*, with two Acc., II. 1. 2.  
*εἴ*, for *εἶ* or *εἷ*, I. 1. 18; 2. 7; with Ind. praeter. in protasis, Opt. with *ἔν* in apodosis, III. 5. 8; with Ind. praeter. in protasis, Ind. praeter. with *ἔν* in apodosis, I. 2. 28; with Ind. in protasis, Opt. with *ἔν* in apodosis, I. 2. 28; II. 2. 3; with Ind. Fut. in protasis, Opt. with *ἔν* in apodosis, III. 6. 14; with Opt. in protasis in reference to a frequent repetition, Ind. praeter. with *ἔν* in apodosis, I. 3. 4; without *ἔν*, I. 3. 6; with Opt. in protasis and Ind. in apodosis, I. 5. 2; *εἴ* followed by Subj. or Ind. Fut., II. 1. 12; with Ind., after *εἴ* with Opt., II. 6. 4; *εἴ* with Opt. followed by *εἴ* with Ind. I. 2. 32; II. 6. 4; *εἴ*... *εἰ* *δὲ μή*, with apodosis omitted, III. 9. 11; 1. 9; *εἴ* with Opt. and *ἔν*, I. 5. 3; *εἰ ἔρα*, II. 2. 2; IV. 3. 9; *εἴ γε*, II. 1. 17; III. 4. 2; *εἴ γε* for *ἐπεὶ γε*, I. 5. 1; *εἰ δὲ θεῆ*, I. 5. 1; II. 6. 20; *εἰ δὲ μή*, following *ἄν μὲν*, II. 6. 37; *εἰ θεῆ*, I. 5. 1; *εἴ* for *ἐπεὶ*, I. 5. 1; *εἰ μή ἔρα* ironically, I. 2. 8; *εἴπερ γε*, I. 4. 4; *εἴ*... *εἴ* repetition without *καί*, I. 2. 36; *εἰ μέντοι*, I. 3. 10; diff. between *εἰ καί* and *καί εἰ*, IV. 1. 1; *εἰ δὲ* after *εἴ τε*... *εἴ τε*, II. 1. 28; *εἰ δὲ βούλει*, III. 5. 11.  
*εἴ*, an, used both affirmatively and negatively, I. 1. 6, 8; after *δανμάζω*, I. 1. 13; with Opt. and *ἔν*, I. 3. 5; after *σκέπτεσθαι*, IV. 4. 12.  
*εἰδέναί*, with Inf., III. 6. 10; *εἴ-δας* for *εἶδα*, IV. 6. 6.  
*εἴεν*, signif. and use of, II. 6. 8.  
*εἶναι*, in a subordinate clause, I. 1. 8; *εἶναι τῶν καλῶν*, IV. 6. 10; ellipsis of *εἴη*, I. 7. 3; of *εἴη*, I. 6. 12; of *ἔν*, I. 4. 10; of *εἶναι* after *δοκεῖν*, I. 1. 5.  
*εἰπεῖν*, *εἴπεν* for *ἔφη*, I. 2. 35; *εἴπα*, II. 2. 8.  
*εἴπερ γε*, I. 4. 4.  
*εἰρητή*; II. 1. 5.  
*εἶς*, III. 5. 1; *εἰς τό*, with Inf., III. 6. 2; *εἶς τινα ἀποβλέπειν*, IV. 2. 2.  
*εἶτα* for *εἶτα δὲ* after *πρῶτον μὲν*, I. 2. 1; in interrogatives, I. 2. 26; for *καί εἶτα*, II. 2. 14.  
*εἴτε*... *εἴτε*... *εἰ δὲ*, II. 1. 28.  
*εἰωθότα*, *τά*, absolutely, IV. 4. 4.  
*ἐκ τούτων*, in apodosis, III. 5. 4; *ἐξ ἰσολμοῦ*, II. 6. 16; *τὰ ἐκ τῆς χάρας κλέπτεσθαι* for *τὰ ἐν τῆ κ.τ.λ.*, III. 6. 11.  
*ἐκείνος* for *αὐτός*, I. 2. 3; *ἐκεῖνος* and *οὗτος*, iron. used, I. 3. 13; for the sake of perspicuity, I. 2. 24.  
*ἐκκυλισθῆναι* and *ἐγα*, I. 2. 22.  
*ἐκπλήττειν*, IV. 5. 6.  
*ἐκπολιορκεῖν*, I. 6. 9.  
*ἐκπονεῖν*, I. 4. 13.  
*ἐλευθέριος*, fem., II. 1. 32.  
*ἐλκεσθαι ἀπὸ τοῦ βήματος*, III. 6. 1.  
*ἐλλείπειν*, with Inf., IV. 3. 17; *ἐαυτῷ τι*, to deny one's self, II. 1. 8.  
*ἐμοῦ* and *μοῦ*, I. 6. 5.  
*ἐμποροί*, III. 7. 6.  
*ἐμφρηγν*, I. 4. 4.  
*ἐν*, pleonast. used with Dat., I. 1. 7;

- III. 5. 4; different uses of, III. 9. 2; ἐν Ἀσκληπιοῦ, ellipt., III. 13. 3.
- ἐναντίος, τάναντία, with Gen. or Dat., I. 2. 60; followed by ἤ, III. 12. 4.
- ἐνδεής, with Acc., III. 6. 13.
- ἐνδέχασθαι, impera., I. 2. 28.
- ἐνδον = οἶκος, I. 6. 6.
- ἐνεκα, IV. 3. 3.
- ἐνθα and ἐνθάδε, see ἐνθαῦθα.
- ἐνδυμεισθαι, with Gen., or with περί and Gen., with Acc., with Gen. pera. and Acc. of thing, I. 1. 17; III. 6. 16.
- ἐνθαῦθα, with verbs both of rest and motion, III. 11. 6.
- ἐνταυθοῖ, IV. 2. 13.
- ἐξαρκεῖν, constr. with, II. 4. 7.
- ἐξερέγκαντες, I. 2. 53.
- ἔξεστιν, with Dat. or Acc. with Inf., I. 1. 9.
- ἐξ ἐτοίμου, II. 6. 16.
- ἐξιστάναί τοῦ φρονεῖν, I. 3. 12.
- ἐξουσία, with Inf. without the article, II. 1. 25; III. 6. 11.
- ἐξ οὗ, sc. χρόνου, II. 1. 14.
- ἐξωμῖς, II. 7. 5.
- ἐοικέναι, with Dat. and Nom. Part., I. 6. 10; δοκεῖ εοικέναι, I. 4. 6; εοικέναι = haberi, I. 4. 6; εοικε, decet, IV. 4. 24.
- ἐπαγωγὴν, II. 5. 5.
- ἐπαλλάττειν, III. 8. 1.
- ἐπαρκεῖν, with Gen., I. 2. 60.
- ἐπεί, followed by interrog. phrase, III. 12. 6; with τάχιστα, I. 2. 47.
- ἐπειδή, I. 5. 1.
- ἐπειτα, for ἔπειτα δέ after κρῶνον μὲν, I. 2. 1; in interrogations, I. 2. 26; 4. 11; for καὶ ἔπειτα, II. 2. 14.
- ἐπεισθαι and πείθεσθαι, II. 2. 11.
- τά τινι ἐπιμένα, I. 2. 37.
- ἐπηρέδζειν, I. 2. 31.
- ἐπί, with Gen. after, σκοπεῖν, ἑρᾶν, κ.τ.λ., II. 3. 2; III. 9. 3; ἐπί τινος ἀρεῖσθαι, τάττεσθαι, III. 3. 2; in respect to time, III. 5. 10; with Dat. of price, II. 1. 18; with Dat. = propter, II. 1. 27; ἐπι τινι κατέχεσθαι, IV. 5. 10; ἐπι τινι ὀνομάζειν, καλεῖν, III. 14. 2; indicating end or design, III. 12. 7; ἐπι ἀδικήμασι ζημίαι, II. 2. 3; ἐπι τινι εἶναι, II. 6. 36; ἐπι τούτῳ ὀνομαστός, I. 2. 61; ἐπι τινι παρακινεῖν, IV. 2. 35; ἐπί with Dat. after verb of motion, I. 3. 11; ἐπί with Dat. after θαυμάζειν, I. 4. 2; diff. between ἐπί and ἐν, III. 5. 4.
- ἐπιδικεῖσθαι, with Inf., II. 3. 17; Mid. voice, II. 1. 21.
- ἐπίδουμηται, disciples, I. 2. 60.
- ἐπικούρος, with Gen., IV. 3. 7.
- ἐπιμελείας τυχᾶσθαι ὑπὸ τινος, IV. 8. 10.
- ἐπιμελεῖσθαι, with Gen., prep. and Gen., Acc. and Inf. and ὅπως, I. 1. 10; with Acc. and Inf., IV. 7. 1; ἐπιμεληθησόμενος for Mid. voice, II. 7. 8; ἐπιμελοῦμαι, ὅπως ἂν γήσονται, II. 2. 6.
- ἐπιπολήσ, III. 1. 7.
- ἐπισκέπτεσθαι, III. 11. 10.
- ἐπίσταμαι, ἐπιστάμενος, used absolutely, III. 9. 11.
- ἐπιστατεῖν, with Gen. and Dat., II. 8. 3.
- ἐπιστάτης, I. 1. 18.
- ἐπιτελεῖσθαι τὰ τοῦ γήραος, IV. 8. 8.
- ἐπιτίμια, III. 12. 3.

ἐπιτρέπειν, III 5. 12.  
 ἐπιχειρεῖν, IV. 1. 4.  
 ἐπιφθὰς ἐπέθειν τινί, II 6. 10.  
 ἔρανος, III 14. 1.  
 ἐρασιχρημάτων, I 2. 5.  
 ἐργάζεσθαι τὰ ἐπιτήδεια, II 8.  
 2; including the idea of goodness, I 2. 57.  
 ἐργάτης ἀγαθός, I 2. 57.  
 ἔργον, of agricultural labor, I 5.  
 2; ἔργον ἔχειν, ποιῶσθαι, II 10.  
 6; ἀποδείκνυσθαι, IV. 7. 2; λα-  
 βεῖν, I 7. 2; ἱατρικὸν ἔργον λα-  
 βεῖν, IV. 2. 5; ἔργον καὶ λόγον  
 and λόγον καὶ ἔργον, II 3. 6; III.  
 11. 10; ἔργον εἶναι τινας, III  
 3. 3.  
 ἐρμηνεύειν, I 2. 52.  
 ἔρωτά, I 4. 11.  
 ἔρωτες, I 2. 22.  
 ἐρωτικὸς, applied to Socrates, II  
 6. 28.  
 ἔστε, I 2. 18; III 5. 6.  
 ἔστιν οὐστως, I 4. 2.  
 ἔτι δὲ, I 2. 1.  
 εἰ παρ, II 2. 1.  
 εἰ πράττειν, I 6. 8; II 4. 4; εἰ  
 separated from πράττειν, II 1. 33.  
 εὐανδρία, III 3. 12.  
 εὐειδής, III 11. 4.  
 εὐεργετεῖν μείζω, II 2. 3.  
 εὐδός, II 6. 32.  
 εὐορκος, II 6. 5.  
 εὐπορεῖν, II 7. 2.  
 εὐπραξία and εὐτυχία, III 9. 7, 14.  
 εὐρόν, τό, signif. of II 5. 5.  
 εὐφυᾶ and -ῆ, I 6. 18.  
 εὐφυής, II 9. 4.  
 εὐφωνία, III 3. 18.  
 εὐωχεῖσθαι, signif. of, III 14. 7.  
 ἔφη, position of: ὁ κατηγοροῦς ἔφη  
 for ἔφη ὁ κατ., I 2. 9; ἔφη, οἶμαι,

ὁ Σωκράτης, III 5. 13; inserted  
 where there is no change of  
 speaker, I 4. 17; II 4. 1; after  
 a cognate verb, I 6. 4.  
 ἔχειν, signif. of, I 6. 13; with  
 adv. like εἶναι with adj., II 1. 1;  
 II 6. 19, 21; ἔχειν κακῶς, ἰδιω-  
 τῶς τὸ σῶμα, III 12. 1.  
 ἔχθρα, III 5. 17.  
 ἐχθρός for πολέμιος, II 6. 9;  
 proper signif. of, II 6. 9.  
 ἐχόμενος, III 5. 10.

## Z

ζημία, with and without Art., II  
 2. 3.  
 ζημιῶν and κολάζειν, IV. 2. 29.  
 ζημιωθήσεσθαι, III. 9. 12.  
 ζῆν, κατ' ἐξοχὴν, for civil life, III  
 8. 11.

## H

ἡ, an, II 3. 14; omitted with οὐχ  
 ἄρῃς and similar words, II 3. 16.  
 ἡ, than, ἡ κατὰ with Acc. after  
 Comp., I 7. 4; ἡ ἔς for ἡ ἔστε,  
 I 4. 10; ἡ ἔστε, III 5. 17; ἡ af-  
 ter διαφέρειν, III 7. 7.  
 ἡ ἐκείνου, sc. πόλις, II 3. 13.  
 ἡ, in as much as, II 1. 18.  
 ἡγούμενος, II 3. 14.  
 ἡδεσθαι and λυπεῖσθαι, antithe-  
 tical, I 3. 15.  
 ἡδῆ, now, III 5. 1; II 1. 14; ἡδῆ  
 τότε for τότε ἡδῆ, II 9. 7.  
 ἡδονή, I 2. 23; αἰ ἐκ τοῦ παρο-  
 χρήμα ἡδοναί, II 1. 20.  
 ἡδός, III 10. 3; IV. 8. 11.  
 ἡδμός, I 4. 6.  
 ἡλιαία, court at Athens, I 1. 1.  
 ἡλικία, IV. 2. 3.  
 ἡμεῖς for ἐγώ, I 2. 46.

ἦν, see ἴδν.

Ἦρα: ἢ τὴν Ἦραν, I. 5. 5.

ἦσυχία, signif. of, II. 1. 21.

ἦττῶσθαι, IV. 4. 17.

ἦττων γαστρός, I. 5. 1.

## Θ.

Θάλλειν, to be honored, II. 1. 32.

Θάνατος, without article, II. 2. 3.

Θάρσος, opp. to φόβος, III. 5. 5.

Θαυμάζειν, εἰ, I. 1. 13; ἐπὶ τινι, I. 4. 2; use of Perf. θαυμάμακα, I. 4. 2.

Θέλειν and ἐθέλειν, I. 2. 9.

Θεραπεία, signif. of, III. 11. 4.

Θηρῶν, Fut. θηρῶσθαι, III. 11. 7.

Θηρίων, of men, I. 3. 13; III. 11. 11.

Θίασος, II. 1. 31.

Θρασύς, antith. to σφροδνικῶς, I. 8. 9.

Θιγάτηρ παρθένος, I. 5. 2.

Θυῶσαι, I. 4. 6.

Θυσία, extispicium, I. 1. 3.

Θόραξ, III. 10. 15.

## I.

-ι, demonstr. IV. 2. 3.

ιατρικὸν ἔργον λαβεῖν, IV. 2. 5.

ἰθεῖν, with Gen., I. 1. 33.

ἰθαύτης, III. 7. 7; εἰ ἰθαύται, opp. to τοῖς ἀσκηταῖς or ἀδελφοῖς, III. 12. 1.

ἰδιωτικῶς ἔχειν τὸ σῶμα, III. 12. 1.

ἰέναι ἐπὶ τινα, IV. 1. 3.

ἰκετεύειν and δεῖσθαι, I. 2. 29.

-ικός, term. denoting ability, etc., I. 1. 7.

ἰμάτιον, II. 7. 5.

ἶνα and ὅπως, interchange between, II. 1. 19.

Ἰππαρχοί, III. 3. 1.

Ἰσος and ὁμοιος, III. 10. 10.

## K.

καθαρότης and καθαρότης, II. 1. 22.

καθίζειν κλισιὰν τινα, II. 1. 12.

καδίστάναι and καθίστασθαι τινα, I. 2. 9; II. 1. 12.

καί, explicative, I. 1. 7; concessive, I. 2. 22; ὅς καὶ... οὕτως καὶ, I. 1. 6; καί, etiam, even, with a suppressed clause, I. 1. 6; 3. 1; καί with Part., although, II. 3. 19; 2. 4. 4; καὶ εἰ with participle, IV. 1. 1; καί, introducing illust. examples, I. 1. 7; καί and καὶ... δὲ, at the beginning of questions, I. 3. 10; καί, in answers, II. 10. 2; adverbative for καίτοι, III. 7. 5; καί, trajectory of, III. 12. 7; IV. 7. 7; καί, after relative pronouns, I. 2. 47; καί... καί, the first redundant, III. 10. 1; ἀλλὰ μὴν καί... καί, III. 10. 1; καὶ αἶ, II. 1. 13; καί... γέ, I. 2. 53; III. 8. 6; καί... γὰρ δὲ, I. 2. 53; καί... δέ, I. 1. 3, 15 and I. 3. 3; καί... δὲ... δὲ... καὶ and καί... δὲ, I. 2. 24; III. 6. 7; the distinction between καὶ εἰ and εἰ καί, IV. 1. 1; καὶ μὴν, II. 3. 4; καὶ μὴν... γέ, I. 4. 12; καὶ εἰ (μὴ) and οὐδέ (μηδέ), I. 4. 17; καὶ ταῦτα, I. 2. 26; II. 3. 1; I. 4. 8; καί... τέ, II. 3. 19; IV. 2. 28; καί with adjectives after πολλός, I. 2. 24; καὶ ὅς for καὶ οὕτως, I. 4. 2; καὶ γάρ, I. 1. 19; I. 5. 3; I. 2. 11; II. 1. 3; III. 1. 6; καί, in εἴπερ τι καὶ ἄλλα, III. 6. 2.

- καιρός τινος διελέλυθεν, IV. 3. 8.  
 καίτοι, I. 1. 5; with Part., I. 7. 2;  
 καίτοι γε, I. 2. 3.  
 κακία, III. 5. 17.  
 κακοῦργος, with Gen., I. 5. 3.  
 καλεῖν, to invite, II. 9. 4; ἐπι  
 γινῶ, III. 14. 2; καλεῖν τινα ὀνο  
 μάτι, II. 2. 1.  
 κάλλος, without article, I. 2. 24;  
 II. 1. 22.  
 κάλος, opp. to αἰσχρός, I. 6. 13;  
 κάλως κάγαδός, I. 1. 16; ὁ κάλος,  
 IV. 2. 1; τὰ καλά, III. 1. 1.  
 καλοῦμενος, I. 1. 11.  
 καλῶς ἔχει, with Inf., II. 7. 6;  
 καλῶς ἔχει without ἄν in orat.  
 obliqua, I. 3. 8.  
 κἄπειτα, after Part., I. 1. 5; in  
 interrog., I. 2. 26.  
 κατά, with Acc., I. 3. 12; κατά  
 μόνας, III. 7. 4; in comparisons,  
 I. 7. 4.  
 κῆτα, after Part. for εἶτα, I. 1. 5.  
 καταγιγνώσκειν τινός, I. 3. 10;  
 III. 7. 3; IV. 8. 1.  
 κατακοιμίζειν, to waste time,  
 II. 1. 30.  
 κατάλογος: ἐκ καταλόγου στρα  
 τεύεσθαι, signif. of, III. 4. 1.  
 κατά σύνεσιν, constr., I. 4. 18;  
 II. 4. 2; I. 31; 6. 8; IV. 3. 16;  
 et seq.  
 κατατρίβειν, I. 2. 37; III. 4. 1.  
 κατεικτεῖν, II. 6. 33.  
 κείσθαι, IV. 4. 21.  
 κέραμος, III. 1. 7.  
 κεραυτός, called ἀπηρέτης τῶν  
 θεῶν, IV. 3. 14.  
 κερδῶν, I. 2. 22.  
 κεχρησθῆσθαι, Perf. as Present, I.  
 2. 9.  
 κίβδηλον, III. 1. 9.  
 κινδυνεύειν, with Inf., IV. 7. 6.  
 κινδυνος, with μή and Subj. or  
 Opt., II. 7. 9.  
 κινεῖν, IV. 2. 2.  
 κινεῖσθαι, I. 1. 14.  
 κλέπτειν and ἀρπάζειν, III. 6. 11.  
 κλίνας, II. 1. 30.  
 κολάζειν and ζημοῦν, IV. 2. 29.  
 κόσμος, the world, etc., I. 1. 11;  
 ἕνα τὸν κόσμον εἶναι, language of  
 the philosophers, I. 1. 14.  
 κρατεῖν, with Acc., I. 5. 1.  
 κρατῶν, I. 2. 43.  
 κρητῖθα βάλλεσθαι, I. 5. 4.  
 κρίνειν, IV. 4. 16.  
 κτᾶσθαι φίλους ἀμείβους, I. 6. 9.  
 κυμαευτός and ἐνὸς κύματος, I.  
 2. 9.  
 κυβιστῶν, I. 3. 9.  
 κύων: ὁ τοῦ κυνῆος λόγος, fable of  
 the dog, II. 7. 13.
- A
- λαμβάνειν ἐκ τῆς γῆς, II. 7. 2;  
 ἔργον... ληπτέον, I. 7. 2.  
 λαυθάνειν, signif. of, II. 1. 13;  
 II. 3. 11; used personally, III. 5.  
 24; λαθεῖν, with Prea. and Aor.  
 Part., III. 5. 23.  
 λέγεσθαι, to be celebrated, III.  
 5. 11.  
 λείπεσθαι, with Part., II. 4. 7.  
 λειτουργεῖν, II. 7. 6.  
 λεκτικός, IV. 3. 1.  
 λέληθαι, II. 3. 11.  
 λέξον, ellipsis of, III. 4. 10.  
 λεωργός, I. 3. 9.  
 Λίχας and Λείχας, I. 2. 61.  
 λογισμός, IV. 2. 21; 7. 8.  
 λόγος κυνός, II. 7. 13; λόγος  
 τέχνης, I. 2. 31; λόγος and ἔργον  
 contrasted, III. 11. 10; λόγῳ καὶ

- ἔργῳ and ἔργῳ καὶ λόγῳ, II. 3. 6;  
λόγοις, I. 1. 1.
- ῥοχαγῶν, III. 4. 1.
- λυπεῖσθαι and ἡδεσθαι, antith.,  
I. 3. 16.
- λυπεδουτῶν, I. 2. 62.
- M.
- μὰ Δία, I. 4. 9; καὶ μὰ τὸν Δία  
and οὐ μὰ Δία, I. 4. 9.
- μακαριστότατος, II. 1. 33.
- μαλακῶς, III. 11. 10.
- μάλα τοι, I. 2. 46.
- μάλιστα, τὰ, adv., I. 2. 61.
- μᾶλλον, οὐδὲν μᾶλλον, in com-  
parison, I. 3. 13; III. 9. 4; added  
to the compar., III. 13. 5; μᾶλ-  
λον δέ, III. 13. 6; with προαιρε-  
σθαι, II. 1. 2.
- μανία and ἀνεπιστημοσύνη, I. 2.  
50; III. 9. 6.
- μαντική, I. 1. 2.
- μεγαλύνω, III. 6. 3.
- μέγιστον φρονεῖν, I. 1. 13.
- μείζω and μείζονα, II. 2. 3.
- μελετᾶν, with Inf., I. 6. 7.
- μέλλειν, with Aor. Inf., II. 6. 14;  
7. 10.
- μέν for μὴν, I. 4. 4; μέν solitarium,  
i. e., without a following δέ, I. 1.  
1; 2. 2; IV. 3. 17; with an im-  
plied contrast, I. 2. 29; οἶμαι  
μέν and similar phrases without  
a following δέ, II. 6. 5; μέν omit-  
ted, I. 2. 21; 3. 15; μέν... δέ,  
in repetition of the same word, I.  
1. 2; but sometimes μέν is omit-  
ted, I. 1. 1; with two contrasted  
phrases, I. 6. 5; μέν... δέ collo-  
cation, as in τὰ μὲν ἀνθρώποις,  
τὰ δαίμονια δέ, I. 1. 1; 1. 12;  
ἐπὶ μὲν τῶν .. ἐπὶ δὲ τῶν, III.
- I. 8; μέν... δὲ αἶ, I. 2. 12; μέν  
... καί, II. 6. 22; μέν... μέν...  
δέ... δέ, I. 1. 10; μέν... μέν  
... δέ... δέ... μέν... δέ, II. 3.  
9; μέν δὴ in conclusions, and  
μὲν δὴ... δέ εἰ δὲ δὴ, I. 2. 62;  
μὲν γε, III. 14. 5; μὲν οὖν, I. 3.  
9; μὲν οὖν in affirmative answers  
I. 3. 9; II. 7. 5; in the positio-  
n of the particles μέν... δέ con-  
cinnity is often neglected, I. 6. 11  
various renderings of, I. 1. 1, 8;  
2. 5.
- μέντοι, confirmative, I. 3. 10; II.  
1. 12, 14; III. 1. 2; 5. 24; ad-  
versative, II. 1. 12; in answers,  
II. 6. 2; εἰ μέντοι, I. 3. 10; μέν-  
τοι, ironical, II. 10. 4.
- μεριμνᾶν, with περί and Gen. or  
Acc., I. 1. 11; in reference to la-  
borious investigations, I. 1. 11,  
14; III. 5. 23.
- μεταβάλλεσθαι, III. 7. 6.
- μεταμελησόμενον, τὰ, II. 6.  
23.
- μετατίθεσθαι, to retract, I. 2.  
44.
- μέχρι, with Gen., IV. 7. 2; = in-  
tra, I. 2. 33; III. 5. 27.
- μή and οὐ, distinction in use, I. 1.  
20; why μή and not οὐ, I. 4. 1;  
6. 8; μή, *lest*, II. 3. 14; II. 3. 10;  
with Part. on account of the pre-  
ceding εἰς, III. 5. 23; μή with  
Part. (εἰ μή), I. 1. 4; with Subj.  
after Opt. with εἴ, II. 7. 14; μή  
in a relative enunciation for εἰ  
μή, I. 1. 17; μή, interrogative,  
III. 11. 4; μή, redundant after  
ἀπειεῖν, ἀναγορεύειν, κ.τ.λ., I. 2.  
33; after αἰσχροσθαι, III. 14. 1;  
μή... μή for μή οὐ, I. 2. 7; μή



οἰ, I. 2. 7; μὴ ὄν... οὐ, IV. 2. 12; μὴ ὄν... ἀλλ' οὐδέ, I. 6. 11; μὴ μέν where we might expect οὐ μέν, I. 4. 1; μὴ, emphatic before a relative, III. 9. 6; μὴ with ὄν, III. 14. 6; ellipt. I. 6. 11.

αἰθάμεν εἶναι, I. 2. 52.  
 αἰδέ for οἰδέ, with Part., III. 7. 7.  
 μηδεὺς δέσσειν, I. 6. 10.  
 μήν, signif. of, I. 1. 6; adverbative, II. 8. 5.  
 μήτε, see ὄντα.  
 μηχανικός, III. 1. 6.  
 μιμεῖσθαι, with two Acc., I. 7. 2.  
 μιμησκεισθαι περὶ τινας, IV. 5. 2.  
 μισήτης, II. 6. 21.  
 μῖσος, III. 5. 17.  
 μὲν, value of, II. 5. 2.  
 μένος for μέν, II. 9. 8; IV. 5. 9; allipsis of, III. 13. 6.

## N.

ναὶ μὰ τὸν Δία, I. 4. 9; II. 7. 4.  
 ναός, III. 8. 10.  
 ναὸς, III. 8. 11.  
 νῆ Δία, I. 2. 9; II. 7. 4.  
 νικῶν ἀγῶνας, II. 6. 26; νικῶν, IV. 4. 17.  
 νομίζειν θεούς, I. 1. 1; νομίζονται, II. 8. 15; νομίζω, with Inf. Fut., I. 2. 10.  
 νομοθέτης, I. 2. 31.  
 νόμος, III. 3. 11.  
 νοσεῖν, metaphorically; III. 5. 18.  
 νῦν, since things are so, II. 7. 9;  
 νῦν δέ, in contrasts, II. 3. 14.

## O.

ὄ, ἢ, τὸ, demonstrative use of, II. 7. 1; ὄ, for the subject after a long

intervening clause, IV. 2. 25; ὄ μὲν τις... ὄ δέ τις, II. 5. 3; ὄν μὲν τῶν... ὄν δὲ τῶν, III. 1. 8; οἰ ἀμφὶ or περὶ τινα, I. 1. 18; III. 5. 10; τὸ, with Inf., I. 2. 7; τὸ, with Inf. in exclamations, I. 4. 12. See also Article.

ὄσ, rarely referring to what precedes, but frequently to what follows, I. 2. 3; of a thing as directly before the eyes, III. 3. 12; with proper nouns without the article, III. 11. 17.

οἷα, first object and then subject, I. 2. 14.

οἷσας for οἷσθα, IV. 6. 6.

οἰκεῖν, signif. of, I. 1. 7; 2. 64.

οἰκίος and οἰκίτης, I. 2. 48.

οἰκία; and οἰκία, III. 6. 14.

οἶκον οἰκουμένον, IV. 5. 10.

οἶμος, ὄ and ἢ, II. 1. 20.

οἶνοι, II. 1. 30.

οἶον, ut, velut, I. 1. 9; οἶον τόλμων for οἶον ἐστι τόλμων, III. 8. 2; οἶον τέ γε, IV. 2. 11; οἶος, with article, IV. 6. 11; with Inf., I. 4. 6, 12; II. 1. 15; οἶψ σοὶ ἐνδρόν, by attraction, II. 9. 3.

οἶς, II. 7. 13.

ὀλίγου δεῖν, ellipt., III. 10. 13.

ὀλιως, in short, II. 8. 5.

ὀλιως μὴ, I. 2. 35.

ὀμοίος, III. 10. 10; ὀμοίος τε... καὶ, III. 4. 3.

ὀμοίως μὲν... ὀμοίως δέ, I. 6. 13.

ὀνομα εἶναι, with a Nom., III. 11. 1.

ὀνομάζουσθαι ἐπὶ τινι, I. 2. 61; III. 14. 2.

ὄντα, τὸ, μετ' ἀληθείας, II. 1. 27.

ὀπλίτης, III. 4. 1.

ὀποιος and ποῖος, in connection, I. 1. 1; IV. 4. 13; 6. 2.

- ἴπτε**, with Opt. and **ἴπταν**, with Subj., II. 1. 18.  
**ἴπτε**, absol., III. 5. 1.  
**ἴπτεσθιν**, IV. 1. 1.  
**ἴπως** (**ἴπως μή**), with Aor. Subj., I. 2. 37; with diff. modes, II. 2. 10; **ἴπως ἄν**, with Subj. or Opt., II. 2. 6; **ἴπως** with **ἄν** and Fut. Opt., I. 1. 6; **ἴπως** in interrog. followed by **τίς**, I. 1. 11; **ἴπως μή** after verbs of fearing, etc., II. 2. 2; **ἴπως ποτέ**, I. 1. 20; **ἴπως** and **ἴπαι**, II. 1. 19; **ἴπως**, unusual position of, III. 5. 13.  
**ἴργυια**, II. 3. 19.  
**ἴρέξασθαι** and **ἴρεχθῆναι**, I. 2. 15.  
**ἴς** and **ἴς γε** for **ἴδτος γάρ**, I. 2. 64; in a demonstrative sense, I. 4. 2; for **ἴτι** after **δανμασθὸν ποιαίς**, II. 7. 13; **ἴ** for **τοῦτέ ἴστιν**, **ἴ**, II. 6. 17; **καὶ ἴς** for **καὶ ἴδτος**, I. 4. 2; **ἴς γε**, II. 3. 15.  
**ἴσον**, **ἴση**... **τοσοῦτον**, **τοσοῦτη**, I. 3. 13.  
**ἴσπερ** **ἴη**, II. 1. 21.  
**ἴστις**, with Subj., I. 6. 13; **ἴστις ἄν**, with Opt., I. 5. 1.  
**ἴση**, corresponding to **τοσοῦτη**, I. 3. 13.  
**ἴταν τί ποιήσωσι**; I. 4. 14.  
**ἴτε μή**, with Opt., III. 14. 6.  
**ἴτι**, loosely repeated, II. 6. 35; with Opt. after the Pres., I. 2. 34; unusual position of, IV. 2. 29; ellipt., III. 10. 1.  
**ἴδ** and **ἴδκ**, at the end of a clause, II. 6. 11; **ἴδκ ἴσδα**; for **ἴδ ἴδκ ἴσδα**; II. 3. 16; **ἴδ γάρ**, in interrog., I. 3. 10; **ἴδ ἴδκου**, in interrog., II. 3. 1; IV. 2. 11; **ἴδ μήν** and **ἴδ μήν ἴδδέ**, I. 2. 5; the diff. between **ἴδκ**... **ἴδδ** and **ἴδ μένον**... **ἴδδ** **καὶ**, I. 6. 2; **ἴδ καὶ Δία**, I. 4. 9; **ἴδκ ἴειστα**, I. 2. 23; **ἴδ ἴτι**... **ἴδδ καὶ**, I. 6. 11; **ἴδκ ἴτι μένος**... **ἴδδ καὶ**, II. 9. 8; **ἴδκ ἴδδα εἴ**, I. 1. 8; **ἴδκ ἴδν**, I. 4. 5; **ἴδ γάρ ἴδν**, IV. 4. 23.  
**ἴδδα μὲν εἶναι**, **ἴδδεναι**, I. 2. 52.  
**ἴδδέ**... **ἴδδέ**, III. 12. 5; **ἴδδέ γάρ**, I. 2. 31; **ἴδδέ εἴς** for **ἴδδεις**, I. 6. 2; **ἴδδέ** and **ἴδτε**, interchange of, I. 2. 31; **ἴδδέ** preceded by **ἴδτε**, II. 2. 5.  
**ἴδδεις**: **ἴδδέν**, a more emphatic negative than **ἴδ**, IV. 4. 10; **ἴδδέν σοι μέλαι**, IV. 2. 24; **ἴδδέν τε**, I. 2. 42; **ἴδδένος ἴττων** for **ἴδκ ἴττων τινος**, I. 5. 6; III. 5. 18.  
**ἴδκέτι**, IV. 4. 20; III. 4. 10.  
**ἴδκου** and **ἴδκου**, I. 4. 5.  
**ἴδν**, its deriv., signif., and relation to **ἴρα**, I. 1. 2, 17; confirmative, I. 1. 16; conclusive, I. 1. 20; ellipsis of, II. 3. 19; III. 4. 12; IV. 2. 34; repetition of, II. 6. 26; **ἴδως ἴδν**, I. 2. 17; **γάρ ἴδν**, in answers, III. 6. 12.  
**ἴδτε** and **ἴδδέ** interchanged, I. 2. 31; **ἴδτε** repeated with diff. signif., I. 2. 48; **ἴδτε**... **ἴδδέ**, II. 2. 5; 6. 19; **ἴδτε**... **ἴδέ** and **ἴδτε**... **εἴτε** (**ἴν τε**), I. 2. 47.  
**ἴδοι**, I. 4. 10.  
**ἴδτος**, omission before a relative, I. 2. 6; referring to what follows, I. 2. 61; referring to the nearer noun, IV. 2. 7; referring to the more distant noun, I. 3. 13; attraction in gender, I. 2. 42; after a noun, II. 1. 19; with article, I. 2. 49; IV. 2. 3. See **τοῦτε**.

- οὐτως, before a consonant, I. 3. 1; sic statim, III. 6. 9; after Part., III. 5. 8; ellipsis of with *ὅτι*, *ὅσπερ*, I. 1. 6; I. 2. 56; II. 2. 2.  
*ὄψον*, its signif., I. 3. 5.
- II
- παθεῖν*, contrasted with *ἀποτίσαι*, II. 9. 5.  
*παίθεύεσθαι*, with Acc., IV. 2. 23.  
*πάλαι*, with a verb in Pres. tense, II. 6. 30.  
*πάλιν*, with verbs compounded with *ἀνά*, II. 4. 4.  
*πάντα μὲν οὖν*, II. 7. 5.  
*πάνω*, separated from its adjective, II. 6. 35; *πάνω μὲν οὖν*, I. 3. 9.  
*παρά τινος σημαίεσθαι*, ἀγγέλλεσθαι, I. 3. 4; *παρ' ἐαυτοῦ*, at his house, III. 13. 3; with Acc. in comparison, I. 4. 14; *ἐθνοῖα παρά τινος*, II. 2. 11; repeated in diff. constructions, I. 3. 4; *τὰ παρὰ θεῶν*, I. 3. 4; II. 6. 8; signif. in composition, I. 1. 17.  
*παρακατατίθεσθαι*, IV. 4. 17.  
*παρακινεῖν*, IV. 2. 35.  
*παράμυθος*, II. 10. 3.  
*παρανομίας ἐλεῖν τινα*, I. 2. 49.  
*παρασκευαστικός*, with Gen., III. 1. 6.  
*παρατείνειν*, to weary, III. 13. 6.  
*παραντοικά*, τό, II. 1. 20.  
*παραχρήμα*: *αἱ ἐκ τοῦ παραχρήμα ἦδοναί*, II. 1. 20.  
*παρέχεσθαι τιμι ἴκων*, III. 3. 4.  
*παρών*, I. 6. 5, 9.  
*πᾶς*: *πάντων μέγιστα*, IV. 5. 1; *πάντα ποιῶν*, II. 2. 6; position of *πᾶς*, II. 2. 6.  
*παστός*, III. 3. 9.  
*παθεῖν*, signif. in diff. voices, I. 2. 2; with Part., III. 6. 1; *παθεσθαι*, with Part., III. 11. 2.  
*πεῖθειν* and *ἀπαπεῖθειν*, I. 2. 6; III. 11. 10; *πεῖθεσθαι* and *ἔπεσθαι*, II. 2. 11.  
*πειρᾶν*, I. 2. 29.  
*πέλαγῃ*, III. 9. 2.  
*περί*, with Gen. and Acc., I. 1. 20; *οἱ περί τὸν Κέκρονα*, signif. of, III. 5. 10; *πλείονες*, I. 1. 18; compounds with, I. 2. 63; II. 2. 5.  
*περιβάλλειν κακοῖς*, I. 2. 63.  
*περίοδος*, of the stars, IV. 7. 5.  
*περιορᾶν*, meaning of with Part., II. 7. 2.  
*περίπατος*, a walking, I. 1. 10.  
*περίπολοι*, III. 5. 27.  
*πειθανόν*, τό, III. 10. 3.  
*πιστεῖν*, with Acc. and Inf., IV. 4. 17.  
*πλάττειν*, meaning of Mid. form of, II. 6. 37.  
*πλήθουσα ἀγορά*, I. 1. 10.  
*πλημελεῖν*, I. 2. 26.  
*πλίνθος*, III. 1. 7.  
*ποιεῖν*, used in the place of other verbs, III. 8. 2; with Dat., II. 3. 13; frequent ellipsis of, II. 3. 17.  
*ποικίλος*, II. 3. 10.  
*ποικιλίαι*, III. 8. 10.  
*ποικίλως*, II. 6. 21.  
*ποιῖος* for *δοῖος*, I. 1. 1; II. 1. 23; *ποιός* and *δοῖός*, in the same sentence, I. 1. 11; IV. 4. 13; 6. 2.  
*πολέμιος*, II. 6. 9.  
*πολιορκεῖν*, to annoy, II. 1. 13.  
*πολιτείας*, I. 2. 9.  
*πολλάκις πολλά*, III. 12. 6.  
*πολλαπλάσιος*, with Gen., II. 2. 7.

- πολλιστός, III. 1. 6.  
 πολύς, connected by καί with adjectives, I. 2. 24; πολύ, separated from the compar. (hyperbaton), II. 10. 2; ὡς τὸ πολύ, I. 1. 10.  
 πόμα, IV. 7. 9.  
 ποριστικός, with Gen., III. 1. 6.  
 πόρρω and πρόσω, diff. between, I. 3. 13.  
 ποτέ, use of, I. 6. 15; at length, IV. 6. 6; after interrog. pronoun (τίς ποτε), I. 1. 1; after τοίψ = possible, I. 1. 2; after τί, II. 7. 3; ἕως ποτέ, I. 1. 20.  
 πότερον, peculiar position of, II. 7. 8; πότερον... ἤ, IV. 4. 7.  
 πού, I. 2. 32; III. 3. 2; 5. 15.  
 πούς: κατὰ πόδας, II. 6. 9.  
 πράγματα ἔχειν, II. 9. 1; διὰ τὰ πράγματα, II. 10. 4; πρ. ἔχειν and παρέχειν, II. 1. 9.  
 πράττειν ἕμα, II. 3. 19; εἰδὲ πράττειν, signif. of, I. 6. 8; III. 9. 9; IV. 2. 26; πράττειν χρήματα, I. 2. 5.  
 πρίασθαι πρό, II. 5. 3.  
 πρὶν γ' εἶν, IV. 4. 9.  
 πρὸ, with the idea of preference, II. 5. 3.  
 προάγειν and προάγειν, I. 4. 1.  
 προαιρεῖσθαι μᾶλλον, II. 1. 2.  
 προακούειν, II. 4. 7.  
 προβιβάζειν, I. 2. 17; 5. 1.  
 πρόεδροι, I. 1. 18.  
 προηλακίζειν, I. 2. 49.  
 πρόσ, with Acc after a Gen., I. 2. 1; with Acca = εἰς, I. 2. 16; with Gen. denoting property or quality, II. 3. 15; ἀφροδισιάζειν πρὸς τινα, I. 3. 14; denoting comparison, I. 2. 52; 3. 4; πρὸς τοὺς ἀνδράποτους κόσμον παρέχειν, I. 2. 61; in composition, I. 1. 7; IV. 2. 13.  
 προδύγειν and προδύγειν, I. 4. 1.  
 προσαιτεῖν, of beggars, I. 2. 29.  
 προσβιβάζειν, I. 2. 17.  
 προσδέχεσθαι, I. 3. 14.  
 προσδιδόναι, with Gen., I. 2. 29.  
 προσειπεῖν τινα χαίρειν, III. 13. 1.  
 προσήκει, with Dat. and Acc. with Inf., III. 4. 9; with Gen., IV. 5. 7.  
 προσιέναι τῷ δήμῳ, III. 7. 1.  
 προσκαλεῖσθαι, II. 9. 5.  
 προσπαίζειν, with Dat., III. 1. 4.  
 προσφέρεισθαι τινι, III. 7. 8; προσφέρειν and προσφέρεισθαι, III. 11. 13.  
 πρὸσω and πόρρω, diff. between, I. 3. 13.  
 πρόσωθεν, I. 3. 13.  
 προτιδένααι λόγον, IV. 2. 3.  
 προτρέπειν and προτρέπεσθαι, with Inf., I. 2. 64; προτρέπεσθαι opposed to προάγειν, I. 4. 1.  
 προφυλάττειν, with Acc., II. 7. 14.  
 πρῶτον μὲν, followed by δέ without εἶτα, I. 1. 2; followed by τί γάρ, II. 6. 1; πρῶτον μὲν. εἶτα (ἔπειτα) without δέ, I. 2. 1.  
 πῦρ, εἰς πῦρ ἄλλεσθαι, proverbial, I. 3. 9.  
 πῶποτε, in interrogations, II. 2. 7.  
 πῶς, in some manner, IV. 6. 5; -μάλιστα, III. 3. 8; -γάρ, III. 10. 2.  
 P.  
 παδῖως φέρουσι, II. 2. 9.  
 βίψοκίνδυνος, I. 3. 10.  
 βυδμός, III. 10. 10.

- Σ**  
*σημαίνειν*, distinguished from *προσημαίνειν*, I. 1. 2.  
*σίτος*, III. 14. 2.  
*σκέπτεσθαι*, III. 6. 12.  
*σκεῦος*, I. 7. 2.  
*σκοπεῖν*, with Gen. of pers., I. 1. 12.  
*σκυδρωῶς*, II. 7. 1.  
*σοφία*, III. 9. 4, 5; with and without the article, IV. 2. 33.  
*σοφιστής*, signif. and use of, I. 1. 11; 6. 13.  
*σπουδάσειν ἐπί τινι*, I. 3. 11.  
*σπουδαῖος τὴν τέχνην*, IV. 2. 2.  
*στερῆσεσθαι*, used in a passive sense, I. 1. 8.  
*στεφανίτης*, III. 7. 1.  
*στρατηγήσας*, I. 1. 18.  
*στρατηγοί*, III. 2. 1.  
*σύμβολα*, things that reveal the future, I. 1. 2.  
*συμμετρία*, III. 10. 4.  
*σύν*, in compos., I. 2. 23.  
*σύν τινι εἶναι*, I. 2. 34.  
*συνεῖδέναι τί τινι*, II. 7. 1.  
*σύνεσις*, see *κατὰ σύνεσιν*.  
*συνεχής*, continuous, IV. 5. 9.  
*συνιστάναι*, to commend, I. 6. 14.  
*συντίθεσθαι*, II. 6. 26.  
*σχῆμα καθ' ἑλόν και μέρος*, I. 2. 24; II. 1. 4.  
*σχολάζειν*, with Inf., III. 9. 9.  
*σχολῶ*, III. 14. 3.  
*σαφρονεῖν περί τινι*, I. 1. 20.  
*σαφρονικός*, opp. to *δρασεῖ*, I. 3. 9.  
  
**T.**  
*τάδε* refers to what follows, I. 1. 2, 85.  
*τακτικά*, *τά*, III. 1. 5.  
*τάλαντον*, value of, II. 5. 2.  
*τάναντία*, II. 6. 5; *τῆς φιλοσοφίας*, I. 6. 1; *τάναντία τούτων*, I. 2. 60; followed by *ἤ*, III. 12. 4.  
*τάξις*, III. 4. 1.  
*ταῦτα*, in enumerations, I. 4. 6.  
*ταύτην*, I. 7. 3; III. 5. 2.  
*τέ*, peculiar position of, II. 1. 28; III. 5. 3; reason for its peculiar position, I. 7. 3; *τέ... ταί*, how employed, I. 1. 2; *τέ* without *καί*, I. 4. 6; *τέ... τέ*, signif. and use, I. 1. 14; *τέ... καί... καί*, II. 2. 5; *τέ... καί... τέ*, II. 3. 19.  
*τεκμαίρεσθαι περί τινος*, I. 4. 1; with Dat., or *ἀπό*, or *ἐκ*, II. 6. 6.  
*τελεῖν*, II. 9. 1; IV. 2. 37.  
*τεσσαρεσκαίδεκα*, II. 7. 2.  
*τέχνην λόγων*, I. 2. 31.  
*τιδέναί*: *ἰδήκαμεν* for *ἴδμεν*, IV. 2. 15; *τιδέναί ἀγῶνα*, III. 12. 1.  
*τιμᾶν*, compared with *σέβασθαι*, I. 1. 14.  
*τις*, joined with pronoun, signifying *ferē*, I. 1. 1; *ταῖδε τις*, II. 6. 11; followed by a Dat. plural, I. 2. 62; with adjectives, etc., I. 3. 13; position, II. 1. 11; *τις* omitted, I. 2. 55; with *οἶδε*, III. 9. 6. *τι* omitted after neut. adj., I. 2. 30; *οὐδέν τι*, I. 2. 42; *λέγειν τι*, II. 1. 12; *τινά*, Acc. of the subject to be supplied with Inf., III. 12. 8; *τις*, followed by the article, II. 8. 3; *ὁ μὲν τις*. . . *ὁ δέ τις*, II. 5. 3.  
*τις* for *ὅστις*, I. 1. 1; *τις* and *ὅστις*, I. 1. 11; *τί γάρ*; II. 6. 2; *τις γάρ*; ellipsis before, II. 1. 15;

- τί δέ, I. 3. 10; IV. 4. 20; τί θαί; IV. 2. 38; τί δέ, II. 1. 8; II. 6. 4; τί οὐ and τί οὐν οὐ, III. 16. 15; τί οὐν οὐ σκοποῦμεν for σκοπῶμεν οὐν, III. 1. 10; τοὺς τί ποιῶντας ὄνομα τοῦτο ἀποκαλοῦσιν; II. 2. 1.
- τό, with Inf. for a simple Inf. after ἀνατίθεσθαι, I. 2. 44; after αἰσχύνεσθαι, III. 14. 1; after ἀπέχεσθαι, I. 3. 7; after ἀποτρέψειν, IV. 7. 5; in exclamations, I. 4. 12; Inf. with and without τό, I. 2. 10; τό with Inf. after a preparative demonstrative, I. 4. 6. See δέ, ἦ, τό, and Article.
- τοί, in answers, I. 2. 46; ἐγὼ τοί, I. 6. 11; τοί, restrictive, I. 4. 10; III. 4. 10.
- τοίνυν, its composition and force, I. 2. 29; 2. 47; 3. 1; in a quick reply, I. 2. 34; for δέ, II. 1. 9.
- τοιόςδε, relating to what follows, I. 2. 3; δεικτικῶς, I. 2. 3; 7. 5.
- τοιοῦτος, compared with τοιόςδε, I. 2. 3; 7. 5; II. 1. 1; with and without the article, I. 5. 2.
- τοξόται, I. 3. 13.
- τοσοῦτον, τοσοῦτῃ... ἕσον, ἕσθῃ, I. 3. 13.
- τοσοῦτος so little, II. 4. 4.
- τότε μὲν... τότε δέ, III. 10. 14.
- τοῦμοῦ, by crasis, for τοῦ ἐμοῦ, I. 6. 4.
- τοῦτο, referring to the idea in the whole preceding clause, II. 2. 4; preparative, III. 5. 19; ταῦτα for τοῦτο, III. 6. 6.
- τραύματα ἔχειν, III. 4. 1.
- τρυφᾶν, III. 11. 10.
- τυγχάνειν, how to be expressed, I. 6. 8; without ἔν, I. 6. 2; elipsis with, III. 12. 1; τὰ τυχόντα, I. 1. 14; οἱ τυχόντες = plebs, III. 9. 10.
- τῷ, with Inf., III. 10. 9.
- τῷ ὄντι, IV. 2. 6.
- T.
- ὑβριστότατος, I. 2. 12.
- ὑγιᾶ and -ῆ, I. 6. 13.
- ὑπαιθρον: ἐν ὑπαιθρῳ, in the, II. 1. 6.
- ὑπαναστήναι δάκων, II. 3. 16.
- ὑπάρχειν, IV. 5. 1.
- ὑπέρ and περί, with Gen., I. 1. 17; ὑπέρ for περί, IV. 2. 23.
- ὑπερβάλλειν, IV. 3. 7.
- ὑπερορᾶν, diff. from καταφρονεῖν, I. 2. 9.
- ὑπερῶρια, τό, possessions beyond the bounds of Attica, II. 8. 1.
- ὑπό, use of where φερόμενον is to be mentally supplied, III. 10. 13; where a word has a pass. signif., III. 4. 1.
- ὑπόβαθρα, signif. of, II. 1. 30.
- ὑποκορίζεσθαι, signif. of, II. 1. 26.
- ὑποκρίνεσθαι and ἀποκρίνεσθαι, I. 3. 1.
- ὑποκριτής, II. 2. 9.
- ὑπομένειν, antith. to φυλάττεσθαι, II. 8. 6; signif. of, I. 3. 10.
- ὕστερον πρότερον, III. 5. 10.
- Φ.
- φαίνεσθαι, with δοκεῖν, I. 4. 6.
- φαλάγγιον, tarantula, I. 3. 12.
- φάνερὸς, I. 1. 10; I. 3. 1.
- φαυλίζω, I. 6. 5.
- φέρειν for φέρεσθαι, III. 14. 1 form of Aor., I. 2. 53.

- φεύγειν γραφήν, IV. 4. 4.  
 φῆμαι, omens derived from, I 1. 2.  
 φθάνειν: οὐκ ἔν φθάνοις λέγων, II 3. 11; III 11. 1.  
 φίλαι, as an appellation of the disciples of Socrates, III 11. 18.  
 φιλοσοφεῖν, IV. 2. 23.  
 φιλοτιμεῖσθαι ἐπίτιμῳ, II 6. 11.  
 φιλοτιμία, III 3. 13.  
 φιλότιμος, desirous of honor, II 3. 18.  
 φρενοῦν, II 6. 1.  
 φρόνησις, I 2. 10.  
 φροντίζειν, with Gen., or with perI and Gen., or with Acc., I 1. 11.  
 φυλαί, of the Athenians, I. 1. 18; III 4. 5.  
 φυλακαί and φρουροί, III 6. 10.  
 φυλακτικός, contrasted with κλέπτης, III 1. 6.
- X.
- χαίρειν, III 13. 1.  
 χαρίζεσθαι: κεχαρισμένος, signif. and use of, I 2. 10.  
 χάριν, as prep. I 2. 54.  
 χειροτέχνης, III 11. 4.  
 χιτών; II 7. 5.  
 χιτόνιον, II 7. 5.  
 χιτωνίσκος, II 7. 5.  
 χιών, used for cooling wine, II 7. 30.  
 χλαμύς, II 7. 5.  
 χορός, III 3. 12.  
 χράω, diff. signif. in Act. and Pass. Voice.  
 χρήματα = κτήματα, II 3. 1.  
 κρήσθαι, peculiar use of, I 2. 29; III 11. 18; with and without ὡς, II 1. 12; κρήσθαι τι, I. 4. 6; Perf. κερήσθαι for Πρεα. κρησθαι, I 2. 9.  
 κρήσιμος οὐδέν, III 9. 15.
- Y.
- ψεύδεσθαι, with a genitive, IV. 2. 26.  
 ψήφω μῆ, by a single vote, I 1. 18.  
 ψυχή, the appetite, I 2. 4.
- Ω.
- ὦ, interj. compared with the Lat. *O!* I 2. 41.  
 ὠγαδέ, I. 4. 17.  
 ὦν, ὄσα, ἔν, ellipsis of, I. 4. 10; 5. 1; 6. 2, et al.  
 ὠνεῖσθαι, seldom used in Aor., II. 7. 12.  
 ὦρα, of the season, 1. 1. 15; in regard to youthful beauty, II. 1. 22; without the article, II. 1. 22; the parts of the day, IV. 3. 4.  
 ὦς, use of as preposition, II. 7. 2.  
 ὦς, compared with ἔν, 1. 1. 2; with Part., I. 1. 20; II. 2. 3; with Gen. absol., I. 1. 4; with Acc. absol., I. 6. 5; 2. 20; = ὦς τε, I. 2. 35; ὡς ἔν with Subj., I. 4. 6; with Part., II. 6. 38; III 6. 4; ὡς ἔν with Part. Fut., II. 2. 3; ὡς ἔν with Part. Aor., II. 2. 13; ὡς δοκοῦν γινῆσι, IV. 2. 30; ὡς ἡδέως for ἐπι οἴτως ἡδέως, III 13. 3; ὡς οἴω τε with Superl., III 8. 4; ὡς for ἔντε with Inf., I. 4. 10; ὡς omitted, II. 1. 12; with Infin., III. 8. 10.  
 ὡσαύτως and ὡς δ' αὖτως, I 7 3.

*ἄσπερ*, with Acc. absol. in comparisons, I. 2. 19; II. 3. 3; just as, II. 1. 5; *ἄσπερ καὶ . . . οὕτως καὶ*, I. 6. 3; *ἄσπερ ἂν εἶ*, III. 10. 12; *ἄσπερ*, corresponding to a preceding *πῶς*, IV. 5. 9; repetition of subject after, I. 2. 24.  
*στε*, following *οὕτως*, I. 2. 1;  
*ἄσπερ*, signif. of, II. 7. 6; with

Opt. and *ἄν*, III. 1. 9; with Inf. for the explanation of preceding word, I. 3. 6; *ἄσπερ*, after a positive adjective for *ἢ ἄσπερ* after a comparative, III. 13. 3; *ἢ ἄσπερ* after a comparative, III. 5. 17.  
*ὀφελεῖν* and *ὀφελεῖσθαι*, with two Accusatives, I. 2. 61; IV. 1. 1.





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1-11

1-12

1-13

1-14

1-15

1-16

1-17

1-18

1-19

1-20

1-21

1-22

1-23

1-24

1-25

1-26

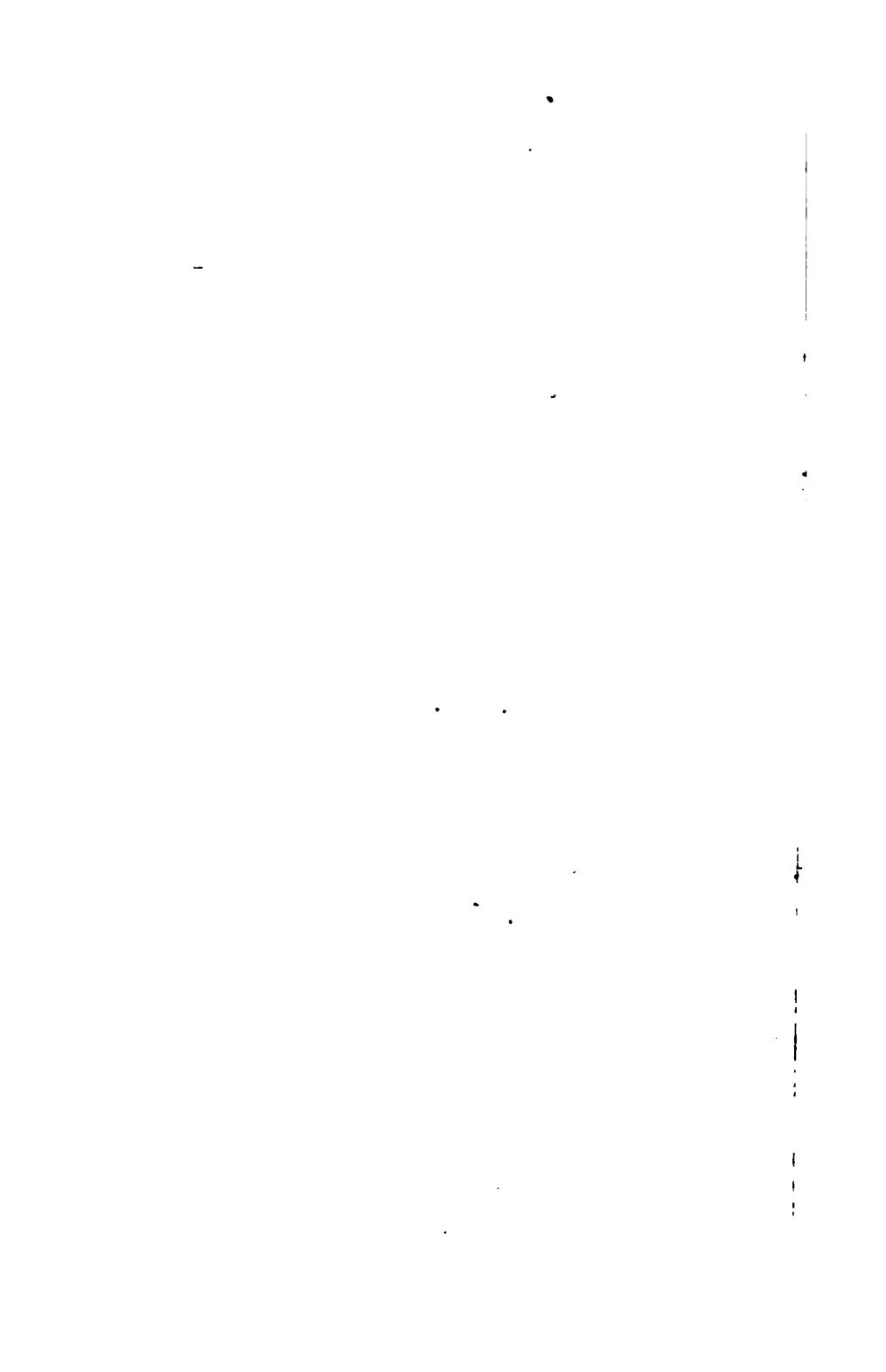
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